

6 *W. Myddelton* THE *Geo. Evans*
ESSAYS

O F

MICHAEL *Seigneur de* MONTAIGNE,

Translated into ENGLISH.

The SEVENTH EDITION,

With very considerable

AMENDMENTS and IMPROVEMENTS,

From the most accurate and elegant *French* Edition of

PETER COSTE.

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M.DCC.LIX.

ESSAYS

MICHAEL WYATT MONTAGUE

Translated into ENGLISH

by JOHN D. MONTAGUE



AND

PREFACE

THE
PREFACE
BY
MICHAEL WYATT MONTAGUE

M.DCC.LXXV

T H E
G E N E R A L T A B L E
O F
C O N T E N T S
T O T H E
S E C O N D V O L U M E
O F
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ESSAYS

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O F

MICHAEL *Seigneur de* MONTAIGNE.

BOOK II.

CHAP. I.

Of the Inconstancy of our Actions.

THEY who apply themselves to the critical Inspection of human Actions, do not find themselves, in any Thing, so much perplexed as how to reconcile them, and set them off with equal Lustre; for they do commonly so strangely contradict one another, that it seems impossible they should proceed from one and the same Person. We find the younger *Marius* one While a Son of *Mars*, and another the Son of *Venus*. Pope *Boniface VIII.* is said to have entered on the Papacy like a Fox, to have behaved in it like a Lion, and to have died like a Dog. And who could believe it to be the same *Nero*, that perfect Image of Cruelty, who, when the Sentence passed upon a Criminal, was brought to him in Form to sign it, cried out, * *Would to God I had never been taught to write!* So much it went to his Heart to condemn a Man to Death. All History is so full of the like Instances, nay, every Man is able to furnish himself with so many out of his own Practice, that I sometimes wonder to see Men of Understanding give themselves the Trouble of reconciling such

VOL. II. B In-

* *Vellem nescire literas. Senec. de Clementia, lib. ii. cap. i.*

Inconsistencies, considering that Irresolution seems to me to be the most common and manifest Vice of our Nature; witness the famous Verse of *Publius* the Mimic,

Malum consilium est quod mutari non potest *.

i. e.

Bad is the Counsel which cannot be chang'd.

There is some Probability of forming a Judgment of a Man from his most common Course of Life, but considering the natural Instability of our Manners and Opinions, I have often thought even our best Authors wrong in endeavouring, with so much Obstinacy, to make us all of a Piece or Consistency. They pitch upon the general Air of a Man, and, according to that Appearance, endeavour to range and interpret all his Actions, and, if they cannot twist them to a tolerable Uniformity, they impute them to Dissimulation. *Augustus* has escaped their Memory; for in this Man there was so manifest, sudden, and continual a Variety of Actions throughout his Life, that he is slipped away intire and uncensured by the boldest Critics. There is nothing I am so hardly induced to believe as a Man's Constancy, and believe nothing more readily than his Inconstancy. He that would judge of a Man particularly, distinctly, and take him to Pieces, would oftener be sure of speaking Truth. 'Tis a hard Matter, out of all Antiquity, to pick a dozen Men who have passed their Lives in one certain constant Course, which is the principal Aim of Wisdom. For, to comprize all in one Word, says an ancient Author, and to collect all the Rules of human Life into one, is to *Will the same Thing always, and always not to Will it* †. I need not add this small Exception, provided that what thou wilt be right; for, if it be not right, the same Thing cannot always please any one. I have, indeed, formerly learned, that Vice is nothing but the Want of Rule and Measure, and by Consequence 'tis impossible to fix Constancy to it. 'Tis reported to be a Saying of *Demosthenes*, that the Beginning of all Virtue is Consultation and Deliberation, and the End and Perfection of it, Constancy. If we would set out upon a certain Course,

* Ex *Publii Mimis*, apud A. Gell. lib. xvii. c. 14. † Senec. Ep. 20.

Ch. I. Of the Inconstancy of our Actions.

3

Course, after mature Deliberation, we should take the best Way, but no-body has thought on it :

*Quod petiit, spernit ; repetit quod nuper omisit,
Æstuat, et vitæ disconvenit ordine toto*.*

i. e.

He now despises what he late did crave,
And what he last neglected, now would have :
He fluctuates, and flies from that to this,
And his whole Life a Contradiction is.

Our ordinary Practice is to follow the Inclinations of our Appetites, be it to the right or to the left, upwards or downwards, according as we are impelled by Occasions. We never consider of what we would have till the Instant we would have it, and are as changeable as that Animal which receives its Colour from what Place soever it is laid upon. What we just now proposed to ourselves, we immediately alter, and presently recur to it ; which is nothing but Wavering and Inconstancy :

The Inconstancy of our Conduct, on what founded.

Ducimur ut nervis alienis mobile lignum †.

i. e.

Like Tops, with Leather-thongs we're whipp'd about.

We do not go of ourselves, but are driven just like Things that float on the Water, sometimes slowly, at other times swiftly, according to the Rapidity or Gentleness of the Stream :

— nonne videmus

*Quid sibi quisque velit nescire, et quærere semper,
Commutare locum, quasi onus deponere possit ‡?*

i. e.

See we not up and down Men daily trot,
For something they would have, but know not what ?
Shifting from Place to Place, if here or there
They might set down the Burden of their Care.

B 2

Every

* Horat. Ep. I. lib. i. v. 96, 97.

† Lucr. lib. iii. v. 1070, &c.

‡ Horat. lib. ii. Sat. 7. v. 82.

Every Day a new Whimsy starts, and our Humours move as the Times do :

*Tales sunt hominum mentes, quali Pater ipse
Jupiter artifera lustravit lumine terras*.*

i. e.

Such are the Motions of th' inconstant Soul,
As are the Days and Weather, fair or foul.

We fluctuate between various Opinions, † we will nothing freely, nothing absolutely, nothing constantly. In any one that had prescribed and established determinate Rules, and certain Laws in his Head, for his own Conduct, we should see an Equality of Behaviour, a settled Order, and a never-failing Connexion of Things, one with another, shine in every Part of his Life. (*Empedocles* observed this Inconsistency in the *Agrirentines*, ‖ that they abandoned themselves to Voluptuousness, as if every Day was to be their last, and built as if they were never to die.) The Discussion of this Point would be very easy, as it is visible in the younger *Cato* ; he that has touched one Key, touches all : 'Tis a Harmony of very according Sounds, wherein there is not one jarring String ; but with us 'tis quite the Reverse ; every particular Action must have a particular Judgment, wherein the surest Way to steer, in my Opinion, would be to take our Measures from the nearest allied Circumstances, without engaging in a longer Disquisition, and without drawing any other Consequence from it.

During the Civil Disorders of our poor Kingdom, I was told, that a Maid, hard by the Place where I then was, threw herself out of a Window, to avoid being ravished by a common Soldier that was quartered in the House. She was not killed by the Fall, and therefore, in order to pursue her Design, she attempted to cut her Throat, but was hindered in it ; nevertheless she was so dangerously wounded, that she confessed the Soldier had not as yet importuned her, otherwise than by Courtship, Solli-

* Cicer. *Fragm. Poemat.* lib. x. † Senec. *Epist.* 52. ‖ Diog. Laert. on the Life of *Empedocles*, lib. viii. Sect. 63. *Ælian* ascribes this Passage to *Plato*, Var. *Hist.* lib. xii. c. 29.

Ch. I. Of the Inconstancy of our Actions.

5

Sollicitations, and Presents, but she was afraid, that at last he would have proceeded to Violence; and this she delivered with such an Accent and Aspect, as, together with her Effusion of Blood, gave such a Testimony of her Virtue, that she appeared perfectly like another *Lucretia*: And yet I have been very well assured, that, both before and since, she proved not so hard-hearted. Therefore, as the Story says, though you are ever so handsome, and ever so much of the Gentleman, because you have miscarried in your Point, don't immediately conclude your Mistress to be inviolably chaste, since you are not sure but she may have a secret Kindness for the Man that looks after your Mules.

Antigonus, having taken a Fancy to one of his Soldiers for his gallant Bravery, ordered his Physicians to attend him for an inward Ailment that had long tormented him; and perceiving, after he was cured, that he went much more coldly to work than before, he asked him, Who or what had so altered and dastardised him? *Yourself, Sir*, said he, *in having eased me of the Pains, which made me so weary of my Life, that I did not value it**.

A Soldier who lost all his Valour on his being cured of a Distemper.

A Soldier of *Lucullus*, having been robbed by the Enemy, revenged himself on them by a gallant Exploit, and, when he had made himself Amends, *Lucullus*, having conceived a good Opinion of him, would fain have employed him in some desperate Enterprize, and, for that Purpose, made Use of all the most plausible Arguments he could think of,

A Soldier of Lucullus inspired with Courage by being robbed.

Verbis quæ timido quoque possent addere mentem†.

i. e.

Words which would animate the rankest Coward.

Pray, said he, employ some miserable plundered Soldier, in that Undertaking:

— *quantumvis rusticus, ibit,*
Ibit eò quò vis, qui zonam perdidit, inquit‡.

B 3

i. e.

* *Plutarch*, in the Life of *Pelopidas*, ch. 1.
v. 36.

‡ *Id. ibid.* v. 40.

† *Hor. lib. ii. Epist. 2.*

i. e.

Take a Wretch, *said he*, that has nothing to lose,
 He's the Man that will go wherever you chuse :
 Not I. —

And absolutely refused to go. When we read, that *Mabomet* having severely reprimanded *Chasan*, the Commander of his *Janizaries*, for Cowardise, when he saw the *Hungarians* break into his Troops; and that *Chasan*, without any other Answer, rushed furiously, by himself, with his drawn Scymeter, into the first Body of the Enemy that advanced, where he was immediately cut to Pieces : This, perhaps, was not so much to vindicate himself from the Reproach, as the Effect of a second Thought; nor so much natural Courage as a sudden Sally of Anger. He that you saw so adventurous Yesterday, don't think it strange, if you find him, next Day, as great a Poltroon : Anger, Necessity, or Company, or Wine, or the Sound of a Trumpet had roused his Spirits. This was not Courage formed by Reason, but established by some or other of those Circumstances; and therefore no Wonder, if, by other contrary Circumstances, it become quite another Thing. These supple Variations and Contradictions, so manifest in us, have induced some Persons to think, that we have two Souls; others two distinct Powers, that always accompany and animate us, each after its own Manner, the one to do Good, the other to do Evil; it being hardly possible, that two Qualities, so contrary to each other, could associate in one Subject.

The Wind of every Accident not only puffs me along with it, which Way soever it blows; but, moreover, I disturb and trouble myself by the Unsettledness of my Posture; and whoever nicely considers it, will hardly find himself twice in the very same State. I give my Mind sometimes one Hue, sometimes another, according to the Side I lie on. If I speak variously of myself, 'tis because I consider myself in different Lights, as having all Contrarieties within me, in their Turn and Measure; Bashful, Insolent, Chaste, Licentious, Talkative, Taciturn, Laborious, Delicate, Ingenious, Stupid, Morose, Complaisant, a Lyar, a true Speaker, Learned,

Learned, Ignorant, Covetous, Liberal, and Prodigal: All these I perceive within me, more or less, according as I turn myself; and whoever studies himself attentively, finds this Unsteadiness and Discordance in himself, even by his own Judgment. I have nothing to say of myself intirely, simply, and solidly; or, in one Word, without Mixture and Confusion. *Distinguo* is the most universal Member of my Logic.

Tho' I always intend to speak well of that which is Good, and rather to put the best Constrúction upon such Things as may fall out; yet such is the Strangeness of our Condition, that we are often prompted, even by Vice itself, to do well, if

*A good Action
to be judged of
by the Intention
only.*

Well-doing were not judged by the Intention only. A Man therefore ought not to be deemed valiant from one gallant Action singly, for the truly brave Man would be so always, and upon all Occasions. If it were a Habit of Valour, and not a Flash or Salley, it would render a Man equally resolute in every Accident; the same alone, and in Company; the same in the Lifts as in the Field of Battle: For, let them say what they will, the Valour in the Tilt-yard and in the Field, is one and the same. The Man of true Valour would bear a Fit of Sicknesh, in his Bed, with the same Courage as a Wound in Battle, and no more fear Death in his own House than in an Attack, or Storming of a Castle. The Man who enters the Breach with a gallant Resolution, would not vex himself, at another Time, like a Woman, for the Loss of a Law-suit, or the Death of a Child. When a Man bears Poverty with Courage, tho' he is infamous for Cowardise; when he stands intrepid against the Sword of the Enemy, while he trembles at the Sight of a Barber's Razor; the Action is commendable, not the Man. 'There are many *Grecians*, says *Cicero*, that cannot face an Enemy, who bear Sicknesh with Fortitude': The *Cimbrians* and *Celtiberians* are noted for quite the contrary. *Nil enim potest est æquabile quod non a certa ratione proficiscatur; i. e.* Nothing can be uniform which does not proceed from solid Reason.'

B 4

There

There is no Valour more extraordinary, in its kind, than that of *Alexander*; but 'tis only in its kind, not perfect enough in every Particular, nor universal. As incomparable as it is, it has, nevertheless, some Blemishes. Therefore it was that he was so often in a desperate Rage, upon the slightest Suspicions of Conspiracies by his own Soldiers, against his Life; and that he behaved, in the Detection of them, with so much Vehemence and indiscreet Injustice, and with a Timidity that subverted his natural Reason. The Superstition also, with which he was so much tainted, favours a little of Pusillanimity; and his excessive Penitency, for the Murder of *Clytus*, is likewise a Testimony that his Courage was not always the same. All we perform is no other than Patch-work, and we aim at acquiring Honour by false Tokens.

Virtue does not require to be courted but for its own sake, and, if it sometimes lends its Mask for another Occasion, it presently plucks it again from the Borrower's Face. 'Tis a strong and lively Dye, with which when the Soul is once tinged, it never goes off but with the Piece. Therefore, in order to make a Judgment of a Man, we must trace his Life critically for a long While past. If Constancy has not therein kept its Ground on its own Basis, *Cui vivendi via considerata atque provisâ est* *, so that he be resolutely determined to a certain Course of Life; if the Variety of Occurrences makes him alter his Pace, (his Path I mean, for the Pace may be either faster or slower) let him go; such a one, according to the Motto of our *Talbot*, is driven with the Wind.

'Tis no Wonder, says one of the Ancients †, that Chance has so great a Power over us, since it is by Chance that we live. 'Tis not possible for any one, who has not directed his Life, in the general, to some certain Aim, regularly to dispose of its particular Actions. 'Tis impossible for any one to fit the Parts together, who has not the Form of the Whole already in his Head. To what Purpose does the Man

* Cicero Paradoxon v, c. 1.
whole Paragraph is taken,

† Senec. Epist. 71, from whence this

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Man provide Colours, who knows not what he is to paint? No one lays down a certain Plan for his Life, and we deliberate only by a little and a little at a time. The Archer ought, in the first Place, to know at what he is to take Aim, and then to accommodate his Hand, Bow-string, his Arrow, and the Motions to it. Our Counsels err, because they have no End nor Direction. No Wind serves him who is bound to no certain Port.

I cannot acquiesce in the Judgment passed in favour of *Sophocles*, by the Person, who, because he had seen one of his Tragedies, argued from thence, that he was capable of the Management of domestic Affairs, against the Accusation of his Son. Neither do I think the Conjecture of the *Parians* *, who were sent to regulate the *Mile-* *Whether the Judgment in favour of Sophocles, and certain Milesians, was well founded.* *fians*, could warrant the Consequence which they inferred from it. Upon their Visit to the Island they took Notice of the Lands that were best cultivated, and the Country Farms that were best managed: And having registered the Names of their Occupiers, as soon as they had assembled the Citizens together, they nominated these Farmers for their Governors and Magistrates, imagining, that they who were so careful in the Management of their private Affairs, would be so of the Public †. We are all such a rude Medley of Compounds, and those of so various a Contexture, that every Piece plays every Moment its own Game; and we are as different from our own selves as we are from another: ‡ *Magnam rem puta, unum hominem agere*, i. e. 'Tis no little Matter to act the Part of one Man only well. Since Ambition can teach Men Valour, Temperance, and Liberality, nay, and Justice too: Since Avarice can inspire the Courage of a 'Prentice-boy, the Fondling of his Mother, with the Assurance to expose himself, so far from Home, to the Mercy of the Waves, and the Wrath of *Neptune*, in a frail Boat, and that it also teaches Discretion and Prudence; and since *Venus* even inspires Boys, under the Discipline of the Rod, with Resolution and Audaciousness, and makes Viragoes of Virgins while in their Mother's Laps.

Hac

* Cic. de Senectute, c. 7. † Herodot. lib. v, p. 339. ‡ Senec. Ep. 120.

*Hac duce custodes furtim transgressa jacentes,
Ad juvenem tenebris sola puella venit * :*

i. e.

With *Venus*' Aid, while Sleep the Guard disarms,
She stole by Night to her young Lover's Arms.

'Tis not in the Sphere of the maturest Understanding to judge of us simply by our external Actions ; it must fathom the very Soul, and find out the Springs that give it Motion ; but, as this is a dangerous and sublime Undertaking, I wish that fewer Persons would attempt it.

CHAP. II.

OF DRUNKENNESS.

THroughout the whole World there is nothing but Variety and Disparity : Vices are all alike, as they are Vices, and the *Stoics*, perhaps, are of the same Opinion ; but though they are equally Vices, yet they are not equal Vices ; and that he who has gone a hundred Yards beyond the Limits,

*There are some
Vices more enor-
mous than o-
thers.*

Quos ultra citraque nequit consistere rectum †,

is not in a worse State, or more out of the Way, than he who has gone but ten Yards from the said Limits, is a Thing not to be believed, nor that Sacrilege is not a worse Crime than stealing a Cabbage out of a Garden,

*Nec vincet ratio tantundem ut peccet, idemque,
Ut teneros caules alieni fregerit horti,
Et qui nocturnus Divum sacra legerit ‡.*

i. e.

Nor can right Reason prove the Crime the same
To rob a Garden, or, by Fear unaw'd,
To steal by Night the sacred Things of God,

In

* Tibul. lib. ii. Eleg. 1. v. 75, 76.
† Horat. lib. i. Sat. 3. v. 114, &c.

‡ Horat. lib. i. Sat. 1. v. 107.

In this there is as wide a Difference as in any other Thing. To confound the Degree and Measure of Sins is dangerous; Murderers, Traitors, and Tyrants are too great Gainers by it. 'Tis not right, that they should quiet their Consciences, because such a Person is idle, another lascivious, or not so assiduous in his Devotions: Every one aggravates the Guilt of his Companion, and extenuates his own. Our Instructors themselves, in my Opinion, often confound the Degrees of it. As *Socrates* said, that the principal Office of Wisdom was to distinguish Good from Evil; so We, of whom the Best of Us are always vicious, ought to say the same of the Knowledge of distinguishing Vices, without which, and that very perfect too, the Virtuous and the Wicked remain confounded and unknown.

Now, among the rest, Drunkenness seems to me a stupid, brutal Vice. The Understanding has a greater Share in other Vices, and there are some which, if a Man may say it, have something generous in them. There are some in which there is a Mixture of Knowledge, Diligence, Valour, Prudence, Dexterity, and Cunning; whereas this is altogether corporeal and terrestrial: And the most stupid of all * Nations existing at this Day is the only one that keeps it in Countenance. Other Vices, indeed, disturb the Understanding, but this totally overthrows it, and locks up all the Senses:

— *Cum vini vis penetravit,
Consequitur gravitas membrorum, præpediuntur
Crura vacillanti, tardescit lingua, madet mens,
Nant oculi, clamor, singultus, jurgia gliscunt†.*

i. e.

When Fumes of Wine do once the Brain possess,
The Body suffers an Unweildiness
Throughout; the Legs, so nimble at the Race,
Now cannot with the reeling Trunk keep Pace;
The Tongue trips, Mind droops, Eyes stand full of Water,
Noise, Hiccoughs, Brawls, and Quarrels follow after.

The

* The particular Nation, here pointed at by *Montaigne*, might easily toss back the Ball.

† *Lucret*, lib. iii. v. 475, &c.

The worst Estate of Man is that in which he loses the Knowledge and Government of himself: And 'tis said, amongst other Things upon this Subject, that as Must or Wort, fermenting in a Vessel, drives up every Thing that is at the Bottom to the Top, so Wine makes those who drink it intemperately blab out the greatest Secrets to another:

*Tu sapientium
Curas, et arcanum jocosum,
Consilium retegis Lyæo* *.

i. e.

The secret Cares and Counsels of the Wise
Are known, when you to *Bacchus* sacrifice.

Josephus tells us, that he wormed out a Secret from an Ambassador whom his Enemies had sent to him, by making him drunk. Nevertheless, *Augustus* having imparted his most secret Affairs in Confidence to *Lucius Piso*, who conquered *Thrace*, was never mistaken in him †, no more than *Tiberius* was in *Cossus*, to whom he intrusted all his Designs, tho' we know they were so much given to Wine, that both were often forced to be carried drunk out of the Senate ‖.

Hesterno inflatum venas de more Lyæo ††.

i. e.

Their Veins, according to Custom, being filled by Yesterday's Debauch.

And the Design to assassinate *Cæsar* was as safely communicated to *Cimber*, though he was often drunk, as it was to *Cassius*, who drank nothing but Water: And, upon this, *Cimber* once said, merrily, *Shall I, who cannot bear Wine, bear with a Tyrant* **?

German Soldiers,
though such hard
Drinkers, not easily conquered.

We see our *Germans*, when drunk as the Devil, remember their Post, the Word for the Day, and their Rank.

Nec

* Horat. lib. iii. Od. 21. v. 14, &c.

† Senec. Ep. 83.

‖ Id. ibid.

†† Virg. Eclog. 6. v. 15.

** Sen. Ep. 83. The Words in *Seneca* are, *Ego quemquam feram qui vinum ferre non possum?* But he has spoiled *Cimber's* Jest for not having had the Courage to give *Cæsar* the Name of Tyrant, as *Montaigne* does.

* *Nec facilis victoria de madidis et
Blæsis, atque mero titubantibus* †.

i. e.

Nor is a Victory easily obtain'd
O'er Men so drunk, they scarce can speak or stand.

I could never have believed there had been in the World such profound Drunkenness, even to a Degree of Suffocation and Death, if I had not read what follows in History, viz. That, *Attalus* having, to put a flagrant Affront upon him, invited to Supper that *Pausaniās*, who took the same Occasion afterwards to kill *Philip* of Macedon, (a King whose excellent Qualities bore Testimony to the Education which he had received in the House and Company of *Epaminondas*) he made him drink to such a Pitch, that he was so void of Sense as to abandon his fine Person, like the Body of a common Hedge-whore, to the Mule-keepers and Servants of the meanest Office in the House. And I have been farther told by a Lady, whom I highly honour and esteem, that, near *Bordeaux*, towards *Castres*, where she lives, a Country-woman, a Widow of chaste Repute, perceiving in herself the first Symptoms of Pregnancy, said to her Neighbours, that, if she had a Husband, she should think herself with Child: But the Cause of this Suspicion increasing more and more every Day, so that at length there was a manifest Proof of it, the poor Woman was fain to have it published in her Parish Church, that whoever was conscious he had done the Deed, and would freely confess it, she promised to forgive him, and not only so, but, if he liked the Motion, to marry him. Upon this a young Fellow that used to do Husbandry-work for her in the Field, encouraged by this Publication, declared he found her, upon a certain Holiday, when she had been too free with her Bottle, so fast asleep on the Hearth, by her Fire-side, and in so indecent a Posture, that he made Use of her Body without waking her; and they live together Man and Wife.

'Tis

* *Montaigne*, in order to illustrate this remarkable Fact, has made Use of these Lines; which, however, have a different Meaning in *Juvenal*.

† *Juv. Sat. xv. v. 47, 48.*

*Drunkennes not
much declaimed
against by the
Ancients.*

'Tis certain, that the ancient Writers have not declaimed very much against this Vice; nay, the Writings of many Philosophers speak of it very tenderly; and even among the *Stoics* there are some of the Sect who advise People sometimes to give themselves the Liberty of a hearty Carouse to chear up the Soul:

*Hoc quoque virtutum quondam certamine magnum
Socratem palmam promeruisse ferunt *.*

i. e.

And *Socrates*, they say, in Days of Yore,
From toping Blades the Palm of Drinking bore.

That Cenfor and Corrector of others, *Cato*, lies under the Reproach of having been also a hard Drinker.

*Narratur et prisce Catonis
Sæpe mero caluisse virtus †.*

And 'tis said of old *Cato*, whose Virtue did shine,
That he often did warm it with generous Wine.

Cyrus, that King of such Renown, amongst other commendable Qualities for which he claimed a Preference before his Brother *Artaxerxes*, urged this Excellency, that he could drink a great deal more than his Brother ||. And in Nations the best regulated, and the most civilised, this Trial of Skill in Drinking was very much in Use. I have heard *Sylvius*, an eminent Physician of *Paris*, say, that, lest the digestive Faculties of the Stomach should grow weak, 'tis good, once a Month, to invigorate them by this Excess, and to stimulate them, that they may not be benumbed: And they write, that the *Persians* used to consult about their most important Affairs after being well warmed with Wine.

My Taste and Constitution are greater Enemies to this Vice than my Reason; for, besides that I easily submit my Belief to the Opinions of the Ancients, I think it, indeed, an unmanly and a stupid

*Drunkennes a
Vice not so bad
as some others.*

* Corn. Gall. Eleg. 1. v. 47.

† Horat. lib. iii. Od. 21. v. 11, 12.

|| Plutarch, in the Life of *Artaxerxes*, c. 2.

a stupid Vice, but not so wicked and mischievous as the other Vices, which do almost directly tend to the Bane of public Society. And, though we cannot please ourselves with the Thought that it is of no Expence to us, yet I believe that this Vice sits lighter upon the Conscience than others; besides that, it is of no difficult Preparation, nor hard to be found, a Consideration not to be despised.

A Man who was advanced both in Dignity and Age, among three principal Advantages which he said remained to him in Life, reckoned this for one; and where would a Man wish to find it more justly than amongst the natural Advantages? But he did not take it in a right Light; for Delicacy and a Curiosity in the Choice of Wines is to be avoided. If nothing will please you but Drinking of the richest Wine, you oblige yourself to the Mortification of drinking that which is not so; your Taste must be more indifferent and free, so nice a Palate will never qualify you for a good Toper. The *Germans* drink almost of all Wines alike with Pleasure: Their End is not so much to taste as to swallow; and, indeed, they have their Pleasure cheaper than others, since they have their Wine in much more Plenty, and nearer at Hand.

In the next Place, to drink as the *French* do, at two Meals only, and then with Moderation, is to be too sparing of the Favours of the God of Wine; there is more Time and Constancy required than that comes to. The Ancients spent whole Nights at this Exercise, and often all the next Day; and therefore their set Meals were, to be sure, more plentiful, and more substantial. I have seen a great Lord, in my Time, a Personage in great Employments, and very successful, who, without setting himself to it, but only in the common Course of his Meals, drank not much less than five Bottles of Wine at a Time, and, at his going away, appeared but too sober and wary, to our Cost. The Pleasure which we chuse to prefer, for our Life, ought to take up more of its Time: We should, like Shop-boys and Working-men, refuse no Opportunity of Drinking, but always wish for it.

Delicacy in Wine to be avoided, and why.

The Ancients spent whole Nights in Drinking. Whether we are ever the better for being more wary in that Respect.

It looks as if, the longer we live, the less we drink; and that the Breakfasts, Repasts, Carousals, and Collations I used to see at our Houses, when I was a Boy, were more frequent and common then than now. Are we a Jot the farther advanced towards an Amendment? Truly no. But, perhaps, we are more addicted to the Sports of *Venus* than our Ancestors were: They are two Exercises that thwart and hinder one another in their Vigour; as Intemperance has taken off the Edge of our Appetite on the one Hand, Sobriety serves, on the other, to render us more spruce and more keen for the Exercise of Love.

What strange Stories have I heard my Father tell of the Chastity of the Age wherein he lived! He was well qualified to speak of the Subject, being formed, both by Art and Nature, for an Acquaintance with the Ladies. He spoke little, but well, ever mixing his Language with some Ornament borrowed from Authors most in Use, especially the *Spanish*, and, amongst the *Spanish*, from the Book intitled * *Marcus Aurelius*, which was familiar to him. In his Behaviour he was humble and very modest, with an engaging Gravity, and was particularly nice as to Neatness and Decency, both in his Person and Cloaths, whether on Foot or on Horseback. He was wonderfully punctual in keeping his Word, and both his Conscience and Religion, in general, inclined rather to Superstition than to the other Extreme. For a little Man, he was vigorous, straight, and well-proportioned; had a pleasing Countenance, inclining to a brown Complexion, and was adroit and perfect in all the noble Exercises. I have even seen Canes filled with Lead, with which, 'tis said, he exercised his Arms, in order to fit himself for throwing the Bar,
or

* *Mery Casaubon*, who mentions this Book, in a short Advertisement prefixed to his *English* Translation of the genuine Work of the Emperor *Marcus Aurelius*, tells us this Book was writ originally in *Spanish*, and translated into *Italian*, *French*, *English*, &c. 'The Author, he adds, would fain have his Work pass for a faithful Translation of the Treatise of *Marcus Aurelius*, but there is nothing, in the whole Book, which shews that the learned Spaniard, who composed it, had seen the Treatise of this wise Emperor.' This Spaniard is *Guevara*, who does not deserve the Title of *Learned*, which is here given him by *Mery Casaubon*. The Reader may see the Character of his Wit and Works, in *Bayle's* Dictionary, under the Title of *Guevara*.

or Stones, or for Fencing, and Shoes with leaden Soles to make him the lighter afterwards for running and leaping. Of his Vaulting he has left some Memorandums, which are somewhat miraculous. I saw him, when he was past sixty Years of Age, make a mere Jest of our Activity, throw himself, in his Fur Gown, into the Saddle, turn himself round a Table upon his Thumb, and he scarce ever went up into his Chamber without measuring three or four Stairs by one Step. As to what I was saying just now, he declared there was scarce one Woman of Quality of ill Fame in a whole Province. He told of strange Privacies, some of them his own, with virtuous Women, without any manner of Suspicion. And, for his own Part, he solemnly swore he came as pure as a Virgin to his Marriage-bed, and yet it was after having long served in the Wars beyond the Mountains, of which he has left a Journal, of his own Hand-writing, wherein he has given a regular and very circumstantial Account of all Passages both relating to the Public and to himself: And he was married in the Year 1528, at the mature Age of Thirty-three, as he was on the Road coming home from *Italy*.

We will now return to our Bottle. The Infirmities of old Age, which have Need of some Support and Refreshment, might well create in me a Desire of the Power to take my Bottle; for it is, in a manner, the last Pleasure which a long Course of Years steals from us. The natural Heat (as the good Fellows say) first takes Place in the Feet, and that is in the State of Infancy; from thence it ascends to the middle Region, where it settles a long Time, and produces what I think to be the only true Pleasure which the Body is capable of feeling, and in Comparison of which all other Pleasures are sleepy: At length, like a Vapour which exhales itself as it ascends, it rises to the Throat, which is its last Stage. Nevertheless, I cannot understand where is the Pleasure of Drinking beyond quenching Thirst, and how a Man can forge, in his Imagination, an Appetite that is artificial and against Nature. My Stomach would not bear so much, it having enough to do to digest what it takes in out of mere Necessity. My Constitution will not

*Drinking is the
last Pleasure
which Man is
capable of en-
joying.*

admit of Drinking but after Eating, and for this Reason my last Draught is always the largest : And because in old Age our Palates are furred with Phlegm, or vitiated by some other Badness of Constitution, Wine seems better to us, as our Pores are thereby laid open and cleansed ; at least I very seldom relish the first Glass well. *Anacharsis* ¶ was amazed that the *Greeks* should drink larger Glasses at the End of a Meal than at the Beginning ; but I suppose they did it for the same Reason as the *Germans* do it, who then begin their Drinking-bout.

Plato * will not allow that Children should drink Wine before the Age of Eighteen, and that any Man should be drunk with it before Forty ; but after Forty he gives them Leave to indulge themselves in it, and to take a pretty large Dose, at their Feasts, of the Essence of *Dionysius* ||, that good Deity who restores Gaiety to the Countenance, and Youth to old Men ; who soothes and softens the Passions of the Soul, as Iron is softened by the Fire ; and who, in his Laws, allows such Drinking-matches to be useful, (provided there be a Chairman or President to restrain and regulate them) Drunkenness being a clear and certain Trial of every Person's Temper, and withal fit to inspire those in Years with Mettle to divert themselves in Dancing and Music, Things of great Use, and which they have not the Spirit to attempt when sober. *Plato* says further, that Wine is capable of giving Temperance to the Soul, and Health to the Body.

Nevertheless, these Reflections, partly borrowed from the *Restrictions re-* *Carthaginians*, please him, viz. That it be sparingly § used in Expeditions of War. That *quired in the* every Magistrate and every Judge † abstain *Use of Wine.* from it when he is doing the Business of his Office, or about

to

¶ *Diog. Laert.* in the Life of *Anacharsis*, lib. i. sect. 104.

* *De Legibus*, lib. ii. p. 581.

|| One of the Names of Bacchus.

§ This Construction of using it sparingly is, according to some Editions, particularly that from which Mr. Cotton translated, but it should have been, that they wholly abstain from Wine ; for *Plato* says, that he approves the *Carthaginian* Law, which orders, that no sort of Wine be drank in the Camp, nor any Thing but Water. *De Legibus*, lib. ii, towards the End.

† Or, as 'tis said, more properly, in *Plato*, during the Year of their Magistracy. *Id.* *ibid.*

to hold a Council on public Affairs. That they should not drink Wine || by Day, which is for other Business; nor that ** Night in which 'tis proposed to get Children.

They say that *Stilpo* the Philosopher, when oppressed with Age, actually hastened his End by drinking pure § Wine; and that the like Cause, though not with the same Design, dispatched also the Philosopher † *Arcefilaus*, whose Strength was also much decayed by Age.

*Pure Wine an
Enemy to old
Age.
The most regu-
lar Souls liable
to be disordered
by various Ac-
cidents.*

But 'tis an old and a pleasant Question, Whether a wise Man is to be overcome by the Strength of Wine?

†† *Si munita adbibet vim sapientiae ¶?*

To what a Degree of Vanity are we puffed by that good Opinion which we have of ourselves! The most regular and the most perfect Soul in the World has but too much ado to keep its footing, lest it be overthrown by its own Weakness: There is not one of a thousand that is right and settled a Moment in a whole Life; and it may be a Question, whether, in the State of Nature, it can ever be: But to join Constancy to it is its utmost Perfection; I mean, tho' nothing should discompose it, which a thousand Accidents are capable of doing. That great Poet *Lucretius* fenced himself about with his Philosophy to a fine Purpose, when, behold, he was put out of his Senses by one Philtre or Love-potion! Is it to be imagined, that an Apoplexy will not stun a *Socrates* as much as a Porter? The Violence of a Distemper has made some People forget their own Names, and a slight Wound has turned the Brains of others. Be a Man ever so wise, he is still but a Man, than whom what is there more frail, more wretched, and more nothing? Wisdom does not force our natural Dispositions.

C 2

Sudores

|| Except, says *Plato*, it be by Way of Exercise, or in Case of Sickness.

** This Exception includes both Sexes, supposing them to give each other the Word.

§ *Diog. Laert.* in the Life of *Stilpo*, lib. ii. sect. 120.

† *Diog. Laert.* in the Life of *Arcefilaus*, lib. iv. sect. 44.

†† Whether 'tis possible to be merry and wise. This is a Parody rather than a Quotation.

¶ *Horat.* lib. iii. Od. 28. v. 4.

*Sudores itaque et pallorem existere toto
Corpore, et infringi linguam, vocemque aboriri,
Caligare oculos, sonere aures, succidere artus,
Denique concidere ex animi terrore videmus**.*

i. e.

Paleness and Sweat the fearful Man confounds,
The Tongue's deliver'd of abortive Sounds;
The Eyes wax dim, Ears deaf, the Knees grow lame,
Unable to support the trembling Frame;
And all Things fall to nothing, whence they came.

He can't help winking at the Blow that threatens him,
and trembling, when at the Edge of a Precipice, like a
Child; Nature having reserved to herself these slight To-
kens of her Authority, which are not to be forced by our
Reason, nor by the Virtue of the *Stoics*, to convince Man
of his Mortality and Infirmary: He turns pale with Fear,
red with Shame, and he groans with the Cholic, if not with
a Voice loud and raving, yet, at least, with one that's weak
and broken:

+ *Humani a se nihil alienum putet*.*

i. e.

Let him not think himself secure at all,
From what may any other Man befall.

The Poets, who feign every Thing according to their
Fancy, dare not so much as exempt their Heroes from
Tears:

Sic fatur lacrymans, clasique immittit habenas††.

i. e.

Thus did he weeping say, and then set Sail.

'Tis enough for a Man to curb and moderate his Inclina-
tions, for to banish them is not in his Power. Even our
Plutarch,

** *Lucret. lib. iii. v. 155, &c.*

+ This is not the true Sense of *Terence's* Words. *Montaigne* only uses it
here to express his own Thought, by taking a Liberty very common with
him, as I have already observed, and as will appear to all who will be at the
Trouble to compare his Quotations with their Originals; and which, indeed,
they ought to do, if they would be sensible of the Beauty of the Applications
which he makes of them at every Turn.

* *Terence's Heautontimoroumenos, Act i. Sc. 1. v. 25.*

†† *Æneid. lib. vi. v. 1.*

Plutarch, so perfect and excellent a Judge of human Actions as he was, when he sees *Brutus* and *Torquatus* murder their own Children, began to doubt whether Virtue could extend so far, and whether those Personages were not rather stimulated by some other Passion. All Actions that exceed the ordinary Bounds are liable to sinister Interpretations; forasmuch as our Taste can no more relish what is above it, than what is below it.

Let us leave this other Sect *, which makes a plain Profession of Scornfulness: But when, even in that Sect, which is || reckoned the mildest, we hear those Rhodomontades of *Metrodorus*, *Occupavi te, Fortuna, † atque cepi, omnesque aditus tuos interclusi, ut ad me aspirare non posses*: i. e. *Fortune, thou art mine, I have thee fast, and have so*

*Instances of a
Constancy
which savours
of Fury, ac-
cording to
Montaigne.*

shut up all thy Avenues, that thou canst not come at me: When *Anaxarchus*, being, by Order of *Nicocreon*, the Tyrant of Cyprus, put into a Stone Mortar, and pounded with an Iron Pestle, called out incessantly, *Batter, break, 'tis not Anaxarchus; 'tis his Sheath that you pound so* §. When we hear our Martyrs cry out to the Tyrant, from the Midst of the Flames, *That || Side is roasted enough; slice it out, and eat it; 'tis quite done, fall to work with the other Side*. When we read in *Josephus*, of that Child, whose Flesh was pulled to Pieces by Pinchers, defying his raving Persecutor *Antiochus* to do his worst, and calling out with a manly intrepid Voice, 'Tyrant, thou lovest Time, I am still at Ease; where is that Pain, where those Torments with which thou didst threaten me? Is this all thou canst do? My Constancy gives thee more Anguish than I suffer from thy Cruelty. O pitiful Coward, thou faintest, and I grow stronger. Make me complain; make me bend; make me yield if thou canst. Encourage thy Guards and thy Executioners; behold they are faint-hearted, and can do no more: Arm them, enrage them.' Really,

C 3

* The Stoic Sect, founded by Zeno. || The Sect of Epicurus. † Cicero's *Tusc. Quæst. lib. i. c. 9.*

§ *Diog. Laert. in the Life of Anaxarchus, lib. ix. sect. 58, 59.*

|| This is what *Prudentius* makes St. Laurence say, in his Book intitled *περί στεφάνου*, concerning Crowns. *Hymn ii. v. 401, &c.*

it must be acknowledged, that, in such Souls as these, there is some Transport, some Fury, be it ever so divine. When we come to these *Stoical Sallies*, *I had rather be mad than merry*; a Saying of || *Antisthenes*, Μαίνειν μᾶλλον ἢ ἡδεΐν. When *Sextius* tells us, that *he had rather be chained to Pain than Pleasure*: When *Epicurus*, under Pretence to be fond of the Gout, and refusing Health and Ease, gaily defies Evils, despising the lesser Pains, as disdaining to contend and struggle with them, he desires and calls out for those that are acute, violent, and worthy of him:

*Spumantemque dari pecora inter inertia votis
Optat aprum, aut fulvum descendere monte leonem*.*

i. e.

Impatiently he views the feeble Prey,
Wishing some nobler Beast to cross his Way;
And rather waits the Furious Boar to wound,
Or see the tawny Lion from the Hills rush down.

Who would not think that they are pushed on by a Courage broke loose from its Hold? Our Soul cannot reach so high from her own Seat; she must of Necessity quit it, raise herself up, and pushing on, right or wrong, transport her Man so far out of his Latitude, that afterwards he himself shall be astonished at what he has done. As in War the Heat of the Battle often pushes the brave Soldiers upon such hazardous Exploits, that, when they come to recol-

*Man sometimes
raised above
himself by a
kind of Enthu-
siasm.*

lect them, they are the first who are astonished at them: As also Poets are often struck with Admiration at their own Works, and know not where again to find the Track in which they performed so happy a Career, which is also, in them, called Rage and Rapture: And, as *Plato* says, † that it is to no Purpose for a sedate Man to knock at the Gates of Poetry: And, as *Aristotle*, that there is no great Wit without a Mixture of Madness ‡, so all Sallies, how commendable soever, which surpass our own Judgment and Reason, may well be called Folly; forasmuch as

Wisdom

|| Aul. Gell. lib. ix. c. 5. and Diog. Laert. in Vita Antisthenis, lib. vi. sect. 3. * *Æneid*. lib. iv. v. 158, 159. † Seneca de Tranquillitate Animi.

Wisdom is a regular Management of our Mind, which it conducts by Rule and Measure, and is responsible for it to itself. *Plato* * argues thus, that, the Gift of Prophecy being above our Reach, we must be out of our Senses when we meddle with it, and our Prudence must be clouded either by Sleep, or some Disease, or lifted from its Place by some celestial Rapture.

C H A P. III.

The Custom of the Isle of Cea, in the Ægean Sea, or Archipelago.

IF to philosophize be, as they say, to doubt, much more ought my frolicksome and fanciful Speculations to be termed Doubting; for 'tis for Learners to inquire and debate, and for those in the Chair to determine. My Moderator is the Authority of the Divine Will, which regulates us without Contradiction, and which is superior to such human and vain Disputes. *Philip* being entered, with an armed Force, into *Peloponnesus*, some-body said to *Damindas*, that the *Lacedemonians* were like to suffer a great deal, if they did not regain his Favour. *You Poltroon*, said he, *what can † they suffer that are not afraid of Death?* The Question being also put to *Agis*, *How a Man might live free?* By § *despising Death*, said he. These and a thousand other Sayings, that are to be met with to the same Purpose, plainly hint something more than a patient waiting for Death till it comes, for there are several Accidents in Life that are more intolerable than Death; witness the *Lacedemonian* Lad, that was taken by *Antigonus*, and sold for a Slave, who being commanded by his Master to do something that was very mean, *Thou shalt see*, said the Boy, *whom || thou hast bought; it would be a Scandal for me to be a Slave, when my Liberty is*

C 4

iu

* In *Timæus*, v. 543. † See the notable Sayings of the *Lacedemonians*, collected by *Plutarch*, under the Word *Damindas*. § *Ibid.* under the Name of *Agis*. || *Plutarch*, in the notable Sayings of the *Lacedemonians*.

in my Power ; and, when he had so said, he threw himself from the Top of the House. *Antipater* threatening the *Lacedemonians* severely, in order to force them to comply with a certain Demand of his : *If thou * dost threaten us with worse than Death*, said they, *we shall be the more willing to die*. And when *Philip* wrote Word to them, that he would frustrate all their Enterprises : *What !* said they, *wilt thou also binder us from dying ?* This is the Meaning of that Saying, *That the wise Man lives as long as he ought, not as long † as he can* ; and that the most obliging Present which Nature has made us, whereby we are deprived of any Colour to *Several Ways* complain of our present Condition, is in hav-
to get rid of ing left us the Key to slip away. She has or-
Life. dered but one Passage into Life, but a hundred thousand Ways out. We may be straitened for Earth to live upon, but Earth sufficient to die upon we can never want, as *Boiocalus* || made Answer to the *Romans*. Why dost thou complain of this World ? It does not detain thee : If thou livest in Pain, thy own Cowardice is the Cause of it ; there remains no more to die but to be willing to do it :

*Ubique mors est : optime hoc cavet Deus,
 Eripere vitam nemo non homini potest :
 At nemo mortem : mille ad hanc aditus patent ††,*

i. e.

To Death a Man can never want a Gate,
 God has provided very well for that ;
 There's not a Man upon the Earth but may
 Take any Fellow-creature's Life away ;
 And any Man that will, may yield his Breath ;
 There are a thousand Ways that lead to Death.

Nor is this a Recipe for one single Disease only ; Death is the Cure of all Evils : 'Tis a most assured Port, which is sometimes to be sought, and ¶ never to be shunned. It comes all to one, whether a Man puts an End to himself, or suffers it from § another ; whether he runs off before his Day,
 or

* *Plutarch*, in the notable Sayings of the *Lacedemonians*. † *Senec. Ep. 70.*
 || *Tacit. Annal. lib. xiii.* †† *Senec. Thebais, Act i. Sc. 1. v. 151, &c.*
 ¶ *Senec. Ep. 70.* § *Id. 69.* 2

or whether he stays till it come. From what Quarter soever it come, he is still his own Master; in what Part soever the Thread breaks, 'tis all over, there's the End of the Clue.

That is the best Death * which a Man chuses voluntarily; Life depends on the Will of another Person, *Death dependent on the Will.* Death upon our own: In nothing ought we so much to please our own Humours as in that. Reputation is not at all affected by such an Undertaking, and 'tis a Folly to have Regard to it. To live would be Bondage, were it not for the Liberty of Dying. The ordinary Methods of Cure are carried on at the Expence of Life. We are tormented with Caustics, Incisions, Amputations of our Members; our Food, nay, our very Blood is taken from us; one Step † farther, and we are cured indeed. Why is not the jugular Vein as much at our Disposál as the median Vein (of the Arm)? Desperate Diseases require desperate Remedies. When *Servius* the Grammarian ‖ had the Gout, he could think of no better Remedy than to make an Incision in his Feet, and to put Poison into the Wound, not caring how gouty they were, provided they were insensible of Pain. God gives us Leave enough, when he reduces us to such a Condition that to live is worse than to die. 'Tis a Weakness, indeed, to succumb under Infirmities, but 'tis Madness to nourish them. As I do not offend the Laws against Robbers, when I embezzle my own Money, and cut my own Purse; nor that against Incendiaries, when I burn my own Wood; so am I not under the Lash of those made against Murderers, for taking away my own Life. *Hegeſias* †† said, that the Condition of Death, as well as that of Life, ought to be subject to our own Choice. And *Speusippus* ** the Philosopher, who had been long afflicted with the Dropsy, and therefore used to be carried in a Litter, meeting *Diogenes*, bid him *Good Morrow*;

* Senec. Ep. 70.

† *Non opus est vasto vulnere dividere præcordia. Scalpello aperitur ad illam magnam libertatem via; et puncto securitas constat*, Senec. Ep. 70.

‖ *Servius Claudius*, of Rome, *Plin. Nat. Hist. lib. xxv. c. 3.* and *Suetonius de illustribus Grammaticis*, cap. 2. & 3.

†† *Diog. Laert.* in the Life of *Aristippus*, lib. ii. sect. 94.

** *Idem*, in the Life of *Speusippus*, lib. iv. sect. 3.

Morrow; but *Diogenes* said, *No Good Morrow to you, who can bear to live in such a State*. 'Tis true, indeed, that, some Time after, *Speusippus* put himself to Death, wearied out with such a painful Condition of Life.

But this does not pass without being controverted: For 'tis the Opinion of many, that we are not to quit the Garrison of the World without the exprefs Command of him who has placed us in it: That it appertains to God alone, who has sent us hither, not for our own Sakes only, but for his Glory, and the Service of our Fellow-creatures, to dismiss us when it shall best please him, and that we are not to dismiss ourselves: That we are not born for ourselves only, but for our Country also, to the Laws of which we are accountable, and by which there lies an Action against us for Murder: Or, if these fail to lay hold of us, we are to be punished in the other World, as Deserters from our Duty:

*Proxima deinde tenent mæsti loca, qui sibi lethum
Infantes peperere manu, lucemque perosi
Projecere animas* *.

i. e.

Next these the Bodies of those Men remain,
Who Innocent, by their own Hands were slain;
And, hating Light, to voluntary Death
Eclips'd their Eye-balls, and resign'd their Breath.

There is much more Constancy in wearing the Chain by which we are bound, than in breaking it; and *Regulus* gave a greater Proof of Fortitude than *Cato*. 'Tis Indiscretion and Impatience that hurry us out of the World. True Virtue turns its Back to no Accidents. It seeks for Misfortune and Pain, as its Aliment. The Menaces of Tyrants, Racks, and Tortures animate and rouse it:

*Duris ut illex tonsa bipennibus,
Nigræ feraci frondis in Algido,
Per damna, per cædes, ab ipso,
Ducit opes animumque ferro* †.

i. e.

* Virg. *Æneid*. lib. vi. v. 434, &c. † Hor. lib. iv. Ode 4. v. 57, &c.

i. e.

That Race, long tols'd upon the *Tuscan* Waves,
 Are like an Oak upon the wooden Top
 Of shaded *Algidus*, bestrew'd with Leaves,
 Which, as keen Axes its green Honours lop,
 Thro' Wounds, thro' Losses no Decay can feel,
 Collecting Strength and Spirit from the Steel.

And as another says,

*Non est, ut putas, virtus, pater,
 Timere vitam, sed malis ingentibus
 Obstare, nec se vertere ac retro dare* *.

i. e.

You think that *Fear to live* a Virtue is,
 Alas! my Father, you judge quite amiss;
 That's Virtue which can Evils great withstand,
 And not retreat, nor shift to either Hand.

Or as this,

*Rebus in adversis facile est contemnere mortem,
 Fortiter ille facit, qui miser esse potest* †.

i. e.

The Wretched well may wish for Death, but he
 Is brave, who dares to live in Misery.

'Tis Cowardice, not Valour, to squat, as it were, in a
 Hole under a great Tomb, to avoid the Strokes of Fate.
 Valour never breaks its Way, nor goes out of its Path for
 the greatest Storm that blows:

*Si fractus illabatur orbis,
 Impavidum ferient ruinae* †.

i. e.

Though *Jove's* dread Arm with Thunders rend the
 Spheres,
 Beneath the Crush of Worlds he nothing fears.

The

* Seneca. *Thebais*, Act i. Scene 1. v. 190, &c. † Mart. lib. xi. Ep. 57.
 v. 15, 16. † Hor. lib. iii. Ode 3. v. 7, 8.

The avoiding of other Inconveniencies commonly pushes us upon this; nay, sometimes the Endeavour to fly from Death makes us run into the Mouth of it:

*Hic, rogo, non furor est, ne moriari, mori *?*

i. e.

Can there be greater Madneſs, pray reply,
Than that one ſhould, for Fear of dying, die?

Like thoſe who, for Fear of a Precipice, throw themſelves headlong from it:

— multos in ſuntina pericula miſit
*Venturi timor ipſe mali: fortiffimus ille eſt,
Qui promptus metuenda pati, ſi cominus inſtent,
Et differre poteſt †.*

*Uſque adeo mortis formidine, vita
Percipit humanos odium, lucisque vidende,
Ut ſibi conſciſcant marenti pectore lethum,
Obliſi fontem curarum hunc eſſe timorem ‡.*

i. e.

The Fear of future Evils makes Men run
Into far worſe than thoſe they ſtrive to ſhun:
But he deſerves the Hero's Character,
Who boldly faces Ills which others fear,
And can divert them when they draw too near.
To that Degree does Death ſome Men affright,
That, cauſing them to hate both Life and Light,
They kill themſelves in Sorrow, not aware
That their Diſguſt ariſes from this Fear.

Plato (*de Legibus*, lib. ix. p. 660) preſcribes an ignominious Sepulture for him who has deprived his neareſt and deareſt Friend, viz. himſelf, of Life, and his deſtined Courſe of Years, when neither compelled ſo to do by public Trial, nor by any ſad and unavoidable Accident of Fortune, nor by any inſupportable Diſgrace, but by Cowardice, and the Weakneſs of a faint Heart.

*Ignominious
Interment or-
dered for thoſe
who killed
themſelves.*

And

* Mart. lib. ii. Ep. 80. † Lucan. lib. vii. v. 104, &c. ‡ Lucret. lib. iii. v. 79, &c.

And the Opinion which makes so little of Life is ridiculous; for, in short, 'tis our very Being, 'tis our All. Whatever Things have a nobler and more valuable Being may reproach ours, but 'tis against Nature for us to despise and to make little Account of ourselves: This is a Disease peculiar to Man, for we don't perceive that any other Creature hates and despises itself: 'Tis from a Vanity of the like Kind that we desire to be something else than what we are: The Effect of such a Desire does not concern us, forasmuch as it is contradicted and hindered in itself. He who wishes, that he were formed an Angel, does nothing for himself, and would be never the better for it; for, being no more, who should rejoice, and be sensible of this Amendment for him?

*Debet enim miserè cui fortè aegrèque futurum est,
Ipse quoque esse in uno tum tempore, cum male possit
Accidere*.*

i. e.

For whosoe'er shall in Misfortunes live,
Must BE when those Misfortunes shall arrive.

Security, Indolence, Impassibility, a Privation from the Evils of this Life, for the purchasing whereof we make an End of it, are of no manner of Advantage to us: To no Purpose does that Man avoid War, who cannot enjoy Peace; and to no Purpose also does he avoid Labour or Pain, who has not wherewithal to relish Tranquillity.

Among those of the Opinion first mentioned, there has been a great Doubt, what are the most justifiable Motives for Suicide, which they call *Εὐλογον* *What are the just Reasons for Suicide.* *εὐαγγον*, i. e. a † reasonable Exit. For, tho' they say, that Man must often die for trivial Causes, since those

* Lucret. lib. iii. v. 874. &c.

† This was the Expression used by the Stoics in that Case. See Diog. Laert. in the Life of Zeno, lib. vii. sect. 130. and Menage's Observations on this Passage, p. 311, 312.

those which detain us in Life are of no great Weight, yet there is to be some Measure. There are some fantastic, senseless Humours, that have prompted not only particular Men, but even Communities, to destroy themselves: Of this I have heretofore given some Examples; and we read, moreover, of the *Milesian* Virgins, that, by a mad Compact, they hanged themselves, one after another, till the Magistrates made an Order, that the Bodies of all of them, who † should be found thus hanged hereafter, should be drawn by the same Halter, stark naked through the City. When * *Threicion* advised *Cleomenes* to dispatch himself, by reason of the ill State of his Affairs; and as he had escaped the most honourable Death in the Battle which he had just lost, to chuse this other, the second to it in Honour, and not to give the Conquerors an Opportunity to make him suffer an ignominious Death, or a shameful Life: *Cleomenes*, with a Courage || truly *Lacedemonian* and *Stoical*, refused this Advice, as cowardly and unmanly. ' That, *says he*, is a Remedy which can never fail me, but ' which never ought to be made Use of, whilst there is ' yet a Spark of Hope remaining: That to live was some- ' times Constancy and Valour: That he was desirous, that ' even his Death should be of Service to his Country; and ' that he intended it should be an Act of Honour and ' Virtue.' *Threicion*, still convinc'd, in his own Mind, that he was right, actually § killed himself: *Cleomenes* did the same afterwards, but not till he had tried Fortune to the very last. All the Inconveniencies in the World are not considerable enough for a Man to chuse Death for the Sake of avoiding them.

What are to be
the Limits of
our Hopes.

Besides, there are so many sudden Alterations in human Affairs, that 'tis not easy to judge when we are truly at the End of our Hopes:

Sperat

† *Plutarch* of the worthy Deeds of Women.

* Or rather *Therycion*, for *Plutarch*, from whom this whole Passage is taken, calls him *Θηρυκίων*.

|| *Plutarch*, in the Life of *Agis* and *Cleomenes*, c. 14.

§ *Idem*, *ibid*.

*Sperat et in sevâ victus gladiator arenâ,
Sic licet infesto pollice turba minax*.*

i. e.

The Fencer, conquer'd in the Lifts, hopes on,
Though the Spectators point that he is gone.

The old Proverb says, *While there's Life, there's Hope.* Ay, but, replies Seneca ||, *shall I rather think that Fortune can do all Things for the living Man, than that Fortune has no Power over him that knows how to die?* When Josephus was in † such apparent and imminent Danger, a whole Nation, as it were, being risen against him, that he had no visible Resource left; yet being, as he himself says, advised by one of his Friends, in this Extremity, to dispatch himself, it was well for him that he still persisted in Hopes, since Fortune, contrary to all human Expectation, diverted the Accident, so that he saw himself delivered from it without any manner of Inconvenience.

On the contrary, Cassius and Brutus compleatly ruined the Remains of the Roman Liberty, of which Deaths fatal they were the Protectors, by that Precipitation by having been precipitant. and Temerity with which they killed themselves before the proper Time and Occasion. At the Battle of Serisolles in 1544, M. d'Anguien ¶ attempted twice to cut his Throat with his Sword, despairing of the Fortune of the Day, which, indeed, went untowardly in the Part of the Field where he was posted, and by such Precipitancy had like to have deprived himself of the Glory of so noble a Victory. I have seen a hundred Hares escape under the very Mouths of the Greyhounds. There was a Man †† who outlived his Executioner :

*Multa dies variusque labor mutabilis ævi
Rettulit in melius, multos alterna revisens
Lusit, et in solido rursus Fortuna locavit ||.*

i. e.

* Sulpitii Sev. || Senec. Ep. 70. † Josephus's Jewish Antiquities, p. 537. ¶ Montluc's Comment. †† Senec. Ep. 13. || Æneid. lib. xi. v. 425, &c.

i. e.

Much Time and various Labour oft translate
Life's changing Scenes into a better State;
Inconstant Fortune those in Joy does place,
To whom, e're now, she turn'd a reverse Face.

Pliny says, there are but three Sorts of Diseases, for avoiding of which a Man has a Right to destroy himself. The severest of all is the * Stone in the Bladder, when there is a Retention of the Urine. *Seneca* says, those Diseases only which, for a long Time, disturb the Functions of the Soul: And some there have been, who, to avoid a worse Death, have chose one of their own liking. *Damocritus*, General of the *Ætolians*, being carried Prisoner to *Rome*, found Means to escape in the Night; but, being close pursued by his Keepers, rather than suffer himself to be retaken, he ran himself through the Body with † his own Sword. *Antinous* and *Theoderus*, when their City of *Epirus* (*Passaro*) was reduced by the ‖ *Romans* to the last Extremity, advised the People to kill themselves all to a Man; but, the Advice to surrender themselves being preferred, they went ** to seek Death by rushing upon the Enemy with an Intention to strike home, and not to ward off a Blow.

Some Years ago, when the Island of *Gozo* †† was taken by the *Turks*, a *Sicilian* who had two beautiful Daughters ripe for Marriage, killed them first, and then the Mother, as she was running in to save them: This done he sallied into the Street with a Cross Bow and a Hand Gun, with which, at two Shots, he killed two of the

* In the Quarto Edition of these *Essays*, in 1588, *Pliny* is said to mention two more, viz. a Pain in the Stomach, and the Head-ach, which, he says, lib. 25. c. 3, were the only three Distempers, almost, for which Men killed themselves: As to their Right of killing themselves, he does not mention a Word of it here; and I can't conceive, why *Montaigne*, who, at first, entered thoroughly into *Pliny's* Sense, by saying, that, according to this Author, it was the Custom for Men to kill themselves, in order to be rid of any one of these three Distempers, made him say afterwards, that they had a Right to kill themselves for this very End.

† Tit. Livy, lib. xxxvii, c. 46.

‖ Id. lib. xiv. c. 26.

** Id. ib.

†† A small Island to the West of *Malta*, and not far from it.

the foremost *Turks* advancing to his Door, and then, with Sword in Hand, charged furiously amongst the rest, when he was, on a sudden, surrounded and cut to Pieces; by which Action he saved both himself and his Family from Slavery. The *Jewish* Women, after the Circumcision of their Children, flung themselves, with them, down a Precipice to escape the Cruelty of *Antiochus*. I have been told, that a Prisoner of Quality being in one of our Jails, his Relations knowing that he would surely be condemned, in order to prevent the Ignominy of it, they suborned a Priest to tell him, that the sovereign Remedy for his Deliverance was to recommend himself to such a Saint, with such and such Vows, and that he should fast eight Days together, without taking any Sort of Nourishment, however weak and faint it made him. He placed his Faith in the Remedy, and by this Means destroyed himself before he was aware, not dreaming of Death, or of any Danger.

Scribonia † advising *Libo*, her Nephew, to kill himself, rather than to wait for the Stroke of Justice, persuaded him to it, by saying, that it was really doing another Person's Business to save his Life to put it into the Hands of those who would come to demand it three or four Days * after, and that it was serving his Enemies to keep his Blood, for the Fees of such Hounds.

*Scribonia's
Advice to her
Nephew to kill
himself.*

We read, in the Bible, that *Nicanor*, the Persecutor of God's Law, having sent his Guards to seize upon old *Rafias*, who, for his Virtue, was surnamed the † Father of the *Jews*, the good Man, seeing no Quarter was to be expected, and finding his Gate burnt down, and his Enemies ready to seize him, and chusing to die like a Gentleman, rather than fall into the Hands of his wicked Adversaries, and suffer himself to be cruelly butchered, to the Dishonour of his Rank and Quality, stabbed himself with his own Sword; but, doing it in such Haste that he did not give a home Thrust, he ran, and threw himself from the Top of a Wall among

*The courageous
Death of old
Rafias.*

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D

his

† The third Wife of *Augustus Cæsar*.

* *Senec. Ep. 70.*

† *Maccab. lib. ii. ch. 14. v. 37. — 46.*

his Enemies, who made Way for him, so that he pitched directly upon his Head: And, notwithstanding this, perceiving he had still some Remains of Life, he renewed his Courage, and, starting upon his Feet, all bloody and wounded as he was, forced his Way, through the Croud, to a sharp steep Rock, where, for his last Effort, he drew his Bowels out through one of his Wounds, which, tearing and pulling them to Pieces with both his Hands, he threw amongst his Pursuers, appealing to and invoking the Divine Vengeance to fall upon their Heads.

Of all Violences done to the Conscience, that done to the Chastity of Women is, in my Opinion, the most difficult to escape, forasmuch as there is a natural Mixture of corporeal Pleasure in it; and for this Cause the Dissent from it cannot be perfect enough, and in the Party forced there seems to be some Mixture of the Will. The ecclesiastical History makes reverent Mention of many Instances of devout Women, who have embraced Death to be secure from the Outrages ready to be committed by Tyrants, against their Religion and Conscience. *Pelagia* and *Sophronia* were both canonised, the first of whom threw herself, with her Mother and Sisters, into a River, to avoid being forced by some Soldiers; and the last also killed herself, to avoid being ravished by *Maxentius* the Emperor.

It may, peradventure, be reckoned an Honour to us, in future Ages, that a learned Author of the present, and particularly a *Parisian*, would fain persuade the Ladies of our Time to take any other Course, rather than once to entertain the horrid Thought of such a desperate Action. I am sorry he had never heard (that he might have mixed it with his other Tales) the remarkable Saying of a Woman, which was told me at *Tholouse*, who had passed thro' the handling of some Soldiers: *God be praised, said she, that once, at least, in my Life, I have had my Swill without Sin.* Indeed, our *French* Ladies are too good-natured to be guilty of such Cruelty to themselves; and, God be thanked, our Air is thoroughly purged of it since this

Acts of Violence committed on the Chastity of Women.

A certain Author dissuades the Ladies from putting themselves to Death for Fear of a Ravishment.

this good Advice : According to the Rule of honest ^a *Marrot*, 'tis enough that they say *No*, when they do it.

History abounds with Instances of Persons that have, a thousand Forms, exchanged a melancholy Life for Death. *Lucius* ^b *Aruntius* killed himself, for the Sake, as he said, of flying from Deeds past and to come. *Granus Silvanus*, and *Statius Proximus*, after being pardoned ^c by *Nero*, killed themselves, either because they could not bear to think they owed their Lives to the Pardon of so wicked a Man, or that they might not be troubled another Time to solicit a second Pardon, considering how apt he was to entertain Suspicions, and receive Accusations against Men of Probity. *Spargapizes*, the Son of Queen *Tomyris*, being taken ^d Prisoner of War by *Cyrus*, made Use of the first Favour which *Cyrus* granted him to be unbound, in killing himself, having proposed no other Benefit from his Liberty than to be revenged on himself for the Disgrace of being taken. *Bogez*, Governor in *Ionia* for King *Xerxes*, being ^e besieged by the *Athenian* Army, under the Command of *Cimon*, refused the Offer made him, that, if he would capitulate, he should return, in Safety, with all his Wealth, to *Asia*; not having Patience to survive the Loss of a Place which his Master had given him to keep; therefore after having defended his City to the last Extremity, so that there was no Food left to eat, he first threw all his Gold into the River *Strymon*, together with every Thing else, of which he thought the Enemy would make good Prize: And then having ordered a great Pile of Wood to be set on Fire, and the Throats of all the Women, Children, Concubines, and Servants to be cut, he cast their Bodies into the Flames, and then leaped in himself.

D 2

Nina-

^a In an Epigram, intitled, *Yea and Nay*, which begins, *Un doux Nenny avec un doux Sourire*, i. e. One soft *Nay*, *Nay*, with a simpering Smile.

^b Having spoke thus, like a Prophet, he cut his Veins. Tacit. Annal. lib. vi.

^c Tacit. Annal. lib. xiv. lib. vii. p. 475.

^d Herodot. lib. i. p. 98.

^e Idem,

Remarkable *Ninachetuen*, an *Indian* Nobleman, having the first Intelligence of the *Portuguese* Viceroy's Determination to turn him out of an Office which he had in *Malacca*, without any apparent Cause, and *Death of an* to give it to the King of *Campar*, formed this *Indian of* Resolution in his own Mind: He caused a Scaffold to be erected on Pillars, which was not so broad as long, and royally adorned with Tapestry, and Abundance of Flowers and Perfumes; and then having put on a Robe of Cloth of Gold, enriched with a great Number of costly Jewels, he went out into the Street, and mounted, by Steps, to the Scaffold, in one Corner of which there was a Pile of aromatic Wood lighted. The People flocking to see to what End these unusual Preparations were made, *Quality.* *Ninachetuen*, with a bold discontented Countenance, remonstrated how much the *Portuguese* Nation had been obliged to him; with what Fidelity he had behaved in his Office; that having so often, Sword in Hand, testified, in the Behalf of another, that Honour was much dearer to him than Life, he would not abandon his Concern for it in his own Cause; that, Fortune having denied him all the Means of opposing the Injury intended to be done to him, he had Courage to free himself, at least, from the feeling of it, and not serve as a Jest to the Populace, nor for a Triumph to Men of less Worth than himself; which having said, he leaped into the Fire.

Two Women *Sextilia* ^f, the Wife of *Scaurus*, and *Paxea*, the Wife of *Labeo*, in order to encourage their Husbands to avoid the Dangers that pressed upon them, wherein they had no Share but for the Sake of conjugal Affection, voluntarily engaged their own Lives, to serve them for an Example and Company in this extreme Necessity. What they did for their Husbands, *Cocceius Nerva* did for his Country, with equal Affection, tho' not so much to Advantage. This great Lawyer, flourishing in Health, Wealth, Reputation, and Credit with the ^z Emperor, had no other Motive to kill himself, but mere Compassion of the miserable State of the *Roman* Republic.

Nothing

^f Tacit. Annal. lib. vi. ^z Ibid.

Nothing could be more decent than the Death of the Wife of *Fulvius*, who was a Favourite of *Augustus*. This Emperor having discovered that he had blabbed an important Secret which he had committed to him, he frowned upon him the next Morning that he came to attend him; upon which he returned Home full of Despair, and told his Wife, with Sorrow, what a Misfortune he had fallen into, and that he was resolved to kill himself. To which she made answer, very frankly, *'Tis^b but Reason you should, since you have, often enough, experienced the Incontinency of my Tongue, and could not take Warning: But, hold, let me kill myself first; and, without any more Dispute, she ran herself thro' the Body with a Sword.*

*The decent
Exit of Ful-
vius's Wife.*

Vibius Virius, finding that his City, besieged by the Romans, could hold out no longer, and that he had no Mercy to hope for from the Besiegers, determined, after many Remonstrances on the Subject, in the last Assembly of their Senate, that the noblest Way to escape their Fate was to do it by their own Hands, telling them, that the Enemy would honour them for it, and *Hannibal* would be sensible what a Number of faithful Friends he had abandoned: He concluded with an Invitation to those who were of his Opinion, to go and partake of a good Supper which he had ready at Home, where, after they had eat heartily, they should drink together of a Beverage he had prepared, a certain Liquor which would free the Body from ^k Torment, the Mind from Anguish, and the Eyes and Ears from seeing and hearing all the bitter and scandalous Reproaches and Injuries which the Vanquished had to expect from the enraged and cruel Conqueror. I have, *said he*, taken Care that there shall be a Funeral Pile before my House, and that, as soon as we are expired, there shall be proper Persons ready to cast our Bodies into it. There were enough who approved of this noble Resolution, but few who imitated it. Twenty-seven Senators followed him, who, af-

*The Death of
Vibius, and of
twenty-seven
Senators of
Capua.*

D 3

ter

^b *Plutarch* of Loquacity, ch. ix.

^k *Tit. Liv. lib. xxvi. c. 13, 14, 15.*

^{*} *Tit. Liv. lib. xxvi. c. 13.*

ter having tried to drown this melancholy Thought in Wine, ended the Feast with this mortal Mess, and embracing one another, after having jointly bewailed the Misfortune of their Country, some returned to their own Houses, others staid to be burned in the same Flames with *Vibius*, in which they were all so long a dying, (the Vapour of the Wine having filled all their Veins, and retarding the Effect of the Poison) that some of them were almost within an Hour of seeing the Enemy enter *Capua*, which was taken the very next Morning; and of suffering the Miseries which they had paid so dearly for escaping.

Taurea Jubbilius, another Citizen of *Capua*¹, when *Fulvius*, the Consul, returned from the shameful Butchery he had made of two hundred and twenty-five Senators, called him back undauntedly by his Name, and having made him stop, Give the Word, said he^m, *that I also may be dispatched after the Massacre of so many others, when thou mayest boast of having killed a much stouter Man than thyself.*

Fulvius scorning him as a Man out of his Senses, and having, that very Instant, received Letters from *Rome*, disapproving of the Inhumanity of hisⁿ Execution, which restraining his Hands from shedding more Blood; *Jubbilius* then proceeded, saying, 'My Country being now taken, my Neighbours and Friends lost, and as I have killed my Wife and Children with my own Hand, to save them from suffering any Indignities, but am denied the same Fate as my Fellow-Citizens, my Fortitude shall be revenged on this hateful Life:'. And drawing out a Dagger which he had concealed about him, he plunged it into his own Breast, and fell down dead at the Consul's Feet.

The Inhabitants of a City in the *Indies* that was besieged by *Alexander*, being very much pressed, put on a vigorous Resolution to deprive him of the Pleasure of this Conquest, and burned themselves in general, together with^o their Town, in Spite of his Humanity. A new kind of War this, where the Enemy strove to save

Indians who
burnt them-
selves alive in
their City,
when besieged
by Alexander
the Great.

¹ Or *Campania*. *Titus Livius* calls him *Campanus*, lib. xxvi. c. 15.
^m Id. *ibid.* ⁿ Id. *ibid.* ^o *Diod. of Sicil.* lib. xvii. c. 18.

save them, and they to destroy themselves, by doing every Thing to make themselves sure of Death, which Men do to secure Life.

The Inhabitants of *Astapa*, in *Spain*, finding their Walls and other Defence, too weak to hold out a-

*The precipitant
Death of the
Inhabitants of
Astapa, in
Spain.*

gainst the *Romans*, made one Heap of all their Wealth and Furniture; and having put all the Women and Children upon it, and surrounded it with Wood and other Combustibles fit to make a sudden Blaze, and left fifty of their young Men to put their Design in Execution, they made a Salley, in which, according to their Wish, for want of the Power to defeat the Besiegers, they caused themselves to be every Man slain: Then the fifty young Men, after having massacred every living Soul in the Town, and set fire to the Heap, threw themselves into it, with ^p their Arms, thereby putting an End to their generous Spirit of Liberty, rather in an insensible than in a sorrowful and disgraceful Condition; and demonstrating to the Enemy, that, if Fortune had so pleased, they had as well the Courage to have robbed them of the Victory, as they had to frustrate and render it dreadful, nay, and ^q mortal to those, who, allured by the Splendor of the melted Gold running in the Fire, hurried in such Numbers to catch it, that some were burnt, and others suffocated, being pushed too near the Flames by the Throng of those behind them, who were equally greedy to snatch the shining Ore.

The *Abydeans*, when pressed hard by King *Philip*, took the same Resolution, but were so curbed that they could not execute it; for the King, who could not think of an Act of such Precipi-

*The rash Death
of the Aby-
deans.*

tancy without Abhorrence, (the Treasure and Furniture which they had condemned, partly to Fire, and partly to Water, being ^r first seized) drawing his Soldiers off, granted them three Days to kill themselves with the more Ease and Decency. This Time they filled with bloody Murders, beyond all hostile Cruelty, insomuch that there was scarce a single Person left alive, who was able

D 4

to

^p Tit. Liv. lib. xxviii. c. 22, 23.
xxxi. c. 17, 18.

^q Id. ibid. c. 23.

^r Id. lib.

to dispose of himself as he pleased. There are infinite Examples of like popular Conclusions, which seem to be the more cruel by how much the Effect of them is the more universal, and yet, in Reality, are less cruel than such as are particular. The Judgments of private Persons are so captivated by the Charms of Society, that Reason will have that Weight with all in general, which it would not have with Individuals.

The condemned Persons in the Reign of *Tiberius*, who kept themselves alive till they suffered Death by the Hands of the Executioner, forfeited their Estates, and were deprived of Burial: They who saved the Executioner a Labour, by executing themselves, were interred, and might make a Will. But Death is also desired, sometimes, for the Hopes of a greater Good. *I desire*, said *St. Paul*, *to depart*, and to be with *Christ*: And, *Who shall loose me from these Bands?* *Cleombrotus Ambraciota*, having read *Plato's Phædon*, thirsted so much after the Life to come, that, for no other Cause, he threw himself into the Sea. From hence it appears, with what Impropriety we affix the Term Despair to that voluntary Dissolution of ourselves, to which the Eagerness of Hope does often excite us, and as often a sedate and settled Inclination of the Judgment.

James Chastel, Bishop of *Soissons*, in *St. Lewis's Expedition* beyond the Seas, seeing the King and the whole Army on the Point of returning to *France*, he left the Affairs of Religion imperfect, took a Resolution rather to go to Paradise; and, having bid Adieu to his Friends, he rushed alone, in the Sight of every one, upon the Enemy's Army, and was presently cut to Pieces. In a certain Kingdom of the new-discovered World, upon a Day of solemn Procession, when the Idol they adore is drawn about in Public on a Chariot of surprising Grandeur, several are then seen cutting off Slices of their Flesh to offer to it; besides a Number of others who prostrate themselves as it goes along, causing themselves to be broke and

* *Tacit. Annal. lib. vi.*
lib. i. c. 34.

† *Phil. ch. i. v. 23.*

‡ *Cic. Tusc. Quæst.*

and ground to Pieces under the massy Wheels, in order, by their Death, to obtain the Veneration of Sanctity, which is accordingly paid them. This Death of the said Bishop, with his Sword in his Hand, has more Bravery in it, and less Sensation, the Heat of the Battle stifling the latter in some Measure.

There are certain Governments which have taken upon them to regulate the Justice and proper Time of voluntary Deaths. A Poison prepared from Hemlock, at the Expence of the Public, was kept, in Times past, in our City * of *Marseilles*, for all who had a mind to hasten their latter End, after they had produced the Reasons for their Design to the Six hundred who composed their Senate; nor was it lawful for any Person to lay Hands upon himself, otherwise than by Leave of the Magistracy, and upon just Occasions.

Poison kept and prepared at the public Expence, for such as were inclined to make Use of it.

This was a Law also in other Places. As *Sextus Pompeius* was going to *Asia*, he touched at *Cea*, an Island of *Negropont*; and, whilst he was there, it accidentally happened, (as we have it from one * who was with him) that a Lady of great Authority having given an Account to her Countrymen, why she was resolved to put an End to her Life, desired *Pompeius* to be present at her Death, to render it the more honourable, which he was; and having a long Time tried, to no Purpose, all the Force of Eloquence (of which he was Master in a wonderful Degree) to dissuade her from her Purpose, he, at length, suffered her to take her own Course. She was above ninety Years of Age, in a very happy State both of Body and Mind; but was, at that Time, lain down upon her Bed better dressed than usual, and leaning on her Elbow. ‘ The Gods, said she, O *Sextus Pompeius*, and ‘ rather those I leave, than those I go to seek, take it well ‘ at thy Hands, that thou hast not disdained to be both ‘ the Counsellor of Life to me, and the Witness of my ‘ Death.

Courageous Death of a Woman who poisoned herself in Public.

* Valerius Maximus, lib. ii. c. 6. de externis Institutis, sect. 7.

* Valerius Maximus himself, from whom the whole Narrative is taken.

' Death. For my own Part, as I have always had the
 ' Experience of the Smiles of Fortune, for Fear lest the
 ' Desire of living too long may make her frown upon me,
 ' I am going, by a happy Period, to dismiss the Remains
 ' of my Soul, leaving behind me two Daughters of my
 ' Body, and a Legion of Grand-children.' Having said
 this, and given some Exhortations to her Family to live in
 Peace and Union, divided her Estate amongst them, and
 recommended her eldest Daughter to the Protection of the
 domestic Gods; she boldly took the Cup in her Hand, in
 which was the Poison, and having made her Vows to *Mer-*
cury, accompanied with Prayers that he would conduct
 her to some happy Seat in the other World, she tossed off
 the mortal Beverage. She then entertained the Company
 with the Progress of its Operation; and as the Parts of
 her Body were seized with a Chilnells, one after another,
 she told them, at length, it had reached her Heart and
 Bowels; and then called her Daughters to do the last Of-
 fice for her, and to close her Eyes.

Pliny tells us of a certain *Hyperborean* Country, where,
 by reason of the mild Temperature of the
 Air, the Inhabitants rarely end their Lives
 but by the voluntary Surrender of them; in-
 asmuch, that, when they are weary and sur-
 feited with Life, 'tis usual for them, after they have lived
 to a good old Age, to make a sumptuous Feast, and then
 to throw themselves into the Sea, from a certain Rock
 destined to that Service. Pain, and the Fear of a worse
 Death, seem to me to be the most excusable Induce-
 ments².

² Plin. Nat. Hist. lib. iv. c. 12.

C H A P. IV.

To-morrow is a New Day.

OF all our *French* Writers, *James Amiot*, in my Opinion, deserves the Palm^z, not only for the Propriety and Purity of his Language, in which he surpasses all others; nor for his constant Perseverance in so long a Labour; nor for the Depth of his Knowledge, having so happily unravelled the Intricacies of so difficult an Author; (for People may say what they please, though I understand nothing of *Greek*, yet I perceive a Sense so well connected and maintained throughout his whole Translation, that surely he must have perfectly known the Author's true Thoughts, or, by being long conversant with him, must have had a general Idea of *Plutarch's* Mind strongly imprinted in his Soul, forasmuch as he has delivered us nothing from him that in the least derogates from, or contradicts him) but, above all, I am pleased with him for having singled out a Book so proper, so worthy for a Present to his Country. We Dunces had been sunk in the Mire, had not this Book lifted us out of it. By this Favour of his we venture now both to speak and write. The very Ladies read it to the School-masters. 'Tis our Breviary. If this good Man be yet living, I would recommend him to do as much by *Xenophon*. 'Tis a more easy Task than the other, and therefore more proper for a Gentleman so far advanced in Years. And then I know not how it is, but methinks, though he very briskly and clearly recovers himself when he has made a Trip, yet his Stile is more his own, when it is not embarrassed, and runs smoothly on.

I was just now reading that Passage in *Plutarch*^a, where he says of himself, that *Rusticus*, while present at a Declamation of his at *Rome*, received a

*An Elogium on
the Language
of Amiot, the
Translator of
Plutarch.*

*Curiosity greedy
after News.*

Pacquet

^z To this, I think, should be added, that *Amiot*, by his Translation of *Plutarch*, has not only polished, but even enriched our Language.

^a In the Treatise of Curiosity, ch. 14. *Amiot's* Translation.

Pacquet from the Emperor, but delayed to open it till all was ended; for which, *said he*, the whole Audience highly applauded this Person's Gravity. 'Tis true, that as I am on the Subject of Curiosity, and that eager and ravenous Appetite for News, which makes us, with so much Indiscretion and Impatience, abandon every Thing to entertain a Novelty, and, without any manner of Respect or Civility, break open, in what Company soever, all Letters that are brought to us, he had Reason to applaud the Gravity of *Rusticus* upon this Occasion, and might, moreover, have commended his Civility and Courtesy in not interrupting the Course of his Declamation. But I doubt whether his Prudence is to be commended, for, as the Letters came to him unexpected, and especially from an Emperor, it might have fallen out that the deferring to read them would have been very prejudicial.

*Negligence the
opposite Vice to
Curiosity.*

The Vice opposite to Curiosity is Indifferency or Negligence, to which I certainly have a natural Propensity by my Constitution, and to which I have seen some Men so extremely addicted, that they have kept Letters in their Pockets, unopened, for three or four Days together. I never open any Letters, neither those committed to my Care, nor those which pass through my Hands by Accident; and I am uneasy with myself, if my Eyes inadvertently catch any Contents of Letters of Importance that a great Man is reading when I am close by him. Never was a Man less inquisitive, or less prying into other People's Affairs.

In our Fathers Days, *M. de Boutieres* had like to have lost *Turin*, because, being in good Company at Supper, he deferred to read an Advertisement which was sent him of the Treason that was plotted against the said City, of which he was Governor. And this very *Plutarch*^b has given us to understand, that *Julius Cæsar* had saved himself, if he had read a Paper that was presented to him as he went to the Senate, on that very Day he was killed by the Conspirators. He also tells the Story of *Archias*, the Tyrant of *Thebes*, that, the Night before *Pelopidas* put his Plot

*The reading of
Letters ought
not to be de-
ferred.*

^b In the Life of *Julius Cæsar*, c. 17.

Plot into Execution for killing him in order to restore his Country's Liberty, he had a circumstantial Account of the whole Conspiracy sent him in Writing by another *Archias*, an *Athenian*, and that, the Pacquet having been delivered to him while he sat at Supper, he^c deferred the Opening of it, saying, what afterwards turned to a Proverb in *Greece*, *To-morrow is a New Day*. A wise Man may, in my Opinion, for the Sake of another Person, either for Fear, like *Rusticus*, of indecently disturbing the Company, or of breaking off another Affair of Importance, put off the reading or hearing any new Thing that is brought to him; but if a Man, for his own particular Interest or Pleasure, even though he holds a public Office, will not interrupt his Dinner, nor be awaked out of his Nap, he is inexcusable.

And there was anciently, at *Rome*, the Consular Place, which they called the most honourable, at *The Consular Table*, for being a Seat which had most *Place at Table* Scope, and was of the easiest Access to those *the most accessible*. who came to speak with him who was placed in it; which is a Proof that though they were at Table they did not abandon the Concern for other Affairs and Incidents. But, when all is said that can be said, 'tis very difficult, in human Actions, to prescribe so just a Rule, by rational Arguments, that Fortune will not maintain her Right in them.

C H A P. V.

Of CONSCIENCE.

AS I was travelling one Day, during the Civil Wars, with my Brother the *Sieur de la Brouffe*, we met a Gentleman of good Fashion, who was of the *Of the Power* contrary Party to us, though I knew nothing *of Conscience*. of it, for he pretended to be of ours: And the Mischief on't is, that, in Wars of this Sort, the Cards are so shuffled, your Enemy not being distinguished from yourself by any apparent Mark, either of Language or Carriage, being

^c In his Treatise of *Socrates's Dæmon*, ch. 27.

being bred up under the same Laws, Air, and Manners, that 'tis difficult to avoid Disorder and Confusion. This made me afraid, myself, of meeting with any of our Troops in a Place where I was not known, that I might not be forced to tell my Name, and for Fear of something worse, perhaps, as happened to me once, when, by by such a Mistake, I lost both Men and Horses; and, amongst others, an *Italian*, my Page, whom I had bred up with Care, was miserably killed, a fine Lad, and one that was very promising. But the Gentleman we met had so strange a Terror upon him, and was so mortified at the meeting with any Horse-men, and travelling through Towns which held out for the King, that I, at length, guessed he was alarmed by his Conscience. The poor Man seemed to be in such a Condition, that, through his Vizor, and the Crosses on his Cassock, one might have penetrated into his Bosom, and read his secret Intentions. So wonderful is the Force of Conscience, that it makes us betray, accuse, and fight with ourselves; and, for Want of other Evidence, to give Testimony against ourselves:

Occultum quatiens animo tortore flagellum^d.

i. e.

Conscience, the Soul's Tormentor, does, unseen, Brandish and shake a hidden Scourge within.

The Tale that follows is in the Mouths of Children: *Bessus*, a *Pæonian*, being reproached with having wantonly pulled down a Sparrow's^e Nest, and killed the young ones, said he had Reason for it, because those little Birds were continually chattering a Falshood, that he had murder'd his Father. This Parricide had, till then, been undiscovered and unknown, but the revengeful Furies of his Conscience caused it to be discovered by himself, who was justly to suffer for it.

Hesiod

^d Juv. Sat. xiii. v. 195.

^e See *Plutarch's Treatise, Why the Divine Justice sometimes defers the Punishment of Crimes*, ch. 8.

Hesiod corrects ^f Plato's Assertion that Punishment follows close at the Heels of Sin; for, he says, it is Punishment born at the same Instant with Sin. Whoso-^{connate with} ever expects Punishment already suffers it; ^{Sin.} and whosoever has deserved it expects it². Wickedness contrives Tortures for itself:

Malum consilium consultori pessimum^h.

i. e.

He that gives bad Counsel suffers most by it. As the Wasp stings and hurts another, but most of all itself; for it thereby loses its Sting and its Strength for ever:

—— *Vitasque in vulnere ponuntⁱ:*

i. e.

And do their own Lives stake
In the small Wound they make.

^k The Spanish Fly, or *Cantharides*, has in itself some Particle which, by the Contrariety of its Nature, serves as an Antidote to its own Poison. In like Manner, at the same Instant that a Man feels a Pleasure in Vice, there is a Sting at the Tail of it in the Conscience, which tortures us sleeping and waking with many racking Thoughts:

*Quippe ubi se multi per somnia sæpe loquentes,
Aut morbo delirantes, procreasse ferantur,
Et celata diu in medium peccata dedisse^l.*

i. e.

The Guilty seldom their own Counsel keep:
They either will, by talking in their Sleep,
Or, in a Fever raving, will reveal
Crimes which they long had labour'd to conceal.

Apollodorus dreamed that he saw himself flea'd by the *Scythians*, and then boiled in a Cauldron; and that his Heart

^f This Reflection is taken from *Plutarch's* Treatise, *Why the Divine Justice sometimes defers the Punishment of Crimes*, ch. 9.

^h Senec. Epist. 105.

ⁱ Aul. Gell. lib. iv. c. 5.

^k Virg. Georg.

lib. iv. ver. 238.

^l Montaigne asserts this more positively than *Plutarch*, the Author from whom he took it, ch. 9. of *Plutarch's* Tract abovementioned.

^m Lucret. lib. v. ver. 1157, &c.

Heart muttered these Words: *I am the Cause of all these Evils*^m. Epicurus said, *No Lurking-hole could bide the Wicked, because they could not assure themselves of being concealed, whilst their Consciences discovered them to themselves.*

— *Prima est hæc ultio, quod, se
Judice, nemo nocens absolvitur*ⁿ.

i. e.

— 'Tis the first Punishment of Sin,
That no bad Man absolves himself within.

As an evil Conscience possesses us with Fear, a good
The Confidence one gives us Assurance and Confidence. And
resulting from a I can truly say, I have faced several Dan-
good Conscience. gers with the more Boldness, in Considera-
tion of the secret Knowledge I had of my own Will, and
of the Innocency of my Intentions:

*Conscia mens ut cuique sua est, ita concipit intra
Pectora pro facto, spemque metumque suo*^o.

i. e.

As a Man's Conscience is, so Hope within,
Or Fear, prevails, suiting to his Design.

Of this there are a thousand Examples, of which it
The confident may suffice to produce three of one and the
Innocency of same Person. *Scipio*, having a heavy Accusa-
Scipio. tion laid against him one Day before the
People of *Rome*, instead of excusing himself, or soothing
his Judges, *It will well become you*, said he to them, *to
sit in Judgment upon the Man from whom you derive the
Power you have to judge all the World*^p. And, another Time,
all the Answer he gave to some Impeachments brought
against him by a Tribune of the People, instead of plead-
ing his Cause, 'Let us go, said he, my Fellow-Citizens,
'and give Thanks to the Gods for the Victory which they
'granted me over the *Carthaginians*, as on this Day^q.'

And,

^m This is also taken from *Plutarch's* beforementioned Treatise of the Delay of the Divine Justice, ch. 9. This *Apollodorus*, who reigned like a true Tyrant, was King of *Cassandria*, in *Macedonia*.

ⁿ *Juv. Sat. xiii. ver. 2, 3.*

^o *Ovid. Fast. lib. i. ver. 25, 26.*

^p *Plutarch*, in his Treatise, intitled, *How far a Man is allowed to praise himself*, &c. ch. 5. ^q *Valer. Maxim. lib. 3. cap. 7. in Romanis.*

And, advancing first towards the Temple himself, the whole Assembly, not excepting his Accuser, followed in his Train. And, *Petilius* having been instigated by *Cato* to demand an Account of the Money which had passed through his Hands in the Province of *Antioch*, *Scipio*, who came to the Senate for this Purpose, produced a Book from under his Robe, wherein, he told them, was an exact Account of his Receipts and Disbursements; but, being required to deliver it to the Register, he refused it, saying, he would not so far disgrace himself; and he tore the Book to Pieces with his own Hands in the Presence of the Senate. I cannot suppose that the most seared Conscience could have counterfeited such an Assurance. 'He had naturally too high a Spirit, says *Livy*', and was 'accustomed to too great Fortune to know how to be criminal, and to descend to the Meanness of defending his 'own Innocence.'

The Rack is a pernicious Invention, and seems to be rather a Proof of a Man's Patience than of the Truth; which indeed is concealed both by him who can bear it, and by him who cannot. For why should Pain sooner make me confess what is the real Truth, than force me to say what is not? And, on the contrary, if he who is not guilty of that whereof he is accused, has the Patience to undergo those Torments, why should not he who is guilty have as much, when so fair a Reward as his Life is set before him? I imagine that this Invention owes its Rise to the Consideration of the Power of Conscience, which seems to be assisting to the Rack to make the guilty Person confess his Fault, and to weaken his Resolution; while, on the other Hand, it fortifies the Innocent against the Torture. To say the Truth, 'tis a Remedy full of Uncertainty and Danger. What will not a Man say, what will he not do, rather than suffer such a painful Torture?

The Inconveniences of the Rack.

Etiam innocentes cogit mentiri dolor :

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^{*} Tit. Liv. lib. xxxviii. cap. 54. 55.

^{*} Lib. xxxviii. cap. 52.

^{*} Ex Mimis Publianis.

Pain compels even the innocent to lye.

From hence it comes to pass, that he whom the Judge has put to the Rack, with a View that he may not die innocent, makes him die both innocent and racked. Thousands have burthened their Consciences by it with false Confessions; in the Number of whom I place *Philotas*^u, considering the Circumstances of the Process that *Alexander* commenced against him, and the Progress of his Torture. But so it is (*say they*) that 'tis the least Evil human Weakness could have invented; yet, in my Opinion, the Invention was very inhuman, and to very little Purpose.

Several Nations, not so barbarous in this Respect as the
The Use of the Rack condemn- ed by several Nations, and why. *Greeks and Romans*, by whom they were called *Barbarians*, think it horrible and cruel to torment and pull a Man to Pieces for a Fault of which you are as yet in Doubt. Is he to blame for your Ignorance? Are not you unjust, that, because you would not kill him without a Cause, you do worse than kill him? And; that this is the Case, do but observe how often Men chuse to die without Reason, rather than to pass through this Inquisition more painful than Execution, and so acute that it often dispatches them before it. I know not where I had this Story^x; but 'tis an exact Representation of the Conscience of our Justice: A Country-woman accused a Soldier to the General^y of the Army (who was a Grand Justiciary, and therefore determined all civil and criminal Causes in his Precinct) of having taken from her Children the little boiled Meat she had left to keep them from

^u Q. Curtius, lib. vi. ch. 7. to the End of the Book.

^x The Story is in *Froissart*, and there, no Doubt, *Montaigne* had read it; though, when he wrote this Chapter, he seems to have forgot his Authority for it.

^y *Bajazet* I, whom *Froissart* calls *Amorabaquin*. I was lately given to understand, by the ingenious Commentator on *Rabelais*, Tom. V, p. 217, that *Bajazet* was so called, because he was the Son of *Amurath*; which I observe for the Sake of those who might be as ignorant of this Particular as I was, before I happened to cast my Eye upon the Page where 'tis mentioned, in *Bordefius's Rabelais*, printed at *Amsterdam* in 1711.

from Starving, the Army having pillaged every thing they could find. There was no Proof of this Fact; therefore the General² cautioned the Woman to take good Heed of what she said, forasmuch as she would incur the Guilt of her own Accusation, if she was found in a Lye; but, she persisting in her Charge, he caused the Soldier's Belly to be ripped open, in order to be sure of the Truth of the Fact; and it appeared³ that the Woman was in the Right. An instructive Sentence this!

C H A P. VI.

Exercise and Habit makes Things familiar to us.

TIS hardly to be expected that Reason and Instruction, though we are ever so ready to assent thereto, should be powerful enough to lead us on to Action, if we do not moreover exercise and form our Minds by Experience to the Course which we are desirous they should take; or else, when the Effects are in their Power, they will undoubtedly be embarrassed. This is the Reason why those of the Philosophers, who have aimed at the Attainment of any superior Excellency, did not indulge themselves in Ease and Security, and indolently wait for the Cruelties of Fortune to attack them in their Retirement; but, for Fear she should surprize them in the State of unexperienced and raw Soldiers, undisciplined for the Battle, they sallied out to meet her, and put themselves purposely upon the Proof of Hardships. Some abandoned their Riches, to exercise themselves in a voluntary Poverty; others sought for Labour, and the Austerity of a painful Life, to inure themselves to Misfortune and

Reason and Instruction, without Practice, cannot make us virtuous.

E 2

hard

² The whole Story is at large, and well attested, in *Froissart's History*, Vol. iv. ch. 87.

³ If she had been convicted of a false Accusation, the General would have been in the same Case as the Judge who caused a Man to be hanged, after the Rack had extorted a Confession from him of a Crime, of which it appeared afterwards he was altogether innocent.

hard Work : Others deprived themselves of the most precious Parts of their Bodies, as their Eyes and privy Members, for Fear lest their too delightful and too effeminate Service should relax and unhinge the Stability and Vigour of their Minds.

But, in Dying, which is the greatest Work we have to do, Practice can be of no Service to us. A Man may, by Custom and Experience, fortify himself against Pain, Shame, Poverty, and the like Accidents ; but, as to Death, we can make Trial of it but once, and are all to learn what it is, when it comes.

There were Men, in ancient Days, such excellent Husbands of their Time, that they tried, in Death itself, to taste and relish it ; and bent their Minds to the utmost Stretch, to discern what Sort of a Passage it is ; but they have not yet returned to let us know it. *Nulla retro via*, i. e. There is no Way back again :

— *Nemo expergitus extat,
Frigida quem semel est vitæ pausa sequuta*^a.

i. e.

No one did ever more awake to Breath,
After once clasp'd in the cold Arms of Death.

Canius Julius, a noble Roman, of singular Virtue and Constancy, having been condemned to die by that wicked Monster, *Caligula*, besides many other wonderful Proofs which he gave of his Resolution, as he was just going to be dispatched by the Executioner, a Philosopher, who was his Friend, asked him : ‘ Well, *Canius*, what are your Thoughts now ? Or how is your Mind employed ? ‘ I was proposing, said he, to observe, in the swift Moment of Death, whether I could perceive the Departure of the Soul.’ And he promised that, if he made any Discovery, he would go the Rounds amongst his Friends, and shew them what was the State of the Souls^b. This Man

^a *Lucret. lib. iii. ver. 942, &c.*
cap. 14.

^b *Seneca de Tranquillitate Animi,*

Man philosophized not only unto Death, but in Death itself. What Assurance was it, and what a bold Spirit, to desire that Death should be a Lesson to him, and to be at Leisure to think of any Thing else in so great an Affair!

Ius hoc animi morientis habebat ^c.

i. e.

This Mast'ry of his Mind he, dying, had.

And yet, I fancy, there is a certain Way of making Death familiar to us, and of trying, in some Measure, what it is. We may have some Experience of it, if not such as is intire and perfect, yet, at least, such as will not be quite useless to us, but may render us more firm and fearless. If we cannot come close to it, we may approach it, and reconnoitre it; and, if we cannot advance so far as to its Castle, we may at least discover it, and be thoroughly acquainted with its Avenues. It is not without Reason that we are taught to consider our very Sleep as the Image of Death. *How a Man may, in some Measure, make Death familiar to him.* How easily do we pass from Waking to Sleeping? With *Sleep the Image of Death.* how little Concern do we part with the Knowledge of Light, and of ourselves? Peradventure, the Faculty of Sleeping would seem useless and contrary to Nature, as it deprives us of all Action and Sense, were it not that Nature instructs us by it, that she has made us equally both for Life and Death; and, from Life, presents to us that everlasting State which she has reserved for us after this, to accustom us to it, and to remove our Fear of it. But such as, by some violent Accident, have fallen into a Swoon, and therein lost all Sense, they, in my Opinion, have been very near seeing the true and natural Face of Death. For, as to the Moment of the Passage, it is not to be feared that it brings with it any Labour or Displeasure, forasmuch as we can have no Feeling without Leisure. Our Sufferings require Time, which is so short and so precipitated in Death, that it must necessarily be insensible. 'Tis the Approaches to it that we are to fear, and those

E 3

may

^c Lucan. lib. viii. ver. 636.

may possibly fall within the Limits of Experience: Many Things seem greater to us in Imagination, than they are in Reality. I have spent a great Part of my Life in full and perfect Health, such Health too as was attended with a sprightly Temper and a warm Constitution. A State of such Vigour and Jollity gave me such a horrible Idea of Maladies, that, when I came to experience them, I found their Attacks faint and easy, in Comparison of what I had apprehended; and of this I have Experience every Day. If I am sheltered from the Weather in a dry warm Room in a stormy and tempestuous Night, I wonder, and am afflicted to think, how they that are then in the Field can bear it; and, if I am there myself, I do not wish to be any where else. This Thing alone of being always shut up in a Room I thought was insupportable, but I was presently inured to it by being confined to it a Week, nay, a Month together, in a very melancholy, disordered, and weak Condition: And I have found, that, in the Time of my Health, I lamented the Case of the Sick much more than I think I need to be lamented when I am so myself; and that, by the Strength of my Apprehension, the Thing was magnified near one half more than it was in Reality and Truth. I hope the Case will be the same with me at my Death, and that I shall find the making such Preparation, and calling in so much Assistance for enabling me to undergo the Stroke of it, were a needless Trouble. But we cannot give ourselves too much Advantage, at all Adventures.

In the Time of our third or second Commotions (I don't well remember which) going one Day abroad, about a League from my House, which is situate in the Center of all the Disturbance by the civil Wars of *France*, thinking myself perfectly safe, and so near to the Place of my Retreat, that I had no Occasion for any better Equipage, I took a Pad that was a very easy Pacer, but not a strong one. On my Return home, a sudden Occasion fell out for my making Use of this Horse in a Service which he was not much used to; for one of my Men, a tall lusty Fellow, mounted upon a strong War-horse

*The Story of
an Accident
that happened
to Montaigne,
which cast him
into a long
Swoon.*

horse that was resty, and withal vigorous and sound, having a mind to act the Bravo, and to out-ride his Companion, came full Speed into the very Track where I was, and fell, like a Colossus, upon the little Man and his little Horse, rushing, like Thunder, with such a Career of Strength and Weight, that he turned us both over and over, so that there lay the Horse overthrown and stunned with the Fall, and I ten or twelve Yards beyond him, stretched out at my Length on my Back, with my Face all battered and bruised, my Sword, which I had in my Hand, above ten Yards before me, my Belt broke to Pieces, and myself with no more Motion nor Sense in me than a Log. This was the only Swoon I ever was in to this very Hour. They who were about me, after having tried all the Means they could make Use of to bring me to myself, concluding me dead, took me up in their Arms, and had much ado to carry me to my House, which was at the Distance of about half a *French* League. But, before I got Home, and after having been given over for a dead Man, above two full Hours, I began to move, and to fetch my Breath; for such a Quantity of Blood had overcharged my Stomach, that Nature was under a Necessity of rousing her utmost Strength to throw it off. They then raised me upon my Feet, when I voided a Bason full of Clots of pure Blood, as I did several times upon the Road; by so doing I began to recover a little Life, but it was very leisurely, and by such small Degrees, that my first Sentiments approached much nearer to Death than Life.

*Perche dubbiosa anchor del suo ritorno,
Non s'assicura attonita la mente^d.*

i. e.

Because the Soul her Mansion half had quit,
And was not sure she should return to it.

The Remembrance of this Accident, which is deeply imprinted in my Soul, representing to me, in so great a Degree of Perfection, the Image and Idea of Death, re-

E 4

conciles

^d *Tasso's Jerusalem liberata, Cant. xii. Stanza 74.*

conciles me, in some Sort, to it. When I first began to open my Eyes after my Trance, my Sight was so disturb'd, so weak and glimmering, that I could then but just discern there was Light.

— *come quel ch'or apre, or chiude,
Gli occhi mezzo fra'l sonno e l'esser desto*.*

i. e.

So People in the Morning, e're they rise,
'Twixt Sleep and Wake, open and shut their Eyes.

As to the Functions of the Soul, they advanced in the same Pace as those of the Body. I saw myself all bloody, my Doublet being spotted all over with the Blood which I had voided. The first Thought which occurred to me was, that I had some Shot in my Hand; and true it is, that, at the same Time, several Pieces were discharged round about us. Death seemed to me to be hovering on my Lips. I shut my Eyes, to help, as I thought, to push it off, and took a Pleasure in languishing, and letting myself go. This was an Imagination that only floated, as it were, on the Surface of my Mind, which was as tender and as weak as all the rest, tho' indeed not only exempt from Uneasiness, but partaking of that Pleasure, which those feel who sweetly drop into a Slumber.

'Tis my Opinion, this is the very State which those
Whether People are in, whom we see fainting away in
Swoonings in the Agonies of Death; and that we lament
the Agonies them without a Cause, imagining that they
of Death are are afflicted with grievous Pains, or that their
very painful. Minds are oppress'd with painful Thoughts.

It was always my Notion, contrary to the Opinion of many, and even of *Stephen de la Boetius*, that those whom we see confounded and stupified at the Approaches of their latter End, or quite depressed with the Length of their Disease, or by a Fit of an Apoplexy, or the Falling-sickness,

— *vi morbi sæpe coactus
Ante oculos aliquis nostros, ut fulminis ictu,
Concidit, et spumas agit, ingemit, et fremit artus;*

Decipit,

* Tasso, Canto viii. Stanz. 26,

Ch. VI. *Exercise makes Things familiar.*

62

*Desipit, extentat nervos, torquetur, anhelat,
Inconstanter et in jactando membra fatigat* ¹.

i. e.

By the Disease compell'd, so we see some,
As they were Thunder-struck, fall, groan, and foam,
Tremble, stretch, writhe, breathe short, until at length
In various Strugglings they exhaust their Strength.

Or wounded in the Head, when we hear them groan,
and fetch deep Sobs, though we gather from thence,
and by certain Motions of their Bodies, some Signs, by
which it seems as if they had still some Remains of Know-
ledge; I have always believed, I say, both the Body and
the Soul to be in a lethargic Sleep,

Vivit et est vitæ nescius ipse suæ ².

i. e.

He lives, but knows it not.

And could not think, that, in so great a Stupefaction
of the Members, and so considerable a Defection of the
Senses, the Soul could maintain any Force within to con-
sider its Condition; and that therefore Persons in such a Si-
tuation made no Reflections that were capable of torment-
ing them, and making them sensible of their miserable
State, and consequently they were not much to be lament-
ed. I can, for my Part, think of no Condition so insup-
portable and dreadful as to have the Soul in its Vigour,
and afflicted, without Power to declare itself, as one would
say of those who are sent to the Place of Execution after
their Tongues were cut out, (were it not that, in this kind
of Death, the most dumb seems to be the most decent, if
it be accompanied with a grave and steady Countenance)
and of those wretched Prisoners who fall into the Hands
of the base bloody Soldiers of this Age, by whom they
are tormented with all kinds of cruel Treatment for com-
pelling them to some excessive Ransom, which they are
not able to pay, and, at the same Time, are kept in such
a Condition and Place, where they have no Means of ex-
pressing

¹ Lucret. lib. iii. v. 488, &c. ² Ovid. Trist. lib. i. El. 3. v. 12.

pressing and signifying their Thoughts and their Misery. The Poets have feigned certain Gods that favour the Deliverance of such as thus languished to Death.

————— *bunc ego Diti*
Sacrum jussa fero, teque isto corpore solvo^h.

i. e.

I, by Command, offer to *Pluto* this,
And from that Body do thy Soul dismiss.

And as to the short and inconnected Words and Answers which are sometimes forced from them by the Dint of bawling in their Ears, and raving at them; or certain Motions which they make, seeming to imply some Regard to what we desire of them; this is, nevertheless, no Testimony that they are perfectly alive. Thus, when a sleepy Fit is coming upon us, before it has fully possessed us, we perceive, as in a Dream, what is done near us, and give a perplexed and uncertain Hearing to the last Things said, which seems but to touch upon the Borders of the Soul; and we make such Answers to the last Words spoken to us as have more of Fortune in them than any Meaning. Now, seeing I have actually experienced this, I make no Doubt but I have hitherto formed a right Judgment: For, first, being in a perfect Swoon, I fumbled to open my Doublet with my Nails, for I was, as it were, without Arms; and yet, I know, I felt nothing in my Imagination that hurt me; for we have many Motions in us that do not proceed from our Direction.

*Semianimesque micant digiti, ferrumque retractant*ⁱ.

i. e.

And half-dead Fingers grope about and feel,
To grasp again the late-abandon'd Steel.

So People, when falling, stretch out their Arms by a natural Impulse; and to this it is owing, that our Members are prone to certain Offices and Agitations in which our Reason has no Share.

Falciferos

^h Virg. *Aeneid*. lib. iv. v. 702.

ⁱ *Aeneid*. lib. x. v. 396.

Falciferos memorant currus abscindere membra

*Ut tremere in terrâ videatur ab artubus, id quod
Decidit abscissum, cùm mens tamen atque hominis vis
Mobilitate mali non quit sentire dolorem^k.*

i. e.

So Chariots arm'd with keen Scythes around,
When fiercely driven, deal the desp'rate Wound;
And yet the wounded Man, so quick's the Blow,
Is scarce disturb'd, scarce seems to feel or know
His Wound.

My Stomach was so oppressed with the coagulated Blood, that my Hands moved to that Part of their own Accord, as we frequently find they often do to the Part that itches, without being directed by our Will. There are several Animals, and even Men, in whom we perceive the Muscles to stir and tremble after they are dead. Every one knows, by Experience, that there are certain Members which often have a Titillation, Erection, and Declination without his Leave. Now these Passions, which only touch us Skin deep, cannot be said to be ours; to make them so, the whole Man must be engaged in it, and the Pains which the Foot or Hand suffers while we are asleep, are none of ours. As I drew near my own House, to which the Alarm of my Fall had already spread, and being met by my Family with the Lamentations customary upon such Accidents, I did not only make some Answer to the Questions that were asked me, but they, moreover, tell me, that I had so much Thought as to order, that a Horse which I saw trip and falter in the Road which is hilly and rugged, should be given to my Wife. One would think such a Consideration must proceed from a Soul that was awakened; but that was not the Case with me: 'Twas a vain airy Thought, stirred up by the Perception of the Eyes and Ears, and proceeded not from me. I knew not, for all that, from whence I came, nor whither I was going, nor was I capable of weighing or considering what was said to me. These were but slight Effects which the Senses produced of themselves, as by

mere

^k Lucret. lib. iii. v. 642,—644, &c.

mere Habit. What the Soul contributed to them was in a Dream lightly touched, licked, and bedewed by the faint Impression of the Senses. Notwithstanding this, my Condition was, indeed, very easy and quiet; I had no Affliction upon me, either for others, or myself: It was a Languishment, and an extreme Weakness, without any manner of Pain. I saw my Family, but did not know them. When I was put to Bed, I found an inexpressible Sweetness in that Repose, for I had been miserably pulled and tugged by those poor Fellows who had taken the Pains to carry me in their Arms in a long and very bad Way, so that they were quite tired out two or three Times one after another. They offered me several Remedies, but I would take none, for I verily believed I was mortally hurt in my Head; and, in Truth, it had been a very happy Death, for the Weakness of my Reason deprived me of the Power of discerning, as did that of my Body of the Sense of Feeling. I suffered myself to glide away so sweetly, and after a manner so soft and easy, that I scarce know of any other Action less troublesome than that was. When I came to revive, and to recover my Strength,

*Ut tandem sensus convalescere mei*¹.

i. e.

As my lost Senses did again return.

which was in about two or three Hours after, I felt myself, all at once, racked with Pains, having had my Limbs all bruised and battered by my Fall; and was so ill for two or three Nights after, that I thought I should die again, but that it would be a Death more painful; and to this Hour I am sensible of the Bruises of that terrible Shock. I will not here omit, that the last Thing which I could recover was the Remembrance of this Accident; and they were fain to repeat to me, over and over again, whither I was going, from whence I was come, and at what Time of Day this Mischance happened to me, before I could apprehend it. As to the manner of my Fall, that was concealed from me for the Sake of him who had been the Cause of it, and they had Recourse to

Fiction

¹ Ovid, Trist, lib. i. Eleg. 3. v. 14.

Fiction for hiding the Truth. But a long Time after, and the very next Day that my Memory began to return, and to represent to me the State that I was in at the very Instant that I perceived the Horse coming full drive upon me, (for I saw him at my Heels, and gave myself over for a dead Man, though the Thought was so sudden that Fear had no Time to intervene) it seemed to me like a Flash of Lightning that had pierced through my Soul, and that I was returned from the other World.

This Story of an Accident so insignificant to the World would be Vanity in me to relate, were it not *Man is a good Lesson to him- self.* for the Instruction I have gained by it for my own Use; for I do really find, that, to make Death familiar to us, there needs nothing more than to be on the Borders of it. 'Every one, says *Pliny*, is a very 'good Lesson to himself, provided he be capable of looking narrowly into himself.' This is not my Doctrine, 'tis my Study; nor is it the Lesson of another, but my own; and yet it ought not to be ill taken if I communicate it. What is of Service to me, may also, by Accident, be of Service to another. As to the rest, I make Use of nothing but my own; and if I play the Fool, 'tis at my own Expence, and no-body else is concerned in it; for 'tis a kind of Folly that will die with me, and is not to be entailed. We hear but of two or three Ancients^m who have beaten this Road; and yet we cannot say whether they did it exactly like this, as we only know their Names: No Man since has gone in their Track; 'tis a ticklish Subject, and more than it seems to be to follow so rambling a Path as that of the Mind, to penetrate the dark Profundities of its intricate Windings, to chuse and lay hold of the many minute Quavers of its Agitations: And 'tis a new and extraordinary Amusement that takes us off from the common, yea, and the most commendable Employments of the World. 'Tis now many Years that my Thoughts have had no other Point of View but myself, and that I have only examined and studied myself: And if I study any Thing else, 'tis suddenly to lay it upon, or rather

^m As *Archilochus* and *Alceus* among the *Greeks*, and *Lucilius* among the *Romans*.

rather in myself. And yet I do not think it a Fault, if, as Men do with other Sciences not near so profitable, I communicate what I have learned in this Point, though I am not much pleased with the Progress I have made in it. There is no Description so difficult, nor really so useful, as that of a Man's self; and, withal, a Man must adjust, adorn, and set himself off to the best Advantage, to appear in Public. Now I am perpetually doing this, for I am incessantly describing myself.

*Whether 'tis
Vanity for a
Man to speak
sincerely of him-
self.*

Custom has made all Speaking of a Man's Self vicious, and does positively prohibit it, in Hatred to the Vanity which seems to be always attached to the Testimony that Men give of themselves; whereas

In vitium ducit culpa fugaⁿ.

i. e.

Often it happens, that a cautious Fear
Of erring, is a direct Way to err.

I think this Remedy does more Hurt than Good. But, though it were true, that it must necessarily be Presumption for a Man to make himself the Subject of his Discourse, I ought not, in Pursuance of my general Design, to forbear an Action that publishes this Infirmary, since 'tis my very Case; nor ought I to conceal that Fault which I not only practise but profess. Nevertheless, to speak what I really think of the Matter, 'tis a wrong Custom to condemn Wine, because some People get drunk with it. A Man cannot abuse any Thing, but what is good in itself; and I believe, that this Rule has only Regard to the popular Default. They are Bitts which are no Check, neither to the Saints, whom we hear speak so highly of themselves, nor to the Philosophers, nor to the Divines. Neither am I curbed thereby, who am as little of the one as of the other. If they do not write of it expressly, they feign at least, when they have a fair Opportunity, not to speak of it without Reserve. Of whom does *Socrates* treat more largely, than of himself? To what does he more frequently direct the Discourses of his Disciples,

Disciples, than to speak of themselves; not of the Lesson of their Book, but of the Essence and Agitation of their Souls? We confess ourselves religiously to God and our Confessor, as our Neighbours [the Protestants] do to all the People. But some will say, that we speak nothing therein, but Accusations against ourselves. Why then do we say all, for our very Virtue itself is faulty, and deserving of Repentance. My Art and Business is to live. He that forbids me to speak according to my own Sense, Experience, and Practice, may as well enjoin an Architect to speak of Buildings not in his own Style, but in his Neighbour's; not according to his own Science, but according to another Man's. If it be vain-glorious for a Man to publish his own good Qualities, Why does not Cicero prefer the Eloquence of *Hortensius*, and *Hortensius* that of *Cicero*? Peradventure they mean, that I should give Testimony of myself by Works and Effects, not barely by Words. I chiefly paint my Thoughts rough as they run, and incapable of being connected. 'Tis as much as I can do to couch the Subject in this airy Body of the Voice. The wisest and the devoutest Men have lived with the greatest Care to avoid all apparent Effects. Such Effects would speak more of Fortune than of me. They manifest their own Office, not mine, unless it be uncertainly and by Conjecture. They are Scantlings of a particular Figure. I expose myself entire. 'Tis a Skeleton where, at one View, the Veins, Muscles, and Tendons appear, each in its proper Place. The Production of one Part was owing to a Cough, and that of another to Paleness, or Palpitation of the Heart. They are not my Deeds which I write, but myself, my very Essence.

I am of Opinion, that 'tis a necessary Prudence in a Man to make a true Estimate of himself, and that he should likewise be conscientious to declare it indifferently, be it high or low. If I thought myself perfectly good and wise, I should proclaim it with a loud Voice. For a Man to speak less of himself than what he really is, is a Folly, not Modesty; and for him to content himself with

'Tis a commendable Thing for a Man to set a just Value upon himself.

less than his Equivalent is, according to *Aristotle*, Pusillanimity and Cowardice. No Virtue is the better for the Aid of Falshood; and Truth is never the Subject of Error. For a Man to speak more of himself than is really true, 'tis not always Presumption only, but very often Folly. To be pleased beyond Measure with what one is, and to fall indiscreetly in Love with one's self, is, in my Opinion, the Substance of this Vice. The sovereign Remedy to cure it, is to do the very contrary to what these Persons direct, who, in forbidding Men to speak of themselves, do of Consequence much more forbid them to think of themselves. Pride dwells in the Thoughts, the Tongue can have but a very little Share in it.

They fancy, that for a Man to muse with himself is to take Delight in himself; and that, if he is often conversant with himself, he is over-indulgent to himself. But this Excess arises only in those who have but a superficial Idea of themselves; who inspect themselves, after their Affairs are over; who call Meditation Dreaming and Idleness; and who say, that for Men to study to polish and form themselves is to build Castles in the Air, looking upon themselves only as a third Person, and a Stranger to their very Selves. If any one be intoxicated with his own Knowledge, whilst he looks only on his Inferiors, let him but turn his Eyes back to past Centuries, and his Pride will be abated, when he there finds how many thousand Geniuses there are vastly his Superiors. If he enter into a vain Conceit of his Valour, let him remember the Lives of *Scipio*, *Epaminondas*, and so many Armies and Nations, that leave him so far behind them. No particular Quality can puff up a Man, who will put in the Counterbalance his many other Imperfections and Infirmities, and the Nothingness of the human State at best.

Because *Socrates* was the only Man that heartily swallowed the Precept of his God, *To know himself*, and by that Study acquired a Contempt of himself, he was reckoned the only one worthy to be called the Wise Man. Whoso-

A Man's Musing with himself is not to take Pleasure in himself.

Why Socrates was reckoned the only wise Man.

ever shall know himself in the same Manner, let him boldly be his own Trumpeter.

C H A P. VII.

Of HONORARY REWARDS.

THE Writers of the Life of *Augustus Caesar* observe this: That in his military Discipline he was wonderfully liberal of his Gifts to Men of Merit, but that " he was altogether as sparing of Rewards merely honorary; yet he had himself been gratified by his Uncle with all the military Rewards, before he had ever been at War. 'Twas a pretty Invention, and received in most Governments of the World, to establish certain vain and cheap Distinctions for the Honour and Recompence of Virtue; such as Crowns of Laurel, Oak, and Myrtle; the particular Fashion of some Garment; the Privilege to ride about the City in a Coach, or to have a Torch in the Night; some particular Seat in the public Assemblies; the Prerogative of some Surnames and Titles; certain Distinctions in their Coats of Arms, and the like; the Use of which has been, and is to this Day, variously received, according to the Humours of the several Nations.

We (in *France*) as also several of our Neighbours, have certain Orders of Knighthood, that are instituted only for this End. And, in Truth, 'tis a good and a profitable Custom to find out a Way to acknowledge the Worth of rare and excellent Men, and to satisfy them with Rewards that are not at all chargeable, either to the People or to the Prince. And that which has been always found, both by ancient Experience, and what we ourselves may also have observed in former Times, viz. that the Men of Quality are fonder of such Rewards than of those that bring Gain and Profit, is founded on a Reason that is

Honorary Rewards ought to be dispensed with very great Discretion.

Orders of Knighthood, a laudable Institution, and of great Use.

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very

^a *Suetonius*, in the Life of *Augustus*, ch. 25. *Dona militaria*, &c.

very apparent. If, with a Reward which ought to be purely honorary, Riches, or other Emolument, were mingled, such Mixture, instead of augmenting Esteem, would debase and diminish it.

The Order of St. *Michael*, which has been so long in Repute amongst us, had no greater Advantage than that it communicated no Profit; which produced this Effect, that heretofore there was no Office nor Rank whatsoever, to which the Gentry aspired with so much Desire and Affection, as they did to this Order; nor any Class which brought with it more Respect and Grandeur, Virtue being more eager to embrace and to aspire to a Reward purely its own, and rather honourable than profitable. For, in Truth, there is not such a Dignity in the Use of other Rewards, by reason they are employed on all Manner of Occasions. With Money a Man pays the Wages of a Servant, the Diligence of a Courier, the Dancer, the Tumbler, the Tongue-pad, and the vilest Offices that are done for us; nay, Vice is rewarded with it, as Flattery, Pimping, and Treachery. 'Tis no Wonder therefore, if Virtue is not so fond of receiving or being paid in this common Coin, as in that which is proper and peculiar to it, altogether noble and generous. *Augustus* had Reason to be far more thrifty and sparing of this than the other, forasmuch as Honour is a Privilege which is principally esteemed for its Rarity, as is the Case with Virtue itself:

Cui malus est nemo, quis bonus esse potest?

i. e.

Who can seem Good to him who thinks none Bad?

'Tis not remarked as a Commendation of a Man, that he takes Care of the Education of his Children, by Reason 'tis a common Act, how just soever it be, no more than we praise a tall Tree, where the whole Forest consists of the same. I do not think that any Citizen of *Sparta* boasted of his Valour, it being the universal Virtue

of

of that Nation; or that he valued himself a whit the more for his Fidelity, and Contempt of Riches. Even a great Reward, if it be customary, can be no Reward for Virtue; and I know not, withal, whether we can ever call a Thing great, when it is common. Therefore, since these honorary Rewards are of no other Value and Esteem, than in their being enjoyed only by a few, the being liberal of them is the ready Way to make them none at all. Tho' there should be more Men found worthy of this Order now, than in former Times, nevertheless the Honour of it should not be debased, by being made too common. And that more do deserve it now, than then, may easily be the Case, for there is no Virtue that expands itself so easily as military Valour. There is another true Virtue, perfect and philosophical, of which I do not treat (and only use the Term as 'tis commonly taken) much greater than this, and fuller; which is a Fortitude and Courage of the Soul equally contemning all cross Accidents whatsoever, even, uniform, and constant; of which ours is but a very small Ray. Usage, Institution, Example, and Custom are capable of doing any thing in the Establishment of that whereof I am treating, and with great Facility render it vulgar, as by the Experience of our civil War is to us very manifest. And whoever could, at this Instant, unite us into one Body, and set all our People upon one joint Enterprize, our ancient Reputation in Arms would flourish again. 'Tis very certain, that in Time past the Order was not barely a Reward of Valour, but had a farther Prospect; it never was the Recompence of a valiant Soldier, but of some famous General. The Science of Obedience was not reckoned worthy of such a Mark of Honour. Anciently there was a more universal Expertness in Arms required, which comprehended the most rare Talents, and the greatest Qualities of a military Man; (*neque enim eadem militares et imperatoria artes sunt, i. e.* for the Arts of the common Soldier and of the General are not the same) who was, moreover, of a Condition to which such a Dignity was suitable. But, I say, though more Men should be worthy of it now, than heretofore, yet it ought

not to be ever the more liberally distributed ; and that it were better to fall short, in not giving it to all to whom it is due, than for ever to lose, as we have lately done, the Fruit of so useful an Invention. No Man of Spirit will vouchsafe to avail himself of what is in common to many ; and such of the present Time, as have least deserved this Reward, pretend the more to disdain it, in order by that Means to rank themselves with those, to whom so much Wrong has been done by the unworthy Conferring and Debasing of that Mark of Honour which was particularly due to them.

Now to expect, by obliterating and abolishing this, to
*'Tis difficult to
bring a new
Order of
Knighthood in-
to Credit.* create a like Custom, and to bring it into Credit all on a sudden, is not an Undertaking proper for a Season so licentious and sick at Heart, as the present is ; and the

Consequence will be, that the last will, from its Origin, incur the same Inconveniencies that have just ruined the other. The Rules for the Dispensing of this new Order had need be extremely strict and severe, in order to give it Authority ; whereas, in these boisterous Times, such a short tight Curb will not do ; besides that, before this can be brought into Repute, it is necessary that the Memory of the first, and of the Contempt into which it is fallen, should be totally lost.

This Place might naturally enough admit of some Discourse upon the Consideration of Valour, and of the Difference of this Virtue from others ;
*Valour, the
chief of the
Virtues among
the French.* but *Plutarch* has fallen upon this Subject so often, that it will be to no Purpose for me to repeat what he has said of it. This is worth Considering, that our Nation places Valour in the highest Class of the Virtues, as its Name shews, which is derived from *Value* ; and that, according to our Way of speaking, when we mean a Man is worth a great deal of Money, or a Man of Substance, in the Stile of our Court and Gentry, 'tis only saying he is a *valiant* Man, after the Manner of the *Romans* ; for the general Appellation of Virtue, with them, derives its Etymology from *Vis*, Force. The proper, sole, and essential Form of the Noblesse in *France* is the
 Profession

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Profession of Arms. 'Tis probable, that the first Virtue which discovered itself amongst Men, and which gave Advantage to some over others, was this, by which the strongest and most courageous have lorded it over the weaker, and acquired a particular Rank and Reputation, from whence it had that Honour and Dignity of Language; or else that these, being very warlike Nations, gave the Pre-eminence to that of the Virtues which was most familiar to them, and to which they had the best Title; just so 'tis owing to our Passion, and the feverish Solitude we have of the Chastity of Women, that a *good Woman*, a *Woman of Worth*, and a *Woman of Honour and Virtue*, signify no more, with us, than a *chaste Woman*; as if, to oblige them to this Duty, we were indifferent to all the rest, and gave them the Reins to all other Faults whatever, on Condition they would not be guilty of Incontinence.

C H A P. VIII.

Of the Affection of Parents to their Children.

To Madame d'ESTISSAC.

MADAM,

IF the Strangeness and Novelty of my Subject, which are wont to give a Value to Things, do not save me, I shall never come off with Honour from this foolish Attempt; but 'tis so whimsical, and has so uncommon an Aspect, that this, perhaps, may make it pass. 'Twas a melancholic Humour, and by Consequence a Humour very much an Enemy to my natural Constitution, engendered by the Chagrine of the Solitude into which I have cast myself for some Years past, that first put into my Head this idle Whim of commencing an Author: And afterwards, finding myself totally unfurnished and destitute of any other Subject, I delivered myself over to myself both for the Thesis and the Argument. 'Tis the only Book of its kind in the World, on a Plan so wild and extravagant; nor is there any Thing worthy of Re-

mark upon this Occasion, but the Whimsicalness of it ; for the best Workman in the World could not have given a Form to a Subject so vain and frivolous, fit to recommend it to Esteem. Now, Madam, being about to draw my own Picture to the Life, I should have forgot one Feature of Importance, if I had not therein represented the Veneration which I always paid to your Merit : And this I purposely chose to mention in the Beginning of this Chapter, by reason that among your other excellent Qualities, that of the Affection which you have manifested to your Children has a Place in one of the highest Classes. Whoever hears at what Age M. d'Estissac, your Husband, left you a Widow ; the great and honourable Matches that have been offered to you, as many as to any Lady in *France* of your Rank ; the Constancy and Steadiness with which you have, for so many Years, and in Opposition to so many Crosses and Difficulties, sustained the Weight and Conduct of their Affairs, whereby you have been teased in almost every Part of *France*, and which still harrafs you ; and the happy Train you have put them into by your single Prudence or good Fortune ; he will be ready to say with me, that we have not, in our Times, a more lively Instance of maternal Affection than Yours. God be praised, Madam, that it has been employed to so good Purpose ; for the great Hopes that M. d'Estissac, the Son, gives of himself, are a sufficient Warrant, that, when he comes of Age, you will reap from him the Obedience and Gratitude of a very good Son. But forasmuch as, by reason of his tender Years, he is not in a Capacity to take Notice of the many extraordinary kind Offices which he has received from you, I am willing that, if these Papers happen to fall into his Hands some Day when I have no Speech left to declare it, he should receive this true Testimony from me, which will be more fully proved to him by the good Effects which, with God's Permission, will convince him, that there is not a Gentleman in *France* who owes more to his Mother than he does, and that he cannot, for the future, give a surer Testimony of his Goodness and Virtue than by acknowledging you for so excellent a Mother.

If

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If there be any Law truly natural, that is to say, any Instinct that is universally and perpetually imprinted both on Man and Beast, (which is a disputed Point) I may give it as my Opinion, that, next to the Care which every Animal has of Self-preservation, and of avoiding every Thing that is hurtful, the Affection which the Breeder or Begetter bears to the Off-spring stands in the second Place : And, because Nature seems to have recommended it to us, in Regard to the Extension and Progression of the several Pieces of this its Machine, 'tis no Wonder that the Love of Children does not go back to their Parents in so great a Degree. To which we may add this other *Aristotelian* Notion, that he who does a Benefit to any one, loves him better than he is beloved by him ; and he to whom a Benefit is due, loves better than he who owes it : So every Artificer is fonder of his Workmanship than, if that Piece of Work had Sense, it would be of him, forasmuch as 'tis dear to us to exist, and as Existence consists in Motion and Action : For this Reason every one has, in some sort, a Being in his Work. He who does a good Office, does a Thing that is brave and honest : He who receives it only practises the *Utile*. Now the *Utile* is not near so amiable as the *Honestum*. The *Honestum* is stable and permanent, supplying him who has performed it with a constant Satisfaction. The *Utile* loses itself, and easily slides away ; nor is the Memory of it either so fresh or fragrant. Those Things are dearest to us that have cost most, and Giving is more chargeable than Receiving.

Since it has pleased God to endue us with some Capacity of discussing Things, to the End that we may not be slavishly subject, like the brute Animals, to the common Laws of Nature, but that we may apply ourselves to them with Judgment and Free-will ; we ought, indeed, to yield a little to the mere Authority of Nature, but not to suffer ourselves to be tyrannically hurried away by her ; for Reason ought to be the sole Conductor of our Inclinations. For my own Part, I have a strange Disgust to those Pro-

How it happens that the Affection of Parents to their Children is greater than that of Children to their Parents.

To what End Men are created capable of Reasoning.

pensions that start up in us without the Direction and Mediation of our Judgment: As for Instance, while I am treating of the Subject, I cannot entertain the Passion of dandling Infants in the Month, when they have no distinguishable Motion in the Soul, nor Shape of Body to make them amiable; and I never willingly suffered them to be nursed in my Presence.

An Affection that is real, and well regulated, ought to spring and increase with the Knowledge they give us of themselves, and then, if they are worthy of it, natural Propension, walking in the same Pace with Reason, will make us cherish them with a Fondness truly paternal; and, if they are otherwise, we ought in the same manner to exercise our Judgment of them by always submitting to Reason, notwithstanding the Power of Nature. But it often happens on the contrary; and, generally speaking, we are more smitten with the Caperings and silly Frolics of our Children, than we are afterwards with their Actions when they are fully methodised; as if we had loved them for our Pastime, as Monkeys, not as human Beings. And there are some who furnish their Children bountifully with Playthings, yet grudge the least necessary Expence for them when they are grown up. Nay, it seems as if our being more niggardly and close-fisted to them proceeded from our Envy at seeing them make a Figure, and enjoy themselves in the World when we are on the Point of leaving it. We are vexed to see them tread upon our Heels, as if they wanted us to be gone: And if this should be really our Fear, since such is the Order of Things that Children cannot, to speak the Truth, exist nor live but at the Expence of our Being and Life, we should never have concerned ourselves in getting them.

For my Part, I think it Cruelty and Injustice not to admit them into a Share and Partnership of our Substance, nor to associate them in the Secret of our domestic Affairs when they are capable of such Knowledge; and that it would be altogether as wicked for us not to lessen, abridge, and contract our own Conveniencies, on Purpose

What ought to be the Love of Parents to their Children.

Fathers ought to admit their Children to a Share of their Substance.

Purpose to make Provision for theirs, since we begat them for that End. 'Tis unjust, that an old Father, battered with Age, and one Foot in the Grave, should enjoy alone, in his Chimney-corner, the Substance that would suffice for the Maintenance and Advancement of several Children, and that he should suffer them to lose the best of their Time, for want of allowing them the Means to put themselves forward in the Service of the Public, and the Knowledge of Mankind.

They are hereby drove to a desperate Pursuit of Methods, how unjust soever, to provide for their own Support: As I have known, in my Time, several young Men of good Extraction, so addicted to Theft, that no Correction could cure them of it. I knew one of an honourable Family, to whom, at the Request of a Brother of his, a very honest and brave Gentleman, I spoke once upon this Subject. He confessed to me, very frankly, that he had been forced into this dirty Road by the Severity and Avarice of his Father, and that now he was so accustomed to it, that he could not leave it off: And at this Time being, with several others, at a Lady's Levee, he was caught filching her Jewels. It put me in mind of a Story, which I had heard of another Gentleman so habituated and accomplished in this fine Profession in his youthful Days, that when he came to his paternal Estate, and determined to abandon the Practice, he could not pass by a Shop where there was any Thing that he wanted, without stealing it, though he had the Disgrace of sending the Money afterwards to pay for it. And I myself have seen several so addicted to this Crime, that they could not even forbear pilfering Things from their Companions, though with an Intent to restore them. I am a *Gascon*, yet there is no Vice that I am less acquainted with than this. I hate it something more by Disposition than I condemn it by Discourse. I have not so much as a Desire for any Thing that is another Man's. This Province of ours is, in Truth, a little more in Disgrace than the other Parts of the *French Nation*; and yet we have seen, in our Time, several Men, of good Families,

of

*Young Men of
good Families
forced to rob,
in order to sup-
ply their Neces-
sities.*

of other Provinces, in the Hands of Justice, after being convicted of many shocking Robberies. I wish the Fathers are not, in some Measure, to blame for this Vice of the Sons.

And if a Man should tell me, as a Nobleman, of very good Understanding, once did, that ' he hoarded up Wealth for no other Use and Advantage but to make himself honoured and courted by his Kindred; and that, Age having deprived him of all other Ability, it was the sole Remedy he had left to keep up his Authority in his Family, and to prevent his falling into the Contempt and Scorn of the World (though in Truth, according to *Aristotle*, not only old Age, but every Infirmary is the Promoter of Avarice :) This is saying something, but 'tis Physic for a Disease of which we ought to avoid the Source.'

Very miserable is that Father, who has no other Hold of his Childrens Affection (if this deserve the Name of Affection) but the Need they stand in of his Assistance. He must render himself worthy of Respect by his Virtue and Wisdom, and of Love by his Bounty and engaging Behaviour. Even the very Ashes of a rich Material have their Value, and we are accustomed to have a Respect and Reverence for the Bones and Reliques of Persons of true Worth. No old Age can be so feeble and disagreeable in those who have passed their Days in Honour, but it must be venerable, and particularly to their Children, whose Minds he must have formed to their Duty by Reason, not by Necessity and the Need they have of him, nor by Roughness and Force.

— *et errat longe mea quidem sententiâ,
Qui imperium credat esse gravius aut stabilius
Vi quod sit, quam illud quod amicitia adjungitur* ^p.

i. e.

And he does widely differ from my Sense,
Who thinks the Power gain'd by Violence

More

More lasting and substantial than that
Which Gentleness and Friendship do create.

I condemn all Violence in the Education of tender Minds that are to be trained up to Honour and Liberty. There is I know not what Servility in Rigour and Constraint, and am of Opinion that what cannot be done by Reason, Prudence, and Address, is never to be effected by Force. I myself was brought up after this manner; and they tell me, that, in my first Stage of Life, I never was whipp'd but twice, and that very gently. I intended to have practised the same Method with my Children, who all died at Nurse, except *Leonora*, my only Daughter, who is six Years old, and upwards, and never has had any worse Correction for her childish Faults, and for the Regulation of her Conduct (by the easy Concurrence of her Mother's Indulgence) than Words, and those very gentle. And, though my Desire should herein be frustrated, there are other Causes to lay the Fault on, without reproaching my Discipline, which I know to be just and natural. I should have been more serious, in this Respect, towards the Males, as born to less Subjection, and a State of greater Liberty, and should have aimed to have enlarged their Hearts with Sincerity and Frankness. I never observed that Whipping had any other Effect than to render those who suffered it more dastardly, or more hardened in Wickedness.

*Violence in the
Education of
Children con-
demned.*

Do we wish to be beloved by our Children? Do we desire to deprive them of all Occasion to wish for our Death? (though no Occasion of so horrid a Wish can be either just or excusable, *Nullum scelus rationem habet*, i. e. No Crime is founded upon Reason) let us give them all the reasonable Accommodations of Life that are in our Power. In order to this we should not marry so young that our Age may happen, in Time, as it were, to be confounded with theirs; for this Inconvenience plunges us into many great Difficulties. I address this particularly to our Gentry, who have little or nothing to do, and live, as they call it, only upon their Estates; for, as to others who have

*The true Way
for Parents to
gain the Love
of their Chil-
dren.*

^a Ex Crat. Scipionis Africani apud Tit. Liv. lib. 28. c. 28.

have their Livelihood to get, the Plurality and Society of their Children is an Advantage to their Management of Affairs, they being so many new Tools and Instruments wherewith to grow rich.

I was married at thirty-three Years of Age, and commend *Aristotle's* Opinion, who, 'tis said, approved of thirty-five. *Plato*, who was against Marriage before thirty, had Reason to ridicule those who enter into that State after fifty-five, and he condemns their Issue as unworthy of Aliment and Life. *Thales* gave truer Limits to it, who, being pressed by his Mother to marry whilst he was young, said, *It was not yet Time*; and being urged again to it, when he was advanced in Years, replied, *It was too late in Life*. We must not give an Opportunity to every Importunity. The ancient *Gauls* thought it a most reproachful Thing for a Man to have Society with a Woman before the Age of twenty, and especially recommended it to the Men who designed themselves for War, to keep their Virginity till well grown in Years, forasmuch as Courage is abated and diverted by Copulation with Women.

*Mà hor congiunto a giovinetta sposa,
E lieto homai de figli, era invilito
Ne gli affetti di padre, e di marito*.

i. e.

But now he has a Spouse that's Young and Fair,
His Courage is abated, and his Care
His Wife and Children do betwixt them share.

Muleasses King of *Tunis*, who was restored to his Dominions by the Emperor *Charles V*, reproached the Memory of his Father *Mahomet*, for keeping so much Company with the Women, calling him *loose, effeminate*, and a *Getter of Children*. The Greek History observes of *Iccus* the *Tarentine*,

^{*} *Diogenes Laert.* in the Life of *Thales*, lib. i. sect. 26.

[°] What *Montaigne* ascribes here to the *Gauls* *Cæsar* says expressly of the *Germans de Bello Gallico*, lib. vi. *Qui diutissime impuberes permanserunt, maximam inter suos ferunt laudem*, &c.

[†] Il *Tasso* *Gierusalem liberata*, Canto x. Stanza 39.

[‡] In all the Editions of *Montaigne* that I could ever get a Sight of, not excepting the Translation of it by *Mr. Cotton*, 'tis *Jecus* instead of *Iccus*.

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Tarentine, Chryſſo, Aſtyllus, Diopompus, and others, that, for the ſake of keeping their Bodies in due Strength for Service at the *Olympic Games*, *Wreſtling*, and the like Exerciſes, they denied themſelves all Commerce with *Venus* as long as that Service laſted *. There's a certain Country in the *Spaniſh Weſt-Indies*, where the Men are not allowed to marry till they are turned of forty, and yet the Girls are permitted to do it at ten. 'Tis not Time for a Gentleman of thirty-five Years old to give Place to his Son who is twenty, he being himſelf in a Capacity to ſerve in warlike Expeditions, or at his Prince's Court, and having ſo much Need of all his Accoutrements, that though he ought certainly to part with a Share to his Son, yet it ſhould not be ſo great as to leave himſelf unfurniſhed: And ſuch a one may juſtly make uſe of the Saying common in the Mouths of Fathers: *I have no Mind to put off my Cloaths before I go to Bed.*

But a Father who is bowed down with old Age and Infirmities, and deprived of the common Society of Mankind by his Weakneſs and Want of Health, injures both himſelf and his Family, by brooding, to no Purpoſe, over a great Heap of Treſure. He has lived long enough, if he be wiſe, to have a Deſire to ſtrip, I don't mean, to his Skin, but to his Shirt, and a warm Nightgown, and take to his Bed-chamber, ſurrendering all other Grandeur, of which he has no further Uſe, to thoſe to whom it ought to belong by the Law of Nature. 'Tis but Reaſon that he ſhould leave the Uſe of it to them, ſeeing Nature has deprived him of the Enjoyment of it; otherwiſe there is, undoubtedly, Ill-nature and Envy in the Caſe. The greateſt Action that was ever performed by the Emperor *Charles V*, was when, in Imitation of ſome of the Ancients of his Quality, he confeſſed, that Reaſon plainly commands us to ſtrip off our Cloaths when they grow too heavy and cumbersome, and to lie down when our Legs fail us: For when he found himſelf deficient of the Spirit and Ability for the Conduct of Affairs, with the

A Father that is ſuperannuated ought to give up his Eſtate to his Child.

Glory

* Plato de Legibus, lib. viii. p. 647.

Glory which he had therein acquired, he resigned his Revenues, Grandeur, and Power to his Son.

*Solve senescentem mature sanus equum, ne
Peccet ad extremum ridendus, et ilia ducat* *.

i. e.

The old worn Courser in good Time dismiss,
Left falling in the Race Spectators hiss.

This Fault of a Man's not knowing himself in Time, and of being insensible of the Feebleness and extreme Alteration which Age naturally brings with it, and which, in my Opinion, equally affects both the Soul and Body, (and the Soul, perhaps, as much more again than the Body) has sunk the Reputation of most of the great Men in the World. I have known, in my Time, and been intimately acquainted with some Personages in great Power, who, 'twas easy to discern, were strangely lapsed from the Abilities which I was sure they were once endued with by the Reputation they had acquired in their best Days: And, for the sake of their Honour, I have wished them at Home at their Ease, discharged of their public and military Employments, which were grown too heavy for their Shoulders. I was formerly very familiar in the House of a Gentleman who was a Widower, and very old, yet hearty, who had several Daughters marriageable, and a Son too of ripe Years. Such a Family brought upon him many Visits, and a great Expence, which he did not much like, not only in regard to Frugality, but much less because, by reason of his Age, he had taken up a Course of Life far different from ours. I said to him, one Day, a little freely, as I used to do, that it would become him better to give Place to us, to let his Son have his principal House, (that being the only one he had that was convenient and well furnished) and to retire to an Estate he had hard by, where no-body would trouble his Repose, because he could not otherwise avoid our Importunity, considering the Condition of his Children. He took my Advice afterwards, and found Benefit by it. I don't mean, that a Man should make over what he has to his

* Horat. lib. i. Ep. 1. v. 8, 9.

his Children in such a manner as to disable him from retracting. I myself, who am just at the Age for acting the same Part, would let them have the Enjoyment of my House and Substance, but with a Power of Revocation if they gave me Occasion for it: I would leave them the Use thereof, because they would be no longer proper for me; and, as to the Authority over the whole, I would reserve to myself just what Share of it I thought fit, having ever been of Opinion, that it must be a great Satisfaction to an aged Father, for himself to put his Children into the Way of managing his Affairs, and to have Power, during his Life, to controul their Behaviour, supplying them with Instruction and Advice from his own Fund of Experience, and for himself to direct his Successors in the Way of preserving the ancient Honour and Order of his Family, and by that Means be sure of not being disappointed in the Hopes he may conceive of their future Conduct: To this End I would not avoid their Company, but would have a strict Eye over them, and partake, as far as my Age would permit, of their Feasts and Jollitry. If I did not live amongst them, (which I could not do without spoiling their Mirth by the Moroseness of my Age, and the Complaint of my Ailments, and without putting a Constraint and a Force upon the Rules and Forms of living I should then have established) I would, at least, live near to them, in some Part of my House, not the best for Shew, but the most commodious. I would not be like a Dean of *St. Hilary of Poitiers*, whom I saw, some Years ago, abandoned to such a solitary Retirement, by reason of his Melancholy, that, when I entered his Chamber, he had never stirred out of it in twenty-two Years, and yet all his Motions were free and easy, saving a Rheum that had fallen upon his Lungs. He would hardly suffer any-body to come and see him once a Week, but always kept himself shut up in his Chamber alone, except that he had something brought to him once a Day to eat, by a Servant, who did but just come in and go out again. His Employment was walking up and down the Room, and reading a Book, (for he had a Smattering of Learning) being obstinately bent to die in this Retirement,

as he did soon after. I would endeavour, by engaging Conversation, to breed a lively and unfeigned Friendship and Good-will in my Children towards me, which, in well-disposed Minds, is not hard to do; for, if they are mad Brutes, of which this Age of ours produces Thousands, we must then abhor and shun them.

I hate the Custom of forbidding Children to call their Father by the Name of Father, and enjoining them to use another, as more reverential; as if Nature had not sufficiently provided for the Establishment of our Authority. We invoke the Almighty God by the Stile of *Father*, and yet scorn that our Children should call us so. This is an Error^y which I have reformed in my Family.

'Tis also Folly and Injustice to deprive Children, when grown up, of Familiarity with their Fathers, and to think to keep them in Awe and Obedience by the Fathers assuming an austere and supercilious Countenance towards them. For 'tis a mere Farce this, which, so far from answering the End, renders the Fathers nauseous to their Children, and, what is worse, ridiculous. They have Youth and Vigour of their Side, and consequently the Vogue and Favour of the World, and do but laugh, with Contempt, at the haughty, tyrannical, and scarecrow Looks of a Man without Blood either in his Heart or his Veins: Though I could make myself feared, yet I had much rather make myself be loved.

There are so many various Defects in old Age, so much Disability, and 'tis so liable to Contempt, that the best Purchase such a Man can make is the Love and Kindness of his Family, Command and Terror being no longer his Weapons. I have known a certain Man, who, having been very insolent in his Youth, when he came to be old, though he was in as good

Children ought not to be forbid to call them by the Name of Father.

Children that are grown up ought to be admitted to a Familiarity with their Fathers.

Instance of an old Man who aiming to be formidable, became contemptible.

^y The good King *Henry IV.* reformed it also in his Family, for *Perefixus* says, he would not have his Children call him *Monsieur*, or *Sir*, an Appellation which seems to make the Father and the Children Strangers, and which is a Mark of Subjection and Slavery; but that they should call him *Papa*, or *Father*, an Appellation of Love and Tendernefs. *History of Henry the Great*, p. 503.

good Health as could be, yet would lay about him, bite his Teeth, swear, storm, and bluster more than any Bully in *France*, a Prey to his own Jealousy and Vigilance; and all owing to the Combination of his Family, who have the Command of the best Share of his Barn, Cellar, and Money-chest, though he will sooner part with his Eyes than the Keys in his Purse: Whilst he hugs himself with the Frugality and Niggardliness of his Table, in all the detached Parts of his House there's nothing but Rioting, Play, and Profusion of Expence, and cracking of Jokes at his fruitless Choler and Caution. Every one is a Centinel against him, and if, by Accident, any Wretch that serves him takes his Part, they instantly make him liable to his Suspicion, this being a Bait that old Age is apt enough, of itself, to snap at. How oft has this Gentleman boasted to me in what great Awe he kept his Family, and how exact an Obedience and Reverence they paid him! How clearly did this Man see into his own Affairs!

Ille solus nescit omnia ².

i. e.

Yet he alone is ignorant of every Thing.

I don't know any Man that can muster more Parts, both Natural and Acquired, proper to maintain such a Dominion, than he, yet he has no more command of them than a Child: Therefore I have singled him out, as the most exemplary Instance of all that I know of such a Temper. It were a Subject sufficient for a Question in the Schools, *Whether he is better thus than otherwise?* In his Presence all submit to him, and give so much Way to his Vanity, that no-body ever resists him: He is as much believed, feared, and respected as his Heart can desire: Does he give a Dismission to a Servant? He packs up his Bundle, and is gone, but 'tis no farther than out of his Presence: The Pace of old Age is so slow, and the Senses then so confused, that the discarded Person will live and officiate, as before, in the same House, a Year together without be-

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ing

ing perceived; and, when 'tis a proper Season, Letters are pretended to come from a great Way off, very pitiful, suppliant, and full of Promises of Amendment, by Virtue of which he is again received into Favour. Does Monsieur make any Bargain, or send away any Dispatch that does not please? 'Tis suppressed, and Reasons enough invented afterwards, to excuse the Failure of the Execution, or of the Answer. As no strange Letters are brought to him in the first Place, he never sees any but those that are thought fit for his Knowledge: If, by Accident, they come first to his Hand, as he is used to trust a certain Person to read them to him, he reads, *extempore*, what he pleases, and every now and then makes such a one ask his Pardon in the same Letter wherein he abuses him. In fine, he sees nothing but by some Fiction prepared and preconcerted, and the most satisfactory that can be invented, for fear of rousing his Chagrine and Choler. I have seen enough of long and constant Scenes of OEconomy of different Forms, but all to the same Effect.

Women are always apt to cross their Husbands Inclination^a. They lay hold, with both Hands, on all Occasions to quarrel with them, and the first Excuse serves for a plenary Justification. I knew one who made no Conscience to rob her Husband by Wholesale, that, as she told her Confessor, she might have the more to give in Charity. No Management seems to them of sufficient Dignity, if proceeding from the Husbands Concession. They must usurp it, either by Craft or Insolence, and always injuriously, in order to give it a Grace and Authority: As in the Case I am speaking of, when 'tis against a poor old Man, and in Favour of the Children, then they make a Handle of this Plea, and render it subservient to their Passion with Glory; and, as in a common Servitude, easily cabal against his Dominion and Government. If they be Males grown up and flourishing, they do also suddenly suborn, either by

^a What I here say is not to approve, but only to explain *Montaigne's* Opinion; for, perhaps, I have seen as many Husbands violently thwarting their Wives, as Wives that are fond of crossing their Husbands.

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by Force or Favour, the Steward, the Rent-gatherer, and all the rest.

Those Men who have neither Wife nor Child, do not so easily fall into this Misfortune, but, when *Others by their* they do, they suffer more cruelly and unde- *Domestics.* servingly. Old *Cato* said, in his Time, *So many Servants, so many Enemies.* Consider then, whether, according to the Difference betwixt the Purity of the Age he lived in, and the Corruption of the present, he did not mean to advertise us, that Wife, Son, and Servant are so many Enemies to us. 'Tis of good Service to decrepid old Age, that it furnishes us with the Pleasure of Insensibility and Ignorance, and a Facility of being deceived. For, did we see and repine at it, what would become of us, especially in such an Age as this, when the Judges, who are to decide our Controversies, are generally partial to the Youth, and interested in the Causes? In Case that I should not discover this Fraud, I cannot, at least, fail to discern that I am liable to be cheated, and can a Man ever extol a Friend too much in Comparison with these civil Ties? The very Image of it, which I see so pure in Beasts, how do I adore it! If others cheat me, at least I do not deceive myself in thinking I am able to guard against them, or in cudgelling my Brains how to avoid their Snares. I protect myself from such Treachery in my own Bosom, not by a restless and turbulent Curiosity, but rather by Mirth and Resolution. When I hear Talk of any one's Condition, I don't give myself a Thought about him, but I presently look into myself to see how it is with me: Whatever touches another, concerns me: The Accident that has befallen him is a Warning to me, and rouses my Attention on that Side: Every Day and every Hour we say Things of another, which we might more properly say of ourselves, could we but recal our Observations home, as well as extend them abroad: And several Authors have, in this manner, prejudiced their own Cause, by running precipitantly against that which they attack, and darting those very Shafts against their Enemies, that might, with greater Advantage, be cast back upon themselves.

The late Marshal *de Monluc* having lost his Son, who died in the Island of *Madera*, and was, in Truth, a brave hopeful young Gentleman, discovered to me, amongst his other Causes of regretting him, what a Sorrow and a Heart-breaking it was to him, that he had never been familiar with him, and that, by the Humour of paternal Gravity and Grimace, he had lost the Advantage of founding and thoroughly knowing his Son, and also of declaring to him the extraordinary Love he had for him, and the worthy Opinion he had of his Virtue. ‘Whereas, *said he*, the poor Youth never saw me with any other Countenance towards him but what was stern and disdainful, and has left this World with a Belief that I neither knew how to love nor esteem him according to his Merit. For whom did I reserve the Discovery of that singular Affection with which I loved him from my Soul? Ought not he himself to have had all the Pleasure of it, and all the Obligation? I constrained and even tortured myself to wear the silly Mask, and by that Means lost the Pleasure of his Conversation, and his Inclination into the Bargain, which could not but be very cold towards me, as I had always treated him roughly, and more like a Tyrant than a tender Father.’ I think this Complaint of his was well founded and rational: For, as I know by too certain Experience, there is no Consolation so sweet, in the Loss of our Friends, as the Consciousness of having acted to them without Reserve, and of having had a perfect and intire Communication with them. O my Friend^b, am I the better for having been sensible of this, or am I the worse? I am verily much the better for it. This Lamentation for the Loss is both a Comfort and an Honour to me: Is it not a pious and a pleasing Office of my Life to be always celebrating my Friends Obsequies? Can there be any Possession so valuable

^b This Apostrophe is addressed, by our Author, to his Friend *La Boetius*, as it plainly appears by the Discourse upon his Death, written and published by *Montaigne* himself, and which you will find at the End of this Edition of the *Essays*.

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ble as this Privation: I open my Mind to my Family as much as I can, and very willingly let them know how they and every one else stand in my Opinion and Inclination. I am eager to bring out and expose myself to them, being unwilling they should be mistaken in me in any Thing. Amongst other particular Customs of our ancient Gauls, one was this, as *Cæsar* says, viz. That the Sons never came into the Presence of their Fathers, nor durst be seen Abroad in their Company till they began to bear Arms; as if they meant to say, that then also was the Time when the Fathers admitted them to their Familiarity and Acquaintance.

I have also known another kind of Indiscretion in some Fathers of my Time, who not content with depriving their Children, during their own long Lives, of the Share they ought naturally to have in their Fortunes, when they come to die, transfer to their Wives the same Power over all their Goods and Chattels, and Liberty to dispose thereof as they please. And I knew a certain Nobleman, one of the chief Officers of our Crown, that, by Right of Succession, had an Expectancy of about 50,000 Crowns Revenue, who died necessitous, and over Head and Ears in Debt, at above fifty Years of Age, at the same Time that his Mother, who was a decrepid old Woman, still continued in Possession of his whole Estate by Order of his Father, who had, for his Part, lived to near Fourscore. I don't think this at all reasonable.

The Hard-heartedness of Fathers who deprive their Children of the Produce of their Estates, even after their Death.

I am therefore of Opinion, that 'tis of very little Advantage to a Man who is in good Circumstances to go and court a Woman who shall charge his Estate with a great Jointure, there being no foreign Debt that is more ruinous to Families. My Ancestors, in general, found their Account by this Caution, and so have I. But they who dissuade us from marrying rich Women, for fear lest they should not prove so tractable and respectful, are wrong in advising a Man

A great Jointure the Ruin of Families.

to miss a real Advantage for so frivolous a Conjecture. Unreasonable Women have no Regard to one Consideration more than another: They are fondest of their own Opinions when they are most in the wrong. Injustice is as tempting to them as the Honour of virtuous Actions is to good Women: And the richer they be, the more complaisant they are, as the greatest Beauties take the most Pleasure and Pride in being Chaste.

'Tis but Reason to leave the Administration of Estates to the Mothers, till the Children are of Age by Law, to manage them; but the Father has brought them up very ill indeed, if he has not Reason to hope, that, when they come to Years of Maturity, they will have more Wisdom and Capacity than his Wife, considering the Weakness of the Sex: And yet, in Truth, it would be much more unnatural to make the Mothers dependant on the Discretion of their Children: They ought to have a plentiful Provision wherewith to maintain themselves according to the Condition of their Families, and their Time of Life, forasmuch as Poverty is much more unsuitable and intolerable to them than to the Males; and the Burthen ought therefore to be laid rather upon the Children than the Mother.

In general, the most judicious Distribution of our Estates, when we come to die, is, in my Opinion, to leave them to be disposed of according to the Custom of the Country. The Laws have more nicely considered this Point than we have, and it were better to let them be deficient in their Choice, than that we should rashly run the Hazard of mis-carrying in ours. The Estates are not properly our own, since, by a civil Prescription, and exclusive of our Concurrence, they are decreed to certain Successors: And, although we have some Liberty beyond that, yet I think we ought not, without great and manifest Cause, to take away that from any one which he has acquired by Fortune, and to which common Justice gave him a Title; and that 'tis an unreasonable Abuse of that Liberty to

*Widows must
be left in a
Capacity to
support their
Condition.*

*The most pru-
dent Distribu-
tion of Estates
before Death.*

make it subservient to our own frivolous and private Fancies. It has been my good Fortune, that no Opportunities have fallen in my Way to tempt me, and to divert my Affection from the common and legal Institution. I know some Persons with whom 'tis Time lost to employ a long Series of good Offices. One Word ill taken obliterates the Merit of ten Years. Happy is the Man who is prepared to sooth their Good-will at this last Passage. The Action that was performed last carries it, and the Operation is performed not by the best and the most frequent Offices, but by those that are most recent and present: These are People that play with their last Wills and Testaments, as with Apples and Rods, to gratify or chastise every Action of those who pretend to an Interest in their Regard. 'Tis a Matter of too great Length and Consequence to be thus brought upon the Carpet at every Turn, and what wise Men are fixed in once for all, having a Regard, above all Things, to Reason and the public Observance. We are, in short, too fond of these masculine Substitutions, and ridiculously think to make our Names thereby last to Eternity. We also lay too great Stress on the vain Conjectures of what shall happen hereafter, from the Remarks we make on the Understandings of Children. Peradventure I might have had Injustice done me in being turned out of my Rank for having been the dullest Blockhead, and the longest and most unwilling in getting my Lesson, not only of all my Brothers, but of all the Boys in my native Province, whether it was a Lesson for the Exercise of the Understanding, or of the Body. 'Tis a Folly to make extraordinary Elections by placing any Credit in these Divinations, wherein we are so often deceived. If this Rule of Primogeniture was to be violated, and the Destinies to be corrected in the Choice they have made of our Heirs, it might be done more plausibly upon the Observation of some remarkable and enormous Deformity of the Body, a Fault that is constant, and never to be amended, and what we (the *French*) who are great Admirers of Beauty, think a Prejudice of no small Importance.

The pleasant Dialogue, betwixt *Plato* the Legislator and his Fellow-Citizens, will do Honour to this Passage^d. ‘What, said they, when they found their End approaching, may we not dispose of our own to whom we please? Good God, how cruel is this! That it shall not be lawful for us to give what we please, more or less, to those about us, according as they have served us in Sickness, in old Age, and in our Affairs? To which the Legislator makes Answer in this manner, Ye, my Friends, who are now, without Question, very soon to die, it is hard for you, either to know yourselves, or what is yours, according to the *Delphic* Inscription. I, who make the Laws, am of Opinion, that you neither are yourselves your own, nor is that yours of which you are possessed: Both your Goods and you belong to your Families, as well the future as the past; but yet both your Family and your Goods do much more appertain to the Public: Wherefore, for Fear lest any Flatterer, in your old Age, and in your Sickness, or any Passion of your own, should unseasonably solicit you to make an unjust Will, I will guard you against it: But, having Respect both to the universal Interest of the City, and that of your Family in particular, I will establish Laws, and make it appear, from Reason, that particular Benefit ought to give Place to the common Benefit: Go then chearfully where human Necessity calls you: ’Tis my Province, who have no more Respect to one Thing than another, and who, as much as in me lies, am mindful of the public Concern, to take Care of what Substance you leave behind.’

To return to my Subject; I am fully of Opinion, that such Women are very rarely born, to whom the Prerogative over the Men, except that which is maternal and natural, is in any Sort due, unless it be for the Punishment of those who, by some amorous Passion, have voluntarily submitted themselves to them; but this does not at all concern the old Ladies of whom

’Tis dangerous to leave it in the Power of the Widows to share the Succession of the Fathers among their Children.

^d De Legibus, lib. xi. p. 969, 970, Edit. Wechel. Ficini.

Ch. VIII. *Of Parents Affection to their Children.* 89

whom we are now speaking. This Consideration it is which made us frame, and so willingly submit to that Law, never yet seen by any one, which excludes Women from succeeding to the Crown of *France*; and there is hardly a Lordship in the World where it is not pleaded, as well as here, by the Probability of the Reason which gives it Authority; though Fortune has given it more Credit in some Places than in others. 'Tis dangerous to leave the Disposal of our Inheritance to their Judgment, according to the Preference they give to the Children, which is, every now and then, unjust and capricious: For the same irregular Appetite, and depraved Taste, which they have during the Time of their Pregnancy, they always retain in their Mind. We commonly see them fond of the weakest and most rickety Children, or of those that are still hanging at their Breasts: For, not having sufficient Strength of Reason to chuse and embrace that which deserves it, they are the more apt to suffer themselves to be swayed by the mere Impressions of Nature; like those Animals that know their Young no longer than while they give them suck.

As to what remains, Experience plainly shews, that this natural Affection, to which we ascribe so much Authority, has a very slender Root. For a very small Profit, we, every Day, force Children from the Arms of their Mothers, and make them take Charge of ours in their room. We oblige them to turn over their own to some pitiful Nurse, to which we disdain to commit our own, or to some She-Goat; not only forbidding them to give their Children suck, be they in ever so much Danger, but even to take any manner of Care of them, that their Attendance may be wholly employed upon ours: And we see, in most of them, an adulterate Affection soon kindled by Custom, an Affection that is more vehement than the natural, and greater Care taken for preserving the Nurse-children than their own.

*What Stress
may be laid on
the natural Af-
fection of Mo-
thers to their
Children.*

As for what I was saying of Goats, 'tis common, all about where I live, to see the Country-women, when they have no Breast-milk of their own for their Children, to

call

call the Goats to their Assistance : And I have two Lac-
The Affection queys, at this very Instant, who never sucked
of Goats to Womans Milk more than a Week after they
Children were born. These Goats are perfectly taught
which they to come and suckle the Infants, and, know-
give suck to. ing their Voices when they cry, they run to
 them : If any other Infant be put to them, they won't let
 it suck, nor will the Infant suck any other Goat. I saw
 one, the other Day, from whom they had taken the Goat
 that used to nourish it, by reason the Father had only
 borrowed it of a Neighbour ; but the Child would not
 touch any other they could bring, and undoubtedly died
 of Hunger. The natural Affection of Beasts is as easily
 altered and vitiated as ours. I believe there are more
 Mistakes than one, in what *Herodotus* writes of a certain
 Place in *Libya*, where he says the Women are in common,
 but that, when a Child is able to go alone, the first Steps
 of natural Inclination lead him to his real Father, so that
 he finds him out in a Croud *.

Now, if we consider the Occasion of loving our Chil-
Men as fond of dren, merely because we begot them, for
the Productions which Reason we call them our Second
of the Mind, as Selves, there seems to be another kind of
of the Issue of Issue proceeding from us, which is not less
their Loins. worthy of our Affection. For that which is
 ingendered of the Soul, the Issue of our Understanding,
 Courage, and Abilities, is produced by a nobler Part of
 us than the Corporeal, and is more our own : We are
 both the Father and Mother together in this Generation,
 and, if the Product has any Thing Good in it, it costs us
 much more, and brings us more Honour : For the Va-
 lue of our other Children is much more their own than
 ours, the Share that we have in it being very little ; but
 of this Issue all the Beauty, Grace, and Value is our own ;
 consequently it resembles us, and represents us more to
 the Life than the Issue of the Body. *Plato* adds, that
 this Off-spring of the Soul is immortal, and both immor-
 talizes and deifies its Parents, as *Lycurgus*, *Solon*, and
Minos.

Now,

* Hesiod. lib. iv. p. 320.

Ch. VIII. Of Parents Affection to their Children. 91

Now, Histories abounding with Examples of the common Affection of Parents to their Children, I did not think it foreign to my Purpose to single out one of this other kind. *Heliodore*, the good Bishop of *Tricca*^f, rather chose to lose the Dignity, Profit, and Devotion of so venerable a Prelacy^g than to lose the Daughter of his Brain, a Lady that, to this Day, makes a genteel Appearance, but, perhaps, too nicely and wantonly dressed, and of too amorous a Cast for the Issue of a Clergyman and a Priest.

*Witness the
Romance of
Heliodore,
Bishop of
Tricca.*

There was at *Rome* one *Labienus*, a Personage of great Merit and Authority, and, amongst other Qualities, excellent in all kinds of Literature, who was, as I take it, the Son of that great *Labienus*, the chief of *Cæsar's* Captains in the Wars of *Gaul*, and who, afterwards siding with *Pompey the Great*, so valiantly maintained his Cause, till *Cæsar* defeated him in *Spain*. This *Labienus*, of whom I am speaking, was envied by many for his Valour; and 'tis very probable, that the Courtiers and Minions of the Emperors of his Time were displeased with him for his Freedom, and that Spirit of Patriotism which he still retained against Tyranny, and with which, it may be supposed, he had tinctured his Books and Writings. His Adversaries made a Presentment to the Magistracy of *Rome* against several of the Works which he had published, and caused them to be condemned to the Flames; so that he was made the first Example of that sort of Punishment, which several others at *Rome*^h afterwards suffered, by the burning not only of their Writings, but of the Studies wherein they were composed. There had not been Means and Matterⁱ enough
of

^f *Tricca*, a Town of Upper *Thessaly*, in Greek *Τριτσην*. 'Tis called *Tricca* in *Cotton's* Translation, by the Name being mispelt in all the Editions of *Montaigne* before this.

^g Than to have his Romance condemned, which was intitled the *Ethiopian History*. *Nicephorus*, lib. xii. c. 34.

^h *M. Annæus Senec.* Controv. lib. v, from the Beginning. This sort of Punishment has been very much approved by the *Christians*; and, even at this Day, Books are burnt, by the common Executioner, at *Rome*, *France*, *England*, &c. ⁱ *Idem*, *ibid*.

of Cruelty, did not we therewith confound Things which Nature has exempted from all Feeling and Pain, as the Reputation and the Inventions of our Understanding, and if we did not inflict corporeal Punishment on the Discipline and Monuments of the Muses. Now ^k *Labienus* could not bear this Loss, nor survive his Off-spring of the Brain that was so dear to him, but caused himself to be conveyed to and shut up alive in the Funeral Monument of his Ancestors, where he made Provision to kill and bury himself all at once: 'Tis not easy to produce an Instance of more vehement paternal Affection than this. *Cassius Severus*, a Man of great Eloquence, and his familiar Friend, seeing *Labienus*'s Books committed to the Flames, cried out, that, by the same Sentence, they might as well condemn him to be burnt also, because he carried and retained all the Contents thereof in his Memory ^l.

The like Accident happened to *Cremutius Cordus*, who *And the Books of Cremutius Cordus.* was accused of having, in his Books, commended *Brutus* and *Cassius*. That base, servile, and corrupt Senate, worthy of a worse Master than *Tiberius*, condemned his Writings to the Flames. He was glad to die with them, and killed himself by Fasting ^m.

Honest *Lucan* being condemned to die by that Mis-
Lucan's Fond- ness for his Poetry. creant *Nero*, when he was in the Agonies of Death, most of his Blood being already run out of the Veins of his Arms which he had caused his Surgeon to open, and a Chilness having seized the Extremities of his Body, which began to approach to the vital Parts, the last Thing he had in his Memory was some Verses out of his Book of the Battle of *Pharsalia*, which he repeated, and they were the last Words he spoke ⁿ. What was this but a tender and paternal Leave which he took of his Off-spring, representing the Farewells and close Embraces which we give to our Children when we are dying, and an Effect of that natural Inclination which calls to our Remembrance, in this Extremity, those Things which we held most dear in our Life-time?

Can

^k M. Annæus Senec. Controv. lib. v. from the Beginning.

^l Idem, *ibid.*
 at the Conclusion.

^m Tacit. Annal. lib. iv.

ⁿ Tacit. Annal. lib. xv.

Can we suppose, that *Epicurus*, who, when racked almost to Death, *as he says*, with extreme Pains of the Cholick, comforted himself, however, that he had left such fine Doctrine to Mankind, would have entertained so much Satisfaction in a Number of Children never so well born and bred, had he had any, as he did in the Production of his inestimable Writings? And that if it had been put to his Choice to have left an ill-favoured, untoward Child behind him, or a silly ridiculous Book, he would not have rather chose, as any other Man of his Abilities would have done, to have incurred the first Misfortune rather than the last. It would, perhaps, have been Impiety in St. *Augustine*, for Example, after it had been proposed to him, on the one Hand, to bury his Writings, from which our Religion has received so great Benefit, or to bury his Children, in Case he had any, if he had not rather chose to have buried his Children.

Whether Epicurus would not have preferred his Writings to the Children descended from his Loins.

And, for my own Part, I know not whether I should not much rather have begot one perfectly formed by my Converse with the Muses, than by that with my Wife. To this, such as it is, what I give, I give absolutely and irrevocably, as Men do to the Fruit of their Bodies. That little Good which I have done for it, is no more at my own Disposal. It may know many Things that I no longer know, and hold of me that which I have not retained; and, if I stood in Need, I must borrow from thence, as much as a Stranger. If I am wiser than my Book, it is richer than me. There are few Men addicted to Poetry, who would not have been better pleased to be the Fathers of the *Aeneid*, than of the finest Youth in *Rome*; and who would not have borne the Loss of the latter more calmly than that of the former: For, according to *Aristotle*, the Poet especially, of all Workmen, is the fondest of his own Performances.

Of the Affection which Montaigne had for his Book.

'Tis scarce to be believed, that *Epaminondas*, who boasted, that he had left to Posterity two Daughters, that would, one Day, do an Honour to their Father,

(viz..

(viz. the two noble Victories which he had gained over the *Lacedemonians*) would have given his free Consent to exchange them for the most shining Beauties of all *Greece*; nor that *Alexander* and *Cæsar* ever wished to be deprived of the Grandeur of their glorious Exploits in War, for the Advantage of having Children and Heirs, how perfect and accomplished soever. Nay, I make a great Question, whether *Phidias*, or any other eminent Statuary, would have been so solicitous for the Preservation and Continuance of his natural Children, as of an excellent Statue, which he had finished, according to Art, with long Labour and Study. And as to those vicious and furious Passions of Love, that have sometimes flamed in the Breasts of Fathers to their Daughters, or of Mothers to their Sons, the like is also found in this other sort of Parentage; witness the Story of *Pygmalion*, who having made the Statue of a Woman of singular Beauty, fell so passionately in Love with this Workmanship of his, that the Gods, for the sake of indulging his Passion, were fain to put Life into it.

*The Fondness
of Epaminon-
das for his two
famous Victo-
ries.*

*And of Phidias
for his finest
Statues.*

*Tentatum mollescit ebur, positoque rigore
Subsidit digitis °.*

i. e.

Hard though it was, beginning to relent,
The Iv'ry Breast beneath his Fingers bent.

CHAP. IX.

Of the Armour of the Parthians.

TIS a vicious and a very effeminate Custom of the Gentry of our Time, not to take Arms but in a Case of extreme Necessity, and to lay them down again upon ever so little Appearance that the Danger is over. From hence arise many Disorders; for, every one crying out and running to his Arms just when he should take

*The ill Custom
of not being
armed till the
Enemy is at the
Gates.*

• Ovid. *Metam.* lib. x. Fab. viii. v. 41, 42.

take the Field, some have their Armour still to buckle on when their Companions are already routed. Our Ancestors were wont to give their Head-piece, Lance, and Gantlet to be carried, and did not quit the rest of their Equipage as long as there was any Work to be done. Our Troops are, at this Time, all in Disorder, and make but a bad Appearance, by the Confusion of the Baggage and Servants, who can't be far from their Masters, because they carry their Arms. *Titus Livy*, speaking of our Countrymen, says ^p, *Intolerantissima laboris corpora vix arma humeris gerebant* ^q, i. e. Being most impatient of Labour, they had much ado to carry their Arms on their Shoulders. Several Nations do yet, as they did anciently, go to War without any manner of Covering, or such, at least, as was of little or no Defence.

Tegmina queis caput raptus de subere cortex ^r.

i. e.

For Helmets they their Temples only bind
With a light Scull-cap made of Cork-tree Rind.

Alexander, the most adventurous Commander that ever was, very seldom wore Armour: And such, among us, as slight it, fare never the worse for it.

Where one Man is killed for Want of Armour, another falls by the Cumbersomeness, Embarrassment, and Weight of it, or by being crushed and battered to Pieces by some shocking Repercussion, or rude Encounter with another: For, in Truth, to consider the Weight and Thickness of what we wear, it seems as if Self-defence was our only Aim, and that it is rather a Load upon us than a Protection: We have enough to do to support the Weight of it, being so fettered and manacled as if we had nothing to contend with but our Armour, and as if we had not the same Obligation to defend That, as That has to shield us. *Tacitus* gives

The Armour of the French too cumbersome, by its Weight, to be proper for Defence.

^p Tit. Liv. lib. x. c. 28.

^q Though *Livy* says nothing of the Pains which the Gauls took to carry the Armour, yet this follows very naturally. Perhaps he has said it elsewhere expressly, and that here *Montaigne* has joined the two Passages in one, as he very often does.

^r *Æneid*. lib. vii. v. 742.

gives ' a droll Description of the Soldiers among the ancient *Gauls*, who were thus armed for their own Defence only, without the Possibility of hurting, or being hurt, nor of rising again when they are once beat down.

Lucullus perceiving certain Soldiers of the *Medes*, that formed the Front of *Tigranes's* Army, who were shut up in weighty and uneasy Armour, as if in Cages of Iron, imagined, from thence, that he should easily defeat them, and on them he began his Attack and Victory: And now that our Musqueteers are come into Credit, I fancy something will be invented to immure us, for our Safety, from them, and to draw us to the War shut up in little Castles, like those which the Ancients put upon the Backs of Elephants: This Humour is far different from that of young *Scipio*, who severely chid his Soldiers for placing *Chevaux de Frize* under Water, in that Part of the Ditch where it was expected that the Garrison of a Town, which he had besieged, would fall out upon him, saying, *That they who besieged a Town should think of attacking it, rather than of securing themselves*; and he suspected, with just Reason, that this Stratagem would make his Soldiers not so vigilant against a Surprise. He also said to a young Fellow, who shewed him a fine Target that he was very proud of, 'Tis really a fine Target, my Boy, but a Roman Soldier ought

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* Tacit. Annal. lib. iii.

* *Montaigne* was wrong in his Conjecture, for now the Soldiers apparel themselves for an Attack, almost in the same manner as if they were going to a Ball. The Fashion, which regulates every Thing in *France*, has introduced this Custom there; the Fantasticalness of which did not escape the Criticism of the judicious Censor of this Age, the celebrated *La Bruyere*: 'How came Men, says he, to think, heretofore, that the End of going to War was either to Attack or Defend? And, who advised them to the Use of Arms both Offensive and Defensive? What is it obliges them now to lay these aside, and, whilst they put on Boots to go to a Ball, to support, without Armour, and in a Doublet, the Pioneers who are exposed to all the Fire from a Counterscarp? Were our Fathers, who did not think such Conduct of Service to the Prince and the Country, Wise or Foolish? And what Heroes do we ourselves celebrate in our History? A *Gusclin*, a *Cliffon*, a *Foix*, a *Boucicaut*, who all wore Armour, and buckled on the Cuirass?'

* *Valer. Max.* lib. iii. in *Romanis*, sect. 2. If *Montaigne* took this from that Author, he mistook him grossly; for this Author does not say that they put *Chevaux de Frize* under the Water, &c. but only that some advised *Scipio* to do it.

to trust more to his right Hand than to his left. Now, 'tis only the not being used to wear it, that makes us think the Weight of our Armour insupportable.

*L'busbergo in dosso haveamo : et l'elmo in testa,
Duc di quelli guerrier dei quali io canto,
Ne notte ò di, doppo ch' entraro in questa
Stanza, g^r haveano mai mesi da canto,
Ch'è facile a portar come la vesta
Era lor, percha in uso l'havean tanto^w.*

i. e.

Two of these Heroes^x, whom I sing, had on Each his bright Helm, and strong Habergeon; And Night nor Day, nor one poor Minute's Space, Once laid them by whilst they were in this Place: So long accustomed this Weight to bear, Their Cloaths to them not lighter did appear.

The Emperor *Caracalla* used to march, on Foot, thro^o the Country, at the Head of his Forces, and armed Cap-a-pee. The Roman Infantry not only carried the Helmet, Sword, and Shield, (for as to Armour, says *Cicero*, they were so accustomed to have it on, that it was no more troublesome to them than their Limbs, *Arma enim, membra militis esse dicunt^y*) but also a Fortnight's Provision, and a certain Number of Poles to make their Ramparts, so that each Man carried sixty Pounds Weight to his own Share. And *Marius's* Soldiers, loaden in like manner, were forced to travel five Leagues in five Hours, and upon an urgent Occasion six. Their military Discipline was much more severe than ours, and accordingly produced quite different Effects. When young *Scipio* disbanded his Soldiers in *Spain*, he ordered them to eat always standing, and nothing that was dressed^z. The Reproach which was given to a *Lacedemonian* Soldier, that, when he was on a military Expedition, he was seen under the Roof of a House, is wonderfully

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derfully

^w Ariosto, Cant. xii. Stanz. 30.
^{Tusc.} Quæst. lib. ii. c. 16.

^x Orlando and Sacripantè.

^y Cic.

^z *Plutarch* in his notable Sayings of the ancient Kings, Princes, and Generals, in the Article of *Scipio* the Younger.

derfully pertinent to this Purpose; for they were so inured to Hardship, that it was a Shame for them to be seen under any Roof but that of Heaven, be the Weather what it would. We should not be able to carry our Men far upon these Terms.

As for the rest, *Marcellinus**, a Man bred up in the Roman Wars, makes a curious Remark on the manner of the *Parthians* themselves, and takes Notice of it the rather for being so different from that of the *Romans*. Their

*The Parthians
in the Field
were all covered with
Iron.*

‘ Armour, says he, was so artfully connected, that the Plates of Iron fell over one another like so many small Feathers, which did not at all retard the Motion of their Bodies, and yet they were so strong that our Darts, after striking their Armour, rebounded upon us. These were the Coats of Mail which our Ancestors used to wear.’ And, in another Place, ‘ They had strong hardy Horses, says he, covered with thick Leather, and themselves were armed, Cap-a-pee, with great scaly Plates of Iron, so artificially ranged, that, at the Joints of all the Limbs, they yielded to their Motion. One would have said, that they were Men of Iron, having the Head-geer so neatly fitted on, and so naturally representing the Form and Parts of the Face, that there was no touching them but by little round Holes made for their Eyes to receive the Light, and by Chinks about their Nostrils, through which, with great Difficulty, they drew their Breath.’

*Flexilis inductis animatur lamina membris,
Horribilis visu, credas simulacra moveri
Ferrea, cognatoque viros spirare metallo;
Par vestitus equis, ferrata fronte miſtantur,
Ferratosque movent securi vulneris armos* b.

i. e.

Stiff Plates of Steel, over the Body laid,
By Arm'ers Skill so flexible were made,

That;

* *Amianus Maximus*, a Latin Historian, though by Birth a Greek, who bore Arms under the Emperors *Constance*, *Julian*, &c. lib. xxiv. c. 7.

b *Claudian* in *Ruff.* lib. ii. v. 358, &c.

That, dreadful to be seen, you would them guess
 Not to be Men, but moving Images :
 The Horse, like arm'd, Spikes bore in Fronts above,
 And fearless they their Iron Shoulders move.

A Description this very much like the Equipage of a *Frenchman* in Armour, with all his Horse Accoutrements. *Plutarch* says, that *Demetrius* caused two compleat Suits of Armour to be made, for himself and for *Alcimus*^c, the chief Officer about him, of sixscore Pounds Weight, whereas the common Suits weighed but half as much.

C H A P. X.

Of B O O K S.

I Make no Doubt but I often happen to speak of Things that are much better and more truly handled by those who are Masters of the Profession. This here is purely an Essay of my natural Parts, and not of those acquired : And whoever shall catch me tripping in my Ignorance, will do me no manner of Harm ; for I, who am not responsible to myself for my Writings, nor pleased with them, should be loth to be answerable for them to another. He that seeks after Knowledge, let him fish for it where it is to be found ; there being nothing which I so little profess. These are Fancies of my own, by which I do not aim to discover Things, but myself. They will, peradventure, be known to me one Day or other, or have formerly been so, according as my Fortune brought me to the Places where they were manifested, but now I have forgot them : And, tho' I am a Man of some Reading, yet I am a Man of no Retention ; so that I can promise nothing certain, unless it be to discover at what Degree the scientific Barometer of my Knowledge now stands. Let not the Subjects I write on be so much attended to,

H 2

as

^c In all *Montaigne's* Editions, and in *Mr. Cotton's* Translation 'tis spelt *Alcimus*, whereas the true Reading is *Alcimus*. See *Plutarch's* Life of *Demetrius*, Chap. 6.

as my manner of treating them. Let it be observed, whether, in what I borrow from others, I have chose what tends to set off or support the Invention, which is always my own: For I make others say for me what, either for Want of Language, or of Sense, I cannot, myself, so well express. I do not count what I borrow, but I weigh it. And, if I had aimed to make a Merit by the Quantity, I should have borrowed twice as much as I have. They are all, or within a few, such celebrated ancient Authors, as, I think, are too well known for me to mention them^d.

Why Montaigne did not chuse to name the Authors from whom he quoted.

In Reasons, Comparisons, and Arguments, if I transplant any, from elsewhere, into my Soil, and confound them with my own, I purposely conceal the Author, to check the Presumption of those hasty Censures that are cast upon all kind of Writings, particularly the juvenile ones, of Men yet living, and composed in the vulgar Tongue, which capacitates every Man to speak of them, and seems to intimate, that there is nothing but what is vulgar, both as to Design and Conception, in those Works. I am content that they give *Plutarch* a Rap upon my Knuckles, and that they burn their Fingers by lashing *Seneca* thro' my Sides. There was a Necessity of screening my Weakness by those great Characters. I shall love the Man that can strip me of my Plumage, I mean, by the Clearness of the Discernment, and by the sole Distinction of the Strength and Beauty of the Arguments. For I who, for Want of Memory, am, every now and then, at a Loss to chuse them by an exact Knowledge of the Places where they are to be found in the Originals, am yet wise enough to know, by the Measure of my own Abilities, that my Soil is incapable of producing any of those rich Flowers that I see planted there, and that they are worth more than all the Fruits of my own Growth. For this I hold myself responsible,

^d It was not till after *Montaigne's* Death, that his Editors undertook to name the Authors whose Words he had quoted. But I will presume to say, this was rather attempted than executed before this Edition; which not only shews the Places from whence *Montaigne* quoted those Passages, but also many others, which he had only referred to in a very loose manner, though he had inserted the Sense of them in his Work.

responsable, though the Confession makes against me, if there be any Vanity and Vice in my Discourses, which I do not of myself perceive, or which I am not capable of perceiving when pointed out to me by another : For many Faults escape our Eye, but the Infirmary of Judgment consists in not being able to discern them when detected to us by another. We may possess Knowledge and Truth without Judgment, and Judgment without them ; nay, the Confession of Ignorance is one of the fairest and surest Testimonies of Judgment that I know of. I have no Herald to marshal my Essays but Chance. As fast as Thoughts come into my Head, which sometimes they do in whole Bodies, and sometimes in single Files, I pile them one upon another. I am content that every one should see my natural and ordinary Pace, be it ever so much out of the Way. I suffer myself to jog on in my old Track : Nor are these such Subjects that a Man shall be condemned for being ignorant of them, and for treating them casually and presumptuously. I could wish to have a more perfect Knowledge of Things, but I don't care to purchase it at so dear a Rate. I would fain pass the Remainder of my Days easily, and not laboriously. There is nothing that I chuse to cudgel my Brains about, no, not for Science, how valuable soever.

All that I read Books for is to divert myself by an honest Amusement ; or, if I study, it is for no other Science than what teaches me to know myself, and how to live and die well. *What be aimed to find in Books,*

Has meus ad metas sudet oportet equus.*

i. e.

— This is the only Course

In which I think I ought to breathe my Horse.

If any Difficulties occur in Reading, I do not bite my Nails about them, but, after an Essay or two to explain them, I give them over : Should I insist upon them, I should lose both myself and my Time, for I have a Genius that is extremely volatile ; and what I don't discern at the first Essay, becomes the more obscure to me the

H 3

longer

* Propert. lib. iv. Eleg. 1.

longer I pore on it. I do nothing without Gaiety. Continuation, and a too obstinate Contention, darkens, stupifies, and tires my Judgment. My Sight is therein confounded and dissipated. I must withdraw it, and leave it to make new Discoveries, just as, in order to judge rightly of the Lustre of Scarlet, we are ordered to pass it lightly with the Eye, and to run it over at several sudden repeated Views. If one Book does not please me, I take another, but never meddle with any, except at such Times when I begin to be weary of doing nothing.

I don't much relish the Writings of the Moderns, because I think the Ancients fuller and more substantial; neither am I fond of the Greek Authors, my Knowledge in that Language being too superficial to read them with Delight. Among the Books that are merely entertaining, I think those of the Moderns, viz. *Boccace's Decameron*, *Rabelais*, and the *Basia* * of *Johannes Secundus* (if these may be ranged under that Title) are worth reading. As to *Amadis de Gaul*, and such kind of Writings, they had not the Credit to take with me so much as in my childish Years.

I will say, moreover, whether boldly or rashly, that this old dull Fancy of mine is now no longer tickled with *Ariosto*, nor even with honest *Ovid*: His easy Stile, and his Imaginations, with which I was formerly charmed, are scarce of any Entertainment to me now. I speak my Mind freely of all Things, nay, and of those that, perhaps, exceed my Reach, and which I do not com-

* I must declare here, by the Way, that No-body better understood the Copiousness and Energy of the French Language, and so well found his Account in it, as *Rabelais*. This, which I take to be a very important Remark, I borrow from *Rousseau*, one of the best Poets of this Age. It was also undoubtedly known to *La Fontaine*, who has made a very good Use of it.

* This is a Parcel of Epigrams on the Subject of *Kissing*, by a Dutch Author, of which there have been several Editions, particularly one at *Lyons*, by *Seb. Gryphius*, in 1539, now become very scarce; which I don't mention to encourage another Impression of them, for I have no great Relish for any Latin Poetry composed by the Moderns, not even for the Poetry of *Buchanan*, *Grotius*, *Heinsius*, &c. I mean with regard to the Versification.

comprehend to be at all within my Sphere: And the Opinion I give of them is to shew the Extent of my Sight, and not the Measure of its Objects. When I find myself disgusted with the *Axiarchus* of *Plato*^h, as a Performance which, with all due Respect to such an Author, has no Spirit, I am not sure that my Judgment is right. It is not so conceited of itself as to set up against the Authority of so many other famous Judges of Antiquity, whom it esteems as its Regents and Masters, and with whom it had rather be mistaken. In such a Case it reproves and condemns itself, either for stopping at the outward Bark for Want of Power to penetrate to the Pith, or for considering the Thing by some false Light. 'Tis contented with securing itself only from Trouble and Irregularity, and, as to its own Weakness, 'tis sensible of it, and frankly confesses it. It thinks it gives a just Interpretation by the Appearances formed in its Conception, but they are weak and imperfect. Most of the Fables of *Æsop* have several Senses and Meanings, of which the Mythologists chuse some one that tallies well with the Fable, but, for the most part, 'tis only what presents itself at the first View, and is superficial, there being others more lively, essential, and internal, into which they have not been able to penetrate; and the Case is the very same with me.

But, to proceed on my Subject: I always thought, that, in Poetry, *Virgil*, *Lucretius*, *Catullus*, and *Horace* excel the rest by many Degrees; and especially *Virgil*, in his *Georgics*, which I esteem as the compleatest Work in Poetry, in Comparison with which 'tis easy to discern some Passages of the *Æneid*, to which the Author would have given a little more of the File, had he had Leisure. The fifth Book of the *Æneid* seems to me to be the most perfect. I am also fond of *Lucan*, and often read him, not so much for the sake of his Style, as for his own Worth, and the Truth of his Opinions and Judgments. As for *Terence*, I think the Delicacy and Elegance of his *Latin* so admirably adapted to represent our Passions and Manners to the

The Latin Poets, whom he places in the first Class.

H 4

Life,

^h The best Critics ascribe this Dialogue not to *Plato*, but to *Æschines*, a Disciple of *Socrates*.

Life, that our Actions make me have Recourse to him every now and then ; and, as often soever as I read him, I still discover some new Grace and Beauty.

Such as lived in the Age near *Virgil's* were scandalized that any should compare *Lucretius* to him. *Lucretius not to be compared to Virgil, and much less Ariosto.* I am, indeed, of Opinion, that the Comparison is very unequal ; yet I can scarce settle myself in this Belief, when I am captivated with some of those fine Passages in *Lucretius*.

But, if they were so piqued at this Comparison, what would they have said of the brutish and barbarous Stupidity of those who, at this Hour, compare *Ariosto* to him ; and what would *Ariosto* himself say of it ?

O Seclum insipiens et inficetum !

i. e.

Oh silly senseless Age !

I think the Ancients had yet more Reason to complain of those who matched *Plautus* with *Terence*, (the latter being much more of the Gentleman) than *Lucretius* with *Virgil*. It makes much for the Honour and Preference of *Terence*, that the Father of the *Roman* Eloquence has him so often in his Mouth, the only one of his Rank that he mentions, as does the Sentence which the chief Judge ^{*} of *Roman* Poetry has passed upon the other.

I have often observed, that those of our Time, who have taken upon them to write Comedies, (as the *Italians*, who are very happy in Dramatic Compositions) take in three or four Arguments of those of *Terence* or *Plautus* to make one of theirs, and crowd five or six of

Boccace's

¹ Catul. Epigram. xli. v. 8.

^{*} Horace, who says, in his *Arte Poetica*, v. 270, &c.

*At nostri proavi Plautinos et numeros, et
Laudavere sales, nimium patienter utrosque,
Non dicam fultè, mirati.*

i. e.

And yet our Sires with Joy could *Plautus* hear ;
Gay were his Jests, his Numbers charm'd their Ear ;
Let me not say, too lavishly they prais'd,
But sure their Judgment was full cheaply pleas'd,

Boccace's Tales into one single Comedy. That which makes them load themselves with so much Matter is the Diffidence they have of being able to support themselves by their own Merit. They must find out Some-body to lean upon, and, having not Matter enough of their own to amuse us with, they supply the Defect with some Tale. But the Case is quite contrary with our Author¹, the Beauty and Perfections of whose Stile make us lose the Appetite for his Plot. His Elegancy and Delicacy captivate us in every Scene, and he is so pleasant throughout,

Liquidus, puroque simillimus amni ^m.

i. e.

Smoothly running like a Crystal Stream.

and so possesses the Soul with his Graces of Diction, that we forget those of his Fable. This very Consideration draws me on farther: I perceive that the good old Poets avoided the Affectation and Pursuit not only of fantastick *Spanish* and *Petrarchist*ⁿ Flights, but even of the softer and graver Periods which have adorned all the Poetry of the succeeding Ages. Yet there is no good Judge who will condemn this in those Ancients, and that does not incomparably more admire the equal Smoothness, and that perpetual Sweetness and Beauty which flourishes in the Epigrams of *Catullus*, than all the Stings with which *Martial* has armed the Tails of his. The Reason is the same as I gave just now, and as *Martial* said of himself, in *Preface*, lib. viii, *Minus illi ingenio laborandum fuit, in cujus locum materia successerat*, i. e. His Subject was so fruitful, that he had the less Need for the Exercise of his Wit. The Epigrams of *Catullus* make themselves sufficiently felt without being moved and disgusted: They have Matter enough throughout to create Laughter; they need not raise the Laugh themselves. *Martial's* Epigrams have Need of foreign Assistance; as they have the less Wit, they must have the more

¹ *Terence*, who is in the same Degree as inferior to the *Greeks* as he is superior to the modern Poets that *Montaigne* speaks of; for *Terence* has Need sometimes of two *Greek* Pieces to make up one *Latin* one. See the Prologue to his *Eunuch*. ^m *Hor*, lib. ii. Ep. 2. v. 120. ⁿ *Passionate Rant* of Lovers.

more Bulk ; they mount on Horseback because they are not strong enough to stand on their own Legs. Just so, in our Balls, those Men of low Degree who teach to dance, because they cannot represent the Port and Decency of our Gentry, endeavour to recommend themselves by dangerous Leaps, and other odd Motions practised by Tumblers : And the Ladies come off better in Dances where there are several Coupees and Agitations of the Body, than in some other formal Dances wherein they are only to move a natural Pace, and to represent their ordinary Grace and Gesture. And so I have seen excellent Tumblers, dressed in the Cloaths, with the Countenance which they wear every Day, give us all the Pleasure that their Art is capable of, while their Apprentices, not yet arrived to such a Degree of Perfection, are fain to meal their Faces, to disguise themselves, and to use wild Motions and Grimaces to make us laugh.

This Conception of mine is no where so demonstrable as in the Comparison of the *Æneid* and *Orlando Furioso*. The first we see with expanded Wings soaring aloft, and always stretching to its Point ; while the latter flutters and hops from Tale to Tale, as from Branch to Branch, not venturing to trust its Wings but in very short Flights, and perching at every Turn, lest its Breath and Strength should fail it.

Comparison between the Æneid and the Orlando Furioso of Ariosto.

Excursusque breves tentat °.

i. e.

Those therefore, as to Subjects of this kind, are the Authors that please me best.

As to my other Reading, which mixes a little more Profit with Pleasure, and from whence I learn how to regulate my Opinions and Humours ; the Books which I apply to, for this Purpose, are *Plutarch* (since he is translated into *French*) and *Seneca* : They are both remarkably adapted to my Temper, forasmuch as the Knowledge which I there seek is communicated in loose Pieces that

Books of more Solidity, by which Montaigne learnt to regulate his Opinion.

that are not very tedious to read, otherwise I should not have Patience to look in them. Such are *Plutarch's Opuscula*, and the Epistles of *Seneca*, which are the most beautiful and profitable of all their Writings. These I can take in Hand, and lay aside at Pleasure; for they have no Connection with, or Dependence upon one another.

These Authors generally concur in such Opinions as are useful and true, and there is this farther *Comparison betwixt Plutarch and Seneca.* Parallel betwixt them, that they happened to be born much about the same Time, that they were both the Preceptors of two *Roman* Emperors, that both came from foreign Countries, and that both were Rich, and both Great Men. Their Lessons are the Cream of Philosophy, and delivered after a plain and pertinent manner. *Plutarch* is more uniform and constant. *Seneca* more irregular and various. The latter toils with all his Might, to arm Virtue against Frailty, Fear, and vicious Appetites. The former seems not to think their Power so great, and scorns to hasten his Pace, and put himself upon his Guard. *Plutarch's* Opinions are *Platonic*, mild, and accommodated to Civil Society. The other's are *Stoical* and *Epicurean*, more remote from the common Usage, but I think them more advantageous in particular, and more solid. It appears in *Seneca*, that he leans a little to the Tyranny of the Emperors of his Time, since I take it for granted, that he spoke against his Judgment when he condemns the generous Deed of those who assassinated *Cesar*. *Plutarch* is frank every-where. *Seneca* abounds with Flights and Sallies of Expression. *Plutarch* with Facts. *Seneca* warms and rouses you most; but *Plutarch* gives you the most Satisfaction and Profit. This leads us, the other pushes us.

As to *Cicero*, those Works of his that can be of any Use to me, are such as treat of Philosophy, especially Ethics or Moral Philosophy: But, not to mince the Matter, (for when a Man has passed the Barriers of Impudence, he is not to be curbed) his Way of Writing seems

Montaigne's Opinion of the philosophical Works of Cicero.

to me tedious, as does every other Composition of the like kind : For the greatest Part of his Work is taken up in Prefaces, Definitions, Divisions, and Etymologies : Whatever there is of Life and Marrow is smothered by the long-winded Apparatus to it. After I have spent an Hour in reading him, (which is a great deal for me) and call to mind what Juice and Substance I have extracted from him, I find nothing in him but Wind for most Part of the Time ; for he is not yet come to the Arguments that serve for his Purpose, and to the Reasons that are proper for loosing the Knot which I want to have untied. For my own Part, who only desire to become more Wise, not more Learned or Eloquent, these Logical and *Aristotelian* Rules are of no Use to me ; I am for an Author that comes at once to the main Point. I know so much of *Death* and *Pleasure*, that no Man need be at the Trouble of anatomising them to me. I look for good and solid Reasons at the Entrance, to instruct me how to stand the Shock of them ; to which Purpose neither grammarian Subtilties, nor the ingenious Contexture of Words and Argumentations are of any Use. I am for Discourses that enter immediately into the Heart of the Doubt, whereas *Cicero's* creep about the Bush. : They are proper for the Schools, for the Bar, and the Pulpit, where we have Leisure to nod for a Quarter of an Hour, and to awake time enough to recover the Thread of the Discourse. 'Tis necessary to talk after this manner to Judges whom a Man would gain over to his Side, be it Right or Wrong ; to Children, and to the Vulgar, to whom a Man must say all he can, and wait for the Event of it. I would not have an Author make it his Business to render me attentive, and call out fifty times to me, with an *O yes*, after the manner of our Heralds. The *Romans* said, in their Religion, *Hoc-age*, as we do in ours, *Sursum corda* ; but to me these are so many Words lost : I come thither quite prepared from my Lodging : I need no Allurement nor Sauce : I eat the Meat quite raw, and instead of whetting my Appetite by these Prefaces and Prologues, they overload and pall it.

Will

Will the License of this Age excuse my sacrilegious Boldness to censure the Dialogues of *Plato* And of Plato's Dialogues. himself, as too long-winded, whilst his Subject is too much stifled; and to complain of the Time spent in so many tedious and needless preliminary Interlocutions by a Man who had so many better Things to say? My Ignorance of the *Greek*, to such a Degree as not to perceive any Beauty in his Language, will be a better Excuse for me: I am generally for Books that make Use of the Sciences, not for those that set them off. *Plutarch* and *Seneca*, *Pliny*, and those of the same Way of thinking, have no *Hoc-age*; they chuse to have to do with Men who are already instructed; or, if they have a *Hoc-age*, 'tis a substantial one, and that has a Body by itself.

I am also in love with the Epistles to *Atticus*, not only because they contain a very ample Account of the History and Affairs of his own Time, A Commendation of the Epistles to Atticus. but much more because I therein discover the particular Humours of the Writer: For I have a singular Curiosity, as I have said elsewhere, to know the Souls and genuine Opinions of my Authors. Their Abilities are to be judged of by the Writings which they publish to the World, but not their Manners nor their Persons. I have a thousand times lamented the Loss of the Treatise which *Brutus* wrote upon Virtue, for 'tis good to learn the Theory from those who understand the Practice. But, forasmuch as there is a wide Difference between the Preacher and the Sermon, I like as well to see *Brutus* in *Plutarch*, as in a Book of his own writing. I would rather chuse to be truly informed of the Conference he had in his Tent with some of his private Friends the Night before a Battle, than the Harangue he made to his Army the next Day; and of what he did in his Closet and his Chamber, rather than of his Actions in the Forum and the Senate.

As for *Cicero*, I am of the common Opinion, that, setting aside his Learning, he had no extraordinary Genius. He was a good Citizen, and Character of Cicero. of an affable Temper, as all fat Men, and such merry Souls as his was, generally are; but he loved his Ease, and,

to speak the real Truth, had a very great Share of Vanity and Ambition. Neither do I know how to excuse him for

His Poetry. thinking his Poetry ^p good enough to be published. To make bad Verses is no great

Imperfection, but 'twas an Imperfection in him, that he did not judge how unworthy his Verses were of his glorious Character. As for his Eloquence, 'tis

His Eloquence. beyond all Comparison, and I believe it will never be equalled. The younger *Cicero*, who resembled his Father in nothing but his Name, whilst a Commander in *Asia*, had several Strangers one Day at his Table, and in particular *Cestius*, seated at the lower End, as the open Tables of the Great are generally crouded. *Cicero* asked one of his Waiters, *Who that Man was*, and he readily told him his Name; but *Cicero*, as one who had his Thoughts intent upon something else, and had forgot the Name, asked him the same Question again two or three times: The Fellow, in order to be rid of the Trouble of making the same Answer over and over again, and to imprint the Thing the more in his Memory by some remarkable Circumstance, 'Tis that very *Cestius*, said he, *who, as you have been informed, makes no great Account of your Father's Eloquence in Comparison of his own.* *Cicero*, being suddenly nettled at this, ordered poor *Cestius* to be seized, and caused him to be well whipp'd in his Presence. A very uncivil Host ^a!

Yet, even amongst those who, all Things considered, have reckoned the Eloquence of *Cicero* incomparable, there have been some who have

Censurers of Cicero's Eloquence.

not scrupled to find Faults in it. As, for Example, his Friend, the great *Brutus*, who called his Eloquence,

^p Every-body has not such a disadvantageous Opinion of *Cicero's* Poetry, there being, even at this Day, very good Judges who esteem it; and *Plutarch* says expressly, that *Cicero* was not only accounted the best Orator, but also the best Poet of the *Romans*, his Cotemporaries. The Glory of Eloquence, adds he, and the Honour of Speaking well, has been ever ascribed to him to this very Day, though there has since been a great Alteration in the *Latin* Tongue; but his Fame and Reputation for Poetry have been quite lost by the Appearance of others since his Time, much more excellent than he was. *Cicero's Life*, chap. 1. of *Amyot's Translation*.

^a M. Senec. in fine Suaforiarum.

Eloquence, *fractam et elumbem**, i. e. shattered and feeble. The Orators also, in the next Age to his, found Fault with him for his Affectation of a certain long Cadence at the End of his Sentences, and particularly took Notice of the Words, *Esse videatur**, which he therein so often makes Use of. For my own Part, I am for a shorter Cadence, formed in the *Iambic* Stile; yet sometimes he shuffles the Members of his Sentence together very roughly, though 'tis very seldom. One Instance of this dwells upon my Ears, in the Phrase, '*Ego verò me minus diu senem esse mallet, quàm esse senem, antequàm essem*, i. e. For my Part, I had rather be Old for a little Time, than to be Old before I am really so.

The Historians are the Authors I am most used to, for they are pleasant and easy; and the Knowledge of Mankind in general, which is what I seek for, appears more clear and perfect in History than any where else: There is to be seen the Variety and Reality of his internal Qualities, in General, and in Particular, with the Diversity of Methods contributing to his Composition, and the Accidents that threaten him. But they who write Lives, by reason they take more Notice of Counsels than Events, more of what proceeds from within Doors than what happens without, are the fittest for my Perusal, and therefore, of all others, *Plutarch* is the Man for me. I am very sorry that we have not a Dozen *Laertius*'s, or that he was not more extensive, or better understood. For I am equally curious to know the Lives and Fortunes of those great Preceptors of the World, as to know the Diversity of their Doctrines and Opinions. In the Study of this kind of Histories a Man must tumble over, without Distinction,

all

* See the Dialogue *de Oratoribus suis de Causis corruptæ Eloquentiæ*, c. 18.

* Ibid. c. 23.

* I think this Criticism of *Montaigne*'s a little too severe; for, without considering that Words of the same Sound in the *Latin* are agreeable, these are not to be blamed because there is nothing in them that is quaint, or unsuitable to the Stile of *Cicero*'s Conversation throughout his Work. Besides, if *Montaigne* was disgusted with the Sameness of Sound in those three Words that follow so close to one another, *mallet, senem, essem*, he had nothing to do but to separate *ante* from *quam*, as it is in *Grenovius*'s Edition. *Cicero de Senectute*, c. 10.

Why Montaigne was best pleased with History.

all sorts of Authors, both ancient and modern, in the barbarous as well as the current Languages, to learn the Things of which they variously treat.

But *Cæsar*, in particular, does, in my Opinion, deserve to be studied, not for the Knowledge of the History only, but for his own sake, he has so much Perfection and Excellence above all the rest, not excepting *Sallust*. In Truth, I read this Author with a little more Respect and Reverence than I pay to human Compositions, considering him one while personally, by his Actions and his wonderful Greatness; and another while by the Purity and inimitable Accuracy of his Language, wherein he has not only surpassed all Historians, as *Cicero* says, but, perhaps, even *Cicero* himself. For he speaks of his Enemies with so much Sincerity, that, setting aside the false Colours with which he endeavours to palliate his bad Cause, and the Corruption of his pestilent Ambition, I think the only Thing for which he is to be blamed is his speaking too sparingly of himself; for so many great Things could not have been performed under his Conduct, if he had not had a greater Share in them than he attributes to himself.

I love Histories that are either very plain, or of distinguished Excellency. The plain Historians, who have nothing of their own to insert, and who only take the Care and Pains to collect every Thing that comes to their Notice, and to make a faithful Register of all Things, without Choice or Distinction, leave the Discovery of the Truth intirely to our own Judgments.

Such, for Example, among others, is honest *Froissard*, who has proceeded, in his Undertaking, with such a frank Plainness, that, when he has committed an Error, he is never afraid to confess and correct it in the Place where 'tis pointed out to him; and who even represents to us the Variety of Rumours that were then spread abroad, and the different Reports that were brought to him. Thus the Matter of his History is naked and unadorned, and every one may profit by it, according to his Share of Understanding.

The

The very excellent Historians have the Capacity of selecting what is fit to be known, and of two Reports to single out that which is most likely to be true. From the Condition of Princes, and their Tempers, they judge of their Counsels, and attribute Speeches to them that are therewith consistent; and such have a Title for assuming the Authority of regulating our Belief by Theirs, but certainly this is a Privilege that belongs to very few.

Wherein consists the Value of the best Historians.

The Historians of the middle Class (who are the most numerous) pervert us all. They aim to chew the Morfels for us; they make it a Law to themselves to judge of, and consequently to bend the History to their own Fancy; for, while the Judgment leans on one Side, the Writer cannot avoid turning and winding his Narrative according to that Bias. They undertake to chuse Things worthy to be known, yet often conceal from us such an Expression, or such a private Transaction, as would instruct us better: They omit, as incredible, such Things as they don't understand, and some Things, perhaps too, because they know not how to express them in good Language. Let them vaunt their Eloquence, and their Reason, with as much Assurance as they please, and let them judge as they fancy; but let them leave us something to judge of after them, and neither alter nor disguise any Thing of the Substance of the Matter by their Abridgments and their own Preference, but refer it to us pure and intire in all its Dimensions. In these latter Ages especially, the People who are most commonly appointed for this Task are culled out from the common People for no other Merit but their good Stile, as if we wanted them to teach us Grammar; and, as they are hired for no other End, and vent nothing but Tittle-tattle, they are in the Right to apply their Thoughts chiefly to this Point. Thus, with a fine Flourish of Words, they feed us with a curious Chain of Reports, which they pick up in the public Places of the Towns.

The only good Histories are such as have been written by the Persons themselves who had the Direction, or

were Sharers in the Management of the Affairs of which they write, or who happened, at least, to have the Conduct of others of the same kind. Such are, in a manner, all the *Greek* and *Roman* Historians. For several Eye-witnesses having wrote of the same Affair, (as this happened at a Time when Grandeur and Literature commonly met in the same Person) if there happened to be an Error, it must, of Necessity, be a very slight one, and about an Event very dubious. What can one expect from a Physician who treats of War, or from a Student, in his Closet, that undertakes to lay open the Secrets of the Cabinets of Princes?

If we would take Notice how religious the *Romans* were in this Point, there needs no more than this Instance of it. *Afinius Pollio* ^a found, even in *Cæsar's* Commentaries, a Mistake which he had fallen into, either for not having his Eyes in all the Parts of his Army at once, and giving Credit to particular Persons, who had not given him a true Account, or else for not having been exactly informed, by his Lieutenants, of what they had done in his Absence. By this we may see how hard a Matter it is to come at the Truth, when one cannot depend for a right Account of a Battle upon the Knowledge of the General who commanded in it, nor upon the very Soldiers for what passed near them, unless, after the manner of Examinations before a Judge, the Witnesses are confronted, and the Objections admitted to the Proof of the minutest Circumstances of every Event. In Truth, the Knowledge we have of our own Affairs is very imperfect. But this has been sufficiently treated of by *Rodin*, and according to my own Way of thinking: In order to give some little Assistance to my treacherous Memory, which is so extremely defective, that it has happened to me, more than once, to take Books in my Hand, as new, and altogether unknown to me, which I had read carefully a few Years ago, and scribbled my Notes in them, I have made it

^a In *Suetonius's* Life of *Julius Cæsar*, sect. 56, where the Reader will find *Pollio's* Criticism more severe than in *Montaigne*, who, however, must have taken it from *Suetonius*.

it a Practice, for some Time past, to add, at the End of every Book, (I mean, of such as I desire never to use but once) the Time that I finished the Reading of it, and the Judgment I had formed of it in Gross; to the End that this may, at least, represent to me the general Air and Idea which I had conceived of the Author when I read him. I will here transcribe some of those Annotations for a Specimen.

I wrote what follows, about ten Years ago, in my *Guiccardin*, for, in what Language soever my Books accost me, I speak to them in my *Montaigne's Reflections upon Guiccardin*.
 ' He is a diligent Historiographer,
 ' and one from whom, in my Opinion, we may know
 ' the Truth of the Affairs of his Time as exactly as from
 ' any other; for in most of them he was himself an Actor,
 ' and in an honourable Rank. There's no Appearance
 ' that he has disguised Things out of Hatred, Favour,
 ' or Vanity, of which we have ample Testimony
 ' in the free Censures he has passed upon the great Men,
 ' and especially those by whom he was advanced and employed
 ' in Offices of Trust, namely, Pope *Clement VII.* in particular.
 ' As to that Part for which he seems to have valued himself most,
 ' viz. his Digressions and Paraphrases; he has, indeed, some very good ones,
 ' and enriched with beautiful Expressions, but he is too fond of them:
 ' For, because he would leave nothing unsaid, as he had a Subject
 ' so copious, and a Field so ample, and almost boundless,
 ' he becomes flat, and has a little Smack of the scholastic
 ' Prattle. I have also made this Remark, that of so many Men and Things,
 ' so many Motives and Counsels on which he passes his Judgment,
 ' he does not so much as attribute a single Motive to Virtue, Religion,
 ' and Conscience, as if they were all quite extinct in the World;
 ' and he ascribes the Cause of all Actions, how fair soever they appear
 ' in themselves, to some vicious Occasion, or View of Profit.
 ' It is impossible to imagine but, amongst such an infinite Number of Actions,
 ' of which he gives his Judgment, there must be some one that was conducted by Reason. No Corruption

tion could have so universally infected Men, but some one must have escaped the Contagion; which makes me suspect that his own Taste was a little vitiated, and it might happen, that he judged of other Men by himself.'

In my *Philip de Comines* there is this written: 'You
Upon Philip de Comines. will here find the Language smooth and agreeable, with an artless Simplicity; the Narration pure, and in which the Author's Regard to Truth is fully displayed; free from Vanity when he speaks of himself, and from Affection and Envy when he speaks of another: His Reasonings and Exhortations are accompanied with more Zeal and Truth than with any exquisite Sufficiency, and with all that Authority and Gravity throughout the Whole, which shews him to be a Man of a good Family, and that has had no ordinary Education.'

And this in my *Memoirs upon M. Du Bellay*: ' 'Tis
Upon the Memoirs of Du Bellay. always pleasant to read Things that are written by those who have experienced how they ought to be carried on; but it cannot be denied, that, in those two Lords (*William and Martin du Bellay*) there is a great Declension from that free and unconstrained manner of Writing, which is so conspicuous in the Ancients of their Profession; such as *M. de Jouinville*, Domestic to St. Lewis; *Eginard*, Chancellor to *Charlemain*; and as *Philip de Comines*, of later Date. This Book is rather an Apology for King *Francis*, against the Emperor *Charles V*, than a History. I am not inclined to think, that they have falsified any Thing as to the Fact in general; but they are dexterous at wresting the Judgment of Events to our Advantage, tho'

* These *Memoirs*, published by *Martin du Bellay*, consist of ten Books, of which the four first, and three last, are *Martin du Bellay's*, and the others, his Brother *William de Langey's*, and were taken from his fifth *Ogdoade*, from the Year 1536 to 1540. They are intitled *Memoirs of Martin du Bellay, containing Accounts of several Things that happened in France, from 1513 to the Death of Francis I, in 1547*. From all this 'tis obvious, why *Montaigne* speaks of two Lords *Du Bellay*, after he had mentioned the *Memoirs of M. Du Bellay*. I have made this Remark; to save others from the Perplexity that I myself was involved in, at first, upon this Occasion.

‘ tho’ often contrary to Reason ; and of omitting what-
 ‘ ever is of a ticklish Nature in the Life of their Sove-
 ‘ reign ; witness the Retreat of Messieurs *de Montmorency*
 ‘ and *Brion*, who are here omitted ; nay, the Name of Ma-
 ‘ dame *de Estampes* is not so much as once mentioned.
 ‘ Secret Actions may be concealed by an Historian, but
 ‘ to pass over in Silence what is known to all the World,
 ‘ and Things too that have produced Effects of such
 ‘ Consequence, is a Defect not to be excused. In fine,
 ‘ whoever would have a perfect Knowledge of King
 ‘ *Francis*, and the Affairs of his Time, must, if he will
 ‘ take my Advice, look for it elsewhere. The only Ad-
 ‘ vantage he can reap from this Work is, by the parti-
 ‘ cular Account of the Battles and military Atchieve-
 ‘ ments, in which those Gentlemen were present ; cer-
 ‘ tain Expressions and private Actions of some Princes
 ‘ of their Time, and the Practices and Negotiations
 ‘ carried on by the Lord *de Langeay*, wherein there are
 ‘ throughout Things worthy to be known, and Reason-
 ‘ ings above the vulgar Strain.

C H A P. XI.

Of CRUELTY.

VIRTUE seems to me to be quite another Thing,
 and more Noble than the Inclinations that are in-
 nate in Goodness. Those Souls that are well tempered, and as truly generous pursue the same Tract ; and their Actions wear the same Face, as the Virtuous. But the Word *Virtue* imports something, I know not what, that is more great and active than a Man’s suffering himself with a happy Constitution, to be gently and quietly conducted by Reason. The Person, who from a Mildness and Sweetness in his Temper, should despise Injuries received, would perform a Thing very amiable and commendable ; but the Man who, being provoked

voked and enraged to the last Degree by some Offence, should arm himself with the Weapons of Reason against a furious Thirst of Revenge, and after a great Struggle with himself, should at last master his own Passion, would undoubtedly do much more. The first would do well, and the latter virtuously. One Action might be called *Virtue not to be practised without some Difficulty*. Good-nature, the other Virtue. For methinks the very Name of *Virtue* presupposes Difficulty and Opposition, and cannot be exercised without something to contend with.

And 'tis for this Reason, perhaps, that we call God by the Attributes of Good, Mighty, Bountiful, and Just; but we do not give him that of Virtuous, his Works being all Natural, and without any Effort. The Philosophers, not only the *Stoics*, but also the *Epicureans* (and this Addition * I borrow from the vulgar Opinion, which is false, notwithstanding the witty Conceit of *Arcefilaus*, in Answer to one, who, being reproached that many Scholars went from his School to the *Epicurean*, but never any from thence to his School, said in Answer, *I believe it indeed; Numbers of Capons being made out of Cocks, but never any Cocks out of Capons*). For, in Truth, the *Epicurean* Sect is not at all inferior to the *Stoic* in Steadiness, and the Rigour of Opinions and Precepts. And a certain *Stoic* discovering more Honesty than those Disputants, who, in order to quarrel with *Epicurus*, and to throw the Game into their own Hands, make him say what he never thought, putting a wrong Construction upon his Words, cloathing

* *Montaigne* stops here to make his Excuse for thus naming the *Epicureans* with the *Stoics*, in Conformity to the general Opinion that the *Epicureans* were not so rigid in their Morals as the *Stoics*, which is not true in the main, as he demonstrates at one View. This involved *Montaigne* in a tedious Parenthesis, during which 'tis proper that the Reader be attentive, that he may not intirely lose the Thread of the Argument. In some latter Editions of this Author, it has been attempted to remedy this Inconvenience, but without observing that *Montaigne's* Argument is rendered more feeble and obscure by such vain Repetitions, 'tis a Licence that ought not to be taken, because he who publishes the Work of another, ought to give it as the Author composed it. But, in Mr. *Cotton's* Translation, he was so puzzled with this enormous Parenthesis, that he has quite left it out.

Diog. Laert. in the Life of *Arcefilaus*, lib. iv. sect. 43.

cloathing his Sentences, by the strict Rules of Grammar, with another Meaning, and a different Opinion from that which they knew he entertained in his Mind, and in his Morals, the *Stoic*, I say, declared, that he abandoned the *Epicurean* Sect, upon this, among other Considerations, that he thought their Track too lofty and inaccessible; *et ij qui Φιλόδοι vocantur sunt Φιλόκαλοι et Φιλοδίκαιοι, omnesque virtutes et colunt et ratiunt, i. e. and those whom we call Lovers of Pleasure, being, in Effect, Lovers of Honour and Justice, cultivate and practise all the Virtues.* (Cic. Ep. 19. lib. xv.) several, I say, of the *Stoic* and *Epicurean* Philosophers, thought that it was not enough to have the Soul in a good Frame, well tempered, and well-disposed to Virtue; that it was not enough to have our Resolutions and our Reasonings fixed above all the Efforts of Fortune; but that it was ever necessary to seek Occasions to make Trial of them: They were for going in quest of Pain, Necessity, and Contempt, in order to combat them, and to keep the Soul in Exercise. *Multum sibi adjicit virtus laeessita*², i. e. Virtue by being attacked becomes the more courageous. 'Tis one of the Reasons why *Epaminondas* who was also of a third Sect³, refuses the Wealth which Fortune puts into his Hand by very fair Means, because said he, I may be able to fence with Poverty, in which Extreme he always stood his Ground. *Socrates* methinks put himself to a severer Trial, keeping, for his Exercise, a Shrew of a Wife; which was a Trial with a Vengeance. *Metellus*, the only one of all the *Roman* Senators, who attempted, by the Strength of his Virtue, to support himself against the Violence of *Saturninus*, the Tribune of the People of *Rome*, who was resolved by all Means to get an unjust Law past in Favour of the Commonalty, having, by such Opposition, incurred the capital Punishments which *Saturninus* had established for the Recusants; this very *Metellus* said to the Persons, who, in this Extremity, were leading him to the Place of Execution: *That it was a very easy and a base Thing to*

I 4

commit

² Senec. Ep. 13.³ Of the *Pythagorean* Sect. *Epaminondas*, the *Theban*, says *Cicero*, was instructed by *Lisias*, a *Pythagorean*. De Offic. lib. i. c. 44.⁴ *Plutarch* in the Life of *Marius*, ch. 10. of *Amyot's* Translation.

commit Evil; and that to do Good, where there was no Danger, was a common Thing; but to do Good, where there was Danger, was the proper Office of a Man of Virtue. These Words of *Metellus* clearly shew what I would make out, that Virtue refuses Ease for its Companion, and that the gentle Ascent, that soft, smooth Way, in which those take their Steps who are regulated by a natural Inclination to Goodness, is not the Path of true Virtue. This requires a rugged thorny Passage, and will have either Difficulties from without to struggle with (like that of *Metellus*) by Means whereof Fortune delights to interrupt the Speed of our Career, or else internal Difficulties that are introduced by the disorderly Appetites and Imperfections of our Condition.

I am come thus far at my Ease, but it just now falls into my Imagination, that the Soul of *Socrates*, the most perfect that ever has come to my Knowledge, would, by this Rule, have little to recommend it: For I cannot perceive, in this Person, any Effort of a vicious Concupiscence. In the Course of his Virtue, I cannot imagine there was any Difficulty or Constraint. I know his Reason had so much Sway and Authority over him, that it never would have suffered a vicious Appetite so much as to rise in him. To a Virtue so sublime as his I can set nothing in Opposition. Methinks I see it stalk, with a victorious and triumphant Pace, in Pomp, and at Ease, without Molestation or Disturbance. If Virtue cannot shine but by struggling with contrary Appetites, shall we therefore say, that she cannot subsist without the Assistance of Vice, and that 'tis from thence she derives her Reputation and Honour? What would become also of that brave and generous *Epicurean* Pleasure, which pretends to nourish and cherish Virtue in its Lap, giving it Shame, Sickness, Poverty, Death, and Hell for Toys to play with? If I presuppose that perfect Virtue is known by contending with, and patiently bearing Pain, and even Fits of the Gout, without being moved in its Seat: If I give it Roughness and Difficulty for its necessary Object, what will become of a Virtue elevated to such a Degree,

*In noble Souls,
such as those of
Socrates and
Cato, Virtue
becomes easy
thro' Habit.*

as not only to despise Pain, but to rejoice in it, and to be delighted with the racking Stitches of a violent Cholic, as is the Quality of that Virtue which the *Epicureans* have established, and of which many of them, by their Actions, have left very evident Proofs? As have many others, who I find have surpassed the very Rules of their Discipline; witness the younger *Cato*: When I see him dying, and tearing out his own Bowels, I cannot be contented simply to believe, that his Soul was, at that Time, wholly exempt from Trouble and Fear: I cannot think, that he only supported himself in this Step which was prescribed to him by the Laws of the *Stoic* Sect, quite serenely, without Emotion or Passion: There was, methinks, in that Man's Virtue too much Sprightliness and Youth to stop there. I make no Doubt but he felt a Pleasure and Delight in so noble an Action, and that it was more agreeable to him than any Thing he ever did in his Life. *Sic abiit à vitâ ut causam moriendi natum se esse gauderet*, i. e. He went out of Life in such a manner, as if he was glad he had found a Reason for dying^c. And I really question, whether he would have been glad to have been deprived of the Occasion of so brave an Exploit: And if that Good-nature of his, which made him espouse the public Benefit rather than his own, did not restrain me, I should be ready to believe, that he thought himself obliged to Fortune, for having put his Virtue to so severe a Trial, and for having favoured the Robber^d in trampling the ancient Liberty of his Country under his Feet. Methinks I read in this Action, I know not what Exultation in his Soul, and an extraordinary and manly Emotion of Pleasure, when he looked upon the Nobleness and Sublimity of his Undertaking.

Deliberata morte ferocior^e.

i. e.

Grown fiercer now she is resolv'd to die.

Not

^c Cic. Tusc. Quæst. lib. i. c. 30.

^d *Cæsar*, who, notwithstanding the great Qualities of his, which *Montaigne* set off with such Lustre in the preceding Chapter, is here treated as he deserves for having committed the most heinous of all Crimes.

^e *Hor.* lib. i. *Od.* 37. v. 29.

Not stimulated by any Hope of Glory, as the vulgar and effeminate Judgments of some Men have concluded; for the Consideration is too mean to touch a Mind so generous, so aspiring, and so obstinate, but for the very Beauty of the Thing in itself, which he, who had the Management of its Springs, discerned more clearly, and in its Perfection, than we are able to do. It gives me a Pleasure, to find it is the Judgment of Philosophy^f, that so brave an Action would have been indecent in any other Life than *Cato's*, and that it only became his to have such a Period. However, as Reason required, he commanded his Son, and the Senators who accompanied him, to take another Course. *Catonem, quum incredibilem Natura tribuisset gravitatem, eamque ipse perpetuâ constantiâ roboravisset, semperque in proposito consilio permansisset, moriendum potius quàm tyranni vultus aspiciendus erat; i. e.* *Cato* having been endowed by Nature with an incredible Gravity, which he had fortified by a perpetual Constancy, without ever departing from what he had once determined, he must, of Necessity, rather die than see the Face of the Tyrant. Every Man's Death must be proportionable to his Life: We do not become other Men by dying. I always judge of the Death by the Life preceding, and if any one tells me of a Death that, in Appearance, was accompanied with Fortitude, after a Life that was feeble, I conclude the Cause that produced it to be feeble, and suitable to the Life before it. The Easiness therefore of this Death, and the Facility which he had acquired, in dying, by the Vigour of his Mind, shall we say that it ought to be the least Abatement of the Lustre of his Virtue? And who, that has his Brain ever so little tinged with true Philosophy, can be content to imagine *Socrates* only free from Fear and Passion in the Accident of his Prison, Fetters, and Condemnation? And, who is there that does not discover not only his Stability and Constancy (which was his

^f This is what *Cicero* says, in his *Offices*, lib. i. c. 31. *Nonnunquam mortem sibi ipsi consciscere alius debet, alius in eadem causâ non debet. Nam enim aliâ in causâ M. Cato fuit, aliâ cæteri qui se in Africâ Cæsari tradiderunt? At qui cæteris forsitan vitio datum esset si se interemissent, &c.*

his common Quality) but, moreover, I know not what fresh Satisfaction and a joyous Alacrity in his last Words and Actions? At the Start he gave, with the Pleasure of scratching his Leg, after his Irons were taken off, does he not discover the like Serenity and Joy of his Soul, to find himself disengaged from the past Inconveniencies, and on the Point of entering into the Knowledge of Futurity? *Cato* may be pleased to pardon me, when I say his Death was more tragical and lingering, but yet that of *Socrates* was, I know not how, more desirable, inso-much that *Aristippus*, hearing some pitying the manner of his Death, said, *May the Gods grant me such a Death* *. We discern in the Souls of these two great Men, and their Imitators, (for I very much doubt whether they ever had their Equals) so perfect a Habit in Virtue, that it was constitutional to them. 'Tis not that painful Virtue, nor the Law of Reason, to preserve which, the Soul must be, as it were, on the Rack; but 'tis the very Essence of their Souls, their natural and common Practice: They have rendered it such by a long Adherence to the Precepts of Philosophy, imbibed by a rich Genius, and a generous Nature. The vicious Passions, that are born in us, can find no Entrance into their Breasts: The Fortitude and Steadiness of their Souls stifle and extinguish carnal Appetites as soon as they begin to be in Motion.

Now, that it is not more Noble, by a sublime and divine Resolution, to hinder the Birth of *Different De-* Temptations, and to be so formed to Virtue, *grees of Vir-* that the very Seeds of the Vices may be era- *tue.* dicated, than by mere Force to hinder their Growth, and, by giving Way to the first Motions of the Passions, be obliged to arm and to oppose their Progress, and to conquer them; and that this second Effect is not also much more Noble than to be only furnished with an easy debonnair Temper, disgusted of itself with Debauchery and Vice, I do not think can be doubted. As to this third and last sort of *Virtue*, it seems, indeed, to render a Man innocent, but not virtuous; free from doing Ill, but not apt enough to do Good. Besides, this is a Condition so
near

* *Diog. Laert.* in the Life of *Aristippus*, lib. ii. sect. 76.

near approaching to Imperfection and Frailty, that I know not, very well, how to distinguish and separate the Confines. The very Names of *Goodness* and *Innocence* are, for this Reason, in some sort, Names of Contempt. I perceive, that several Virtues, as Chastity, Sobriety, and Temperance, may happen to us through bodily Defects. Constancy in Danger, (if it must be so called) the Contempt of Death, Patience under Misfortunes may happen, and are often found in Men, for Want of well judging of such Accidents, and conceiving of them as they really are. The Dulness of Apprehension and Stupidity are therefore, sometimes, the Counterfeit of virtuous Deeds. As I have often seen it happen, that Men have had Praise for what deserved Censure.

An *Italian* Nobleman once made this Remark, in my Presence, to the Disadvantage of his Countrymen, viz. That the *Italians* were so subtle, and so quick of Apprehension, that they foresaw Dangers and Accidents, which might happen to them, at so great a Distance, that 'tis not to be thought strange, if they often went to War to provide for their Security, even before they had discovered the Danger: That We (the *French*) and the *Spaniards*, who were not so cunning, were still more to be blamed, for that we must both see and feel the Danger before it could alarm us, and that, even then, we were not resolute; but that the *Germans* and the *Swiss*, being more heavy and dull of Apprehension, had not the Sense to look round them, even when the Blows were dealt about their Ears. Peradventure he only talked at this Rate by Way of Banter; yet certain it is, that, in the Trade of War, those who have not yet learned it, often rush into Dangers with more Temerity than they do after they are well warmed in it.

— *haud ignarus quantum nova gloria in armis*
Et prædulce decus primo certamine possit ^b.

i. e.

Knowing how much the Hope of Glory warms
 The Soldier in his first Essay of Arms.

For

^b *Æneid. lib. xi. v. 154, 155.*

For that Reason, therefore, when we would give Judgment of any particular Action, we must consider the several Circumstances, and the whole Man, by whom it is performed, before we give it a Name.

To say one Word of myself, I have sometimes known my Friends commend that for Prudence in me which was mere Fortune, and ascribe that to Courage and Patience, which was owing to Judgment and Opinion, giving me one Title for another, sometimes to my Advantage, at other times to my Detriment: As to the rest, I am so far from being arrived to this first and more perfect Degree of Excellence, where Virtue is become a Habit, that I have scarce made any Trial of the second. I have made no great Efforts to curb the Desires by which I have been importuned. My Virtue is Virtue, or rather casual and accidental Innocence. If I had been born of a more irregular Constitution, I fear my Case would have been very lamentable; for I have scarce ever experienced a Fortitude of Mind to resist Passions that were ever so little vehement. I know not how to nourish Quarrels and Debates in my own Breast, so that I owe no Thanks to myself if I am exempt from several Vices.

In what consisted Montaigne's Virtue.

—*Si vitiis mediocribus, et mea paucis
Mendosa est natura, alioqui recta, (velut si
Egregio inspersos reprehendas corpore naevos¹.)*

i. e.

If trivial Faults deform my upright Soul,
Like a fair Face when blemish'd with a Mole.

I owe it more to my Fortune than to my Reason. I happened to be descended from a Race famous for Probity, and from a very good Father. I know not whether he has intailed any of his Humours upon me, or whether domestic Examples, and the good Instruction I received in my Infancy, have insensibly contributed to it, or else whether I was born so.

See

¹ Horat. lib. i. Sat. 6. v. 65, &c.

Seu Libra, seu me Scorpius aspiciit
Formidolosus, pars violentior
Natalis horæ, seu tyrannus
Hesperiae Capricornus undæ ^k.

i. e.

Whatever Star did at my Birth prevail,
 Whether my Fate was weigh'd in *Libra's* Scale;
 Or *Scorpio* reign'd, whose gloomy Pow'r
 Rules dreadful o'er the Natal Hour;
 Or *Capricorn* with angry Rays,
 Those Tyrants of the *Western* Seas.

But so it is, that I have a natural Abhorrence for most of the *Vices*. The Answer which *Antisthenes* made to one who asked him, *What was the best Thing to learn*, viz. To *unlearn Evil* ^l, seems very similar to this Representation. I have them in Abhorrence, I say, from an Opinion so natural, and so much my own, that the very Instinct and Impression of them, which I brought with me from my Nurse, I still retain, no Motive whatsoever having been effectual to make me alter it; nay, not my own Discourses, which, by rambling, in some Things, from the common Road, might easily license me to commit Actions, which such natural Inclination gives me an Aversion to.

What I am going to say is monstrous, yet I will say it. I find myself, in many Things, more curb'd and regulated by my Manners than my Opinion, and my Concupiscence not so debauched as my Reason. *Aristippus* established such bold Opinions, in Favour of Pleasure and Riches, as made all the Philosophers declaim against him: But, as to his Manners, *Dionysius*, the Tyrant, having presented three beautiful Wenches to him, for his Choice of one, he made Answer, that he would have them all; and that *Paris* was in the Wrong, for preferring one before her other two Companions: But, when he carried them home to his House, he sent them back untouched: His Ser-
 vant

^k Hor. lib. ii. Ode 17. v. 17, &c.
Antisthenes, lib. vi. sect. 7.

^l *Diog. Laert.* in the Life of

vant finding the Money, which he carried after him, too heavy a Load for him^m, he ordered him to pour it out in the Road, and there leave the Quantity that incumbered him. And *Epicurus*, whose Doctrines were so irreligious and effeminate, was, in his Life, very devout and laborious: He wrote to a Friend of his, that he lived upon nothing but Biscuit and Water, and desired him to send him a little Cheese, to reserve it till he had a mind to make a sumptuous Feast. Must it be true, that, in order to be perfect, we must be so by an occult, natural, and universal Propriety, without Law, Reason, or Example? The Irregularities of which I have been guilty, are not, I thank God, of the worst sort, and I have condemned myself for them, in Proportion to the Guilt of them, for they never infected my Judgment. On the contrary, I accuse them more severely in myself than in another; but that is all, for, as to the rest, I oppose too little Resistance, and too easily suffer myself to incline to the other Scale of the Balance, only I moderate and prevent them from mixing with other Vices, which are apt to intwine with, and hang to one another, if a Man does not take Care. I have contracted and curtailed mine, to make them as simple and uncompounded as I could.

— *Nec ultra
Errorem foveo*ⁿ.

i. e.

Nor do I indulge my Error farther.

For as to the Opinion of the *Stoics*, who say, ‘ That the Wise Man, when he works, operates by all the Virtues together, tho’ one be most apparent, according to the Nature of the Action,’ (and, as to this, the Similitude of the human Body might be of some Service to them, because Choler cannot operate without the Assistance of all the Humours, though Choler be predominant) if from thence they would likewise infer, that,

*The being ad-
dicted to one
Vice does not
render a Man
liable to all the
Vices.*

^m *Diog. Laert.* in the Life of *Aristippus*, lib. ii. sect. 67,—77. and *Hor.* lib. ii. Sat. iii. v. 100, &c. ⁿ *Juv. Sat.* viii. v. 194.

that, when the wicked Man acts wickedly, he acts by all the Vices together, I do not believe it to be merely so, or else I do not understand them, for, indeed, I find the contrary. These are some of those acute but trifling Subtilties which Philosophy sometimes insists on. I am addicted to some Vices, but I fly from others, as much as a Saint would do. The *Peripatetics* also disown this indissoluble Connection and Complication; and *Aristotle* is of Opinion, that a Man may be prudent and just, and at the same time intemperate and incontinent. *Socrates* confessed to some who had discovered, in his Physiognomy, an Inclination to a certain Vice, that he had, indeed, a natural Propension to it, but that he had, by Discipline, corrected it^o: And *Stilpo*, the Philosopher's familiar Friend, used to say, that he was born with an Appetite both to Wine and Women, but that, by Study, he had learned to abstain from both^p.

What I have, in me, that is Good, I ascribe it, on the contrary, to the Lot of my Birth, and am not beholden for it either to Law, Precept, or any other Instruction: My Innocence is perfectly simple, with little Assurance, and less Art. Among all the Vices I mortally hate Cruelty, both by Nature and Judgment, as the very Extreme of all Vices: But, withal, I am so tender-hearted, that it grieves me to see the Throat of a Fowl cut, nor can I bear to hear the Cry of a Hare in the Teeth of my Dogs, tho' Hunting is my most favourite Diversion. Such as have sensual Pleasure to encounter with, willingly make Use of this Argument, to shew that it is altogether vicious and unreasonable; that, when it is at the Height, it masters us to such a Degree, that Reason can have no Access to it; and they instance, in our own Experience, in our Commerce with the Fair Sex,

— cum jam præsagit gaudia corpus,
Atque in eo est Venus, ut muliebria conferat arva^q.

when they think that the Pleasure does transport us to such
a

^o Cic. Tusc. Quæst. lib. iv. c. 37.
^q Lucret. lib. iv. v. 1099, &c.

^p Cic. Lib. de Fato, c. 5.

a Degree, that our Reason cannot perform its Office while we are in such an Extasy and Rapture of Pleasure.

I know, however, that it may be otherwise, and that, sometimes, a Man has it in his Power, if he will, to turn his Mind, even in the critical Minute, to other Thoughts; but then it must be bent to it deliberately, and of set Purpose.

*He could resist
the strongest
Impressions of
Pleasure.*

I know that a Man may triumph over the utmost Effort of Pleasure. I have experienced this myself, and have not found *Venus* so imperious a Goddess, as many, and some more reformed than myself, declare her to be. I do not think it a Miracle, as the Queen of *Navarre* does, in one of the Tales of her *Heptameron*, (which is a very pretty Book for her Subject) nor a Thing of extreme Difficulty, to spend whole Nights, where a Man has all the Conveniency and Liberty he can desire, with a long wished-for Mistress, and yet be true to the Promise he may have made, to satisfy himself with Kisses and gentle Squeezes of the Hand. I fancy, that the Diversion of Hunting would be more proper for the Experiment, in which though the Pleasure be less, yet the Rapture and Surprise are the greater, when our Reason, being astonished, has not such Leisure to prepare itself for the Encounter, when, after a long Search, the Beast starts up on a sudden, and, perhaps, in a Place where we least of all expected it. This Shock, and the Shouts of the Hunters, strike us to such a Degree, that it would be difficult, for such as are fond of this kind of Chace, to think of any Thing else at that very Instant: Also the Poets make *Diana* triumphant over the Torch and Arrows of *Cupid*.

Quis non malarum quas amor curas habet,

Hæc inter obliviscitur?

i. e.

Thus happy, who is there does not forget
The Cares and Wrongs of Love's uneasy State?

To return to my Subject: I have a very tender Compassion for the Afflictions of other Persons, and should readily cry, for Company, if,

*His Tender-
heartedness.*

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upon

upon any Occasion whatsoever, I could cry at all. Nothing tempts my Tears but to see Tears shed by others, whether they are real, or only feigned or counterfeit. I do not much lament the Dead, and should rather envy them, but I very much lament those who are dying. The *Savages* don't so much offend me in roasting and eating the Bodies of the Dead, as those who torment and persecute the Living. I don't like to be a Spectator of Executions, how just soever they are. A Person having undertaken to set forth the Clemency of *Julius Caesar*: 'He was, *said he*, moderate in his Revenge; for having forced the Pirates to surrender to him, those very Pirates who had before taken him Prisoner, and put him to Ransom, and having sworn to hang them on a Gibbet, he did, indeed, condemn them to it, but it was after he had caused them to be strangled: Nor did he punish his Secretary *Philemon*, who had attempted to poison him, with any greater Severity than merely putting him to Death.' Without naming the *Latin* Author, who durst alledge, as a Mark of Clemency, the killing of those by whom we have been offended, 'tis easy to guess that he was struck with the horrid and inhuman Examples of Cruelty practised by the *Roman* Tyrants.

My Opinion is, that, even in the Executions of Justice, whatever exceeds simple Death, is mere Cruelty, and especially in us, who ought to have so much Respect to the Souls, as to dismiss them in a good State, which cannot be when they are discomposed and rendered desperate by intolerable Torments. Not long since, a Soldier, who was imprisoned for some Crime, perceiving from the Tower wherein he was confined, that the People were assembling at the Place of Execution, and that the Carpenters were very busy, he thought that all their Preparation was for his Execution, and therefore

* This Author was *Suetonius*, wherein I remember to have read this Passage, though *Montaigne* chose to conceal his Name; and, upon consulting it, was enabled to correct a small Error I found in all the Editions of these *Essays* that I have seen, which write *Philemon* for *Philemon*.

therefore resolved to kill himself, but could find nothing to do it withal except an old rusty Cart-nail which he chanced to light upon : With this he first gave himself two great Wounds in his Throat, but, finding this was not sufficient, he soon after gave himself a third Wound in the Belly, where he left the Nail stuck up to the Head. The first of his Keepers that came into his Room, found him thus mangled, and though still alive, yet fallen on the Floor, near expiring by his Wounds. They therefore made haste to pass Sentence on him before he should die, and thereby defeat the Law. When he heard his Sentence, and that it was only to be beheaded, he seemed to take fresh Courage, accepted of a Glass of Wine which he had before refused, and thanked his Judges for the unexpected Mildness of their Sentence, saying, ' That he had taken a Resolution to dispatch ' himself, for Fear of being put to a kind of Death more ' severe and insupportable, having entertained an Opinion from the Preparations he had seen making in the ' Place of Execution, that he was to be put to some horrible Torture.' And the Man seemed to be, as it were, delivered from Death by the Change of it from the manner in which he apprehended it. I would advise, that these Examples of Severity, which are with a Design to keep People in their Duty, might be exercised upon the dead Bodies of the Criminals ; for depriving them of Burial, and quartering and boiling them, which would impress the Vulgar almost as much as the Pains they see inflicted upon the Living ; though, in Effect, this is next to nothing, as God says, *They kill the Body, but after that have nothing more that they can do*, Luke xii. ver. 4. One Day, while I was at Rome, I happened to be going by just as they were executing *Catena*, a notorious Robber. The Spectators saw him strangled with Indifference, but when they proceeded to quarter him, at every Blow struck by the Executioner, they gave a doleful Groan, and made such an Outcry, as if every one had lent his Sense of Feeling to the miserable Carcass. These inhuman Excesses ought to be exercised upon the Bark, and not upon the Pith. Thus, in a Case much of the same Nature, *Ar-*

taxerxes moderated the Severity of the ancient Laws of *Persia*, by an Order, that the Nobility who debased themselves, instead of being lashed, as they used to be, should be stripped, and their Vestments whipped for them; and that, instead of having the Hair of their Heads plucked off, as was the Practice, they should only take off their high-crowned *Tiara*¹. The *Egyptians* who affected to be so devout, thought they fully satisfied the Justice of God by sacrificing Swine to him, in a Picture and Effigy. A bold Invention, to think to please the Divine Being, a Substance so essential, with Picture and Shadow!

I live in Times that abound with incredible Instances of *Instances of extreme Cruelty*. this Vice, owing to the Licentiousness of our Civil Wars; and I may challenge the Ransackers of the ancient Histories to produce any Passage more extraordinary than what we experience of it every Day, yet I am not at all reconciled to it. I could scarce believe, till I had seen it, that there could be such savage Monsters, who could commit Murder purely for the Delight they took in it, and that, from that Motive only, could hack and lop off the Limbs of their Fellow-creatures, and rack their Brains to find out unusual Torments and new Deaths, without Enmity, without Gain, and for this End only, to feast their Eyes and Ears with the distressful Gestures and Motions, and the lamentable Cries and Groans of a Man in the Agonies of Death: For this is the utmost Point to which Cruelty can attain, *Ut Homo hominem non iratus, non timens, tantum spectaturus occidat.* i. e. That one Man should kill another, without being pushed upon it by Anger or Fear, but only by a Desire of seeing him die.

For my own Part, it always gives me Pain to see a harmless Beast, which is incapable of making its Defence, and gives us no Offence, pursued and worried to Death: And, as it often happens, that the Stag, when hunted till it has lost its Breath and Strength, finding no other Remedy, falls

¹ *Plutarch*, in his notable Sayings of the ancient Kings.

² *Herodotus* (lib. ii. p. 132.) says this was only done by the poorer Sort, who made Swine in Dough, which they baked, and then offered in Sacrifice.

falls on its Back, and surrenders itself to its Pursuers, seeming, with Tears, to beg for Mercy,

— *quæstûque cruentus*
Atque imploranti similis ^w.

I ever thought it a very unpleasant Sight: I scarce take any Beast alive, but I turn it abroad again: *Pythagoras* purchased Fish and Fowls alive for the same Purpose.

— *primoque a cæde ferarum*
Incaluisse puto maculatum sanguine ferrum ^x.

i. e.

With Slaughter of wild Beasts the Sword began,
E're it was drawn to shed the Blood of Man.

They that thirst for the Blood of Beasts discover a natural Inclination to Cruelty. After they had accustomed themselves, at *Rome*, to Spectacles of the Slaughter of Animals, they proceeded to that of Men, and the Combats of Gladiators. *Nature* itself (I fear) has planted in Man a kind of Instinct to Inhumanity: No-body is fond of seeing Beasts play with and caress one another, nor should any-body take a Pleasure in seeing them dismember and worry one another. And, that I may not be jeered for my sympathising with them, we are enjoined to have some Pity for them by Theology itself: And, considering that one and the same Master has lodged us in this World for his Service, and that they are of his Family as well as we, it had Reason to command us to shew some Regard and Affection for them.

Pythagoras borrowed the Doctrine of the *Pythagoras's*
Metempsychosis from the *Egyptians*; but it was *Doctrine of the*
afterwards received by several Nations, and *Transmigration*
particularly by our *Druids*. *of Souls*.

Morte carent Animæ, semperque priore relietâ
Sede, novis domibus vivunt, habitantque receptæ ^y.

K 3

i. e.

^w *Æneid.* lib. vii. v. 501, 502.
v. 47, 48.

^x *Ovid. Metam.* lib. xv. Fab. 2,
v. 6, 7.

^y *Ovid. Metam.* lib. xv. Fab. 3. v. 6, 7.

i. e.

Souls never die, but, having left one Seat,
Into new Houses they Admittance get.

The Priests of our ancient *Gauls* maintained, that Souls, being eternal, never ceased to remove and shift their Stations from one Body to another; mixing, moreover, with this Fancy, some Consideration of the Divine Justice: For, according as the Soul had behaved whilst it had been in *Alexander*, they said, that God ordered it to inhabit another Body, more or less uneasy, and suitable to its Condition.

— *muta ferarum*

*Cogit vincla pati, truculentos ingerit ursis,
Prædonesque lupis, fallaces vulpibus addit:*

— — — — —
*Atque ubi per varios annos, per mille figuras
Egit, Lethæo purgatos flumine tandem
Rursus ad humane revocat primordia formæ².*

i. e.

The Yoke of speechless Brutes he made them wear;
Blood-thirsty Souls he did inclose in Bears;
Those that rapacious were in Wolves he shut,
The Sly and Cunning he in Foxes put;
Where, after having, thro' a Course of Years,
In num'rous Forms, quite finish'd their Careers,
In *Lethe's* Flood he purg'd them, and at last
In human Bodies he the Souls replac'd.

If the Soul had been valorous, they lodged it in the Body of a Lion; if voluptuous, in that of a Hog; if timorous, in that of a Hart or Hare; if treacherous, in that of a Fox, and so of the rest, till, purified by this Correction, it again entered into some human Body.

*Ipse ego, nam memini, Trojani tempore belli,
Panthoides Euphorbus eram³.*

i. e.

² Claudian in Ruffin. lib. ii. v. 482, 483, 484. — 491, 492, 493.

³ 'Tis *Pythagoras* who speaks thus of himself, in *Ovid. Metam. lib. xv. Fab. 3. v. 8, 9.* Would you know by what Means *Pythagoras* could remember what he had been in the Time of the *Trojan War*? See *Diogenes Laertius* in the Life of *Pythagoras*, lib. viii. sect. 4, 5.

i. e.

For I myself remember, in the Days
O' th' Trojan War, that I *Euphorbus* was.

As to the Kindred betwixt Us and the Beasts, I lay no great Strefs on it, nor on the Practice of several Nations, and some, too, the most noted for Antiquity and Dignity, said to have not only admitted Brutes to their Society and Company, but to have also preferred them to a Rank far above themselves; some esteeming them as Familiars and Favourites of their Gods, and paying them Respect and Veneration more than Human, while others acknowledged no God nor Deity but them.

Belluæ à Barbaris propter beneficium consecratæ^b.

i. e.

The *Barbarians* consecrated Beasts for the Benefit they received by them.

— *Crocodilon adorat*

Pars hæc, illa pavet saturam serpentibus ibin;

Effigies sacri hic nitet aurea cercopitbeci:

— *hic piscem fluminis, illic*

Oppida tota canem venerantur^c.

i. e.

One Country does adore the Crocodile,
That strikes such Terror on the Banks of *Nile*;
Another does the long-bill'd Ibis dread,
With pois'nous Flesh of ugly Serpents fed;
And in another Place you may behold
The Statue of a Monkey shine in Gold:
A certain Fish of *Nile* is worshipp'd here,
And there whole Towns a snarling Dog revere.

And the very Construction that *Plutarch* puts upon this Error, which is very well fancied, is also to their Honour: For he says, that it was not the Cat, nor the Ox (for Example) that the *Egyptians* adored, but that, in those Brutes, they revered some Image of the Divine Faculties^d. In the Ox, Patience and Profit; in the Cat, Vi-

K 4

vacuity,

^b Cic. de Nat. Deorum, lib. i. c. 36. ^c Juv. Sat. xv. v. 2, 3, 4.—
7. 8. ^d In his Treatise of *Isis* and *Osiris*, ch. 39. of *Amey's* Translation.

vacuity, or, like our Neighbours, the *Burgundians*, with all the *Germans*, an Impatience to see itself shut in^{*}, by which they represented the Liberty they loved and adored beyond every other Faculty; and so of the others. But when, amongst the more moderate Opinions, I meet with Arguments that endeavour to demonstrate the near Resemblance betwixt us and Animals, and what a Share they have in our greatest Privileges, and with what Probability they are compared to us, it really very much abates my Presumption, and I am ready to resign that imaginary Royalty which is ascribed to us over the other Creatures.

Be all this as it will, there is, nevertheless, a certain kind of Respect, and a general Obligation of Humanity, which attaches us, not only to the Beasts that have Life and a Sense of Feeling, but also to Trees and Plants. We owe Justice to Men, and Favour and good Usage to other Creatures that are susceptible of it: There is a certain Correspondence, and a mutual Obligation betwixt them and us; I fear not to declare the Tenderness of my Nature to be so puerile that I cannot well refuse to play with my Dog when he caresses me, or desires it, though it be out of Season.

The *Turks* have Alms-houses and Hospitals for Beasts. Remarkable Instances of this sort of Respect. The *Romans* made public Provision for the Nourishment of Geese, after the Watchfulness of one of them had saved their Capitol. The *Athenians* made a Decree, that the Mules[†] which had been employed in the building of the Temple, called *Hecatompædon*, should be free, and allowed to graze any where without Molestation. 'Twas the common Practice of the *Agrigentines*[‡] to give solemn Interment to their favourite Beasts, as Horses of some rare Qualities, Dogs, and Birds, which they made a Profit of, and even such as had served for the Diversion of their Children: And the Magnificence which they commonly displayed

* A Passion natural to Cats, which can't endure to be pent up in a Room.

† *Plutarch*, in the Life of *Cato* the Censor, ch. 3.

‡ *Diodorus* of *Sicily*, lib. xiii. c. 17.

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displayed in all other Things, appeared particularly in the Number of costly Monuments erected to this very Purpose, which remained for a Shew several Ages after. The *Egyptians*^h interred Wolves, Bears, Crocodiles, Dogs, and Cats in sacred Places, embalmed their Bodies, and wore Mourning at their Death. *Cimon*ⁱ gave^k an honourable Burial to the Mares with which he had won three Prizes at the *Olympic Races*. Old *Xanthippus*^l caused his Dog to be buried on a Promontory, near the Sea-side, which has, ever since, retained its Name. And^m *Plutarch* says, that he made Conscience of selling and sending to the Shambles, for a small Profit, an Ox that had served him a good while.

C H A P. XII.

An Apology for RAIMOND DE SEBONDE.

L EARNING is, in Truth, a Possession of very great Importance and Utility, and they who despise it, plainly discover their Stupidity; yet I don't *Learning, its* prize it at that excessive Rate as some Men *Usefulness*. do, particularly *Herillus* the Philosopher, who therein placed the Sovereign Good, and maintained, that it was alone sufficient to make us Wise and Happy; which I do not believe, nor what has been said by others, that Learning is the Mother of all Virtue, and that all Vice is produced from Ignorance. If this be true, 'tis a Point liable to a tedious Discussion. My House has been, a long Time, open to Men of Learning, and is very well known by them; for my Father, who was the Master of it fifty Years, and more, being warmed with that Zeal with which King *Francis I.* had newly embraced Literature, and brought it into Esteem, spared no Pains nor Expence to get an Acquaintance with Men of Learning, treating them, at his House, as Persons sacred, who had
Divine

^h *Diodorus of Sicily*, lib. xiii. c. 17.
dot. lib. vi. p. 419.

^k *Herodot.* lib. ii. p. 129.

ⁱ Father of *Miltiades*, *Herodot.*
^l *Plutarch's Cato*

the Censor. ^m *Ibid.*

Divine Wisdom by some special Inspiration, collecting their Sentences and Sayings as so many Oracles, and with the more Veneration and Religion, as he was the less qualified to judge of them; for he had no Knowledge of Letters any more than his Predecessors had. For my Part, I love them very well, but don't adore them. Amongst others, *Peter Bunel*, a Man of great Reputation for Learning, in his Time, having, with others of his Class, spent some Days at *Montaigne* with my Father, presented him, at his Departure, with a Book, intitled *Theologia Naturalis*, *five Liber Creaturarum Magistri Raimondi de Sebonde*, i. e. *Natural Theology, or a Treatise of the Animal Creation*, by Master *Raimond de Sebonde*. And, because both the *Italian* and *Spanish* Languages were familiar to my Father, and it being a Book writ in *Spanish*, furnished with *Latin* Terminations, *M. Bunel* hoped, that, with a very little Assistance, my Father would make it turn out to his Account; and he recommended it to him as a very useful Book, and proper for the Juncture of Time in which he gave it to him, which was when the Innovations of *Luther* began to be in Vogue, and in many Places to stagger our ancient Faith. And herein he judged very right, foreseeing plainly, by the Dictates of Reason, that, as the Distemper appeared at its breaking out, it would easily turn into execrable Atheism: For the Vulgar, not being qualified to judge of Things as they are in themselves, but being governed by Accidents and Appearances, after they have been once inspired with the Boldness to condemn and controul those Opinions which they had before in extreme Reverence, as those, particularly, which concern their Salvation, and, after any of the Articles of their Religion are brought into Doubt and Dispute, are soon apt to reject all the other Articles of their Belief, as equally uncertain, and having no other Authority or Foundation than those in which they have been already puzzled; and shake off all the Impressions they had received from the Authority of the Laws, or the Reverence of ancient Custom, as a tyrannical Yoke;

Nam cupidè conculcatur nimis antè metutum^m.

i. e.

For with most Eagerness they spurn the Law,
By which they were before most kept in Awe.

resolving to admit nothing, for the future, without the Interposition of their own Decree and particular Consent.

My Father, a few Days before his Death, happening to meet with this Book under a Heap of other Papers that were laid by, commanded me to translate it for him into *French*. 'Tis good to translate such Authors as this, wherein there's scarce any Thing to represent, except the Matter; but as for those Books wherein the Grace and Elegancy of Language are mainly affected, they are dangerous to undertake, for fear of translating them into a weaker Idiom. It was an Undertaking new, and quite strange to me; but happening, at that Time, to have Leisure, and not being able to resist the Command of the best Father that ever was, I did it as well as I could, and so much to his Satisfaction, that he ordered it to be printed, which also, after his Death, was performedⁿ. I was charmed with the Author's fine Imagination, the regular Contexture of his Work, and the extraordinary Piety of his Design. Because many People take a Pleasure in reading it, particularly the Ladies, to whom we owe most Service,

*Translated
from the Spanish,
into French, by
Montaigne.*

^m Lucret. lib. v. v. 1139.

ⁿ *Montaigne*, speaking of this first Edition of it in the first Edition of his *Essays*, at *Bordeaux*, in 1580, and that of 1588, in *Quarto*, says, it appears to have been carelessly printed, by reason of the infinite Number of Errors of the Press, committed by the Printer, who had the sole Care of it. This Translation was reprinted, and, no doubt, more correctly, because *Montaigne* has purged it of the Printer's Errors in the former. I have an Edition printed at *Paris* in 1611, and said to be translated by *Michael Seigneur de Montaigne*, Knight of the King's Orders, and a Gentleman of his Chamber in Ordinary; the last Edition, revised and corrected. And, indeed, this is a very correct Edition. There is such a Perspicuity, Spirit, and natural Vivacity in this Translation, that it has all the Air of an Original. *Montaigne* has added nothing of his own to it, but a short Dedication of it to his Father, wherein he owns, that he undertook this Work by his Order. The Reader will find this Dedication at the End of the third Volume of this Edition of the *Essays*.

Service, I have often been ready to assist them, in defeating two main Objections to this their favourite Author. His Design is bold and courageous; for he undertakes to establish and verify all the Articles of the *Christian* Religion, against the Atheists, from Reasons that are human and natural; wherein, to say the Truth, he is so solid and successful, that I do not think it possible to do better upon that Subject, and do believe that he has been equalled by none°. This Work seeming to me too sublime and too elegant for an Author whose Name is so little known, and of whom all that we learn, is that he was a *Spaniard*, who professed Physic at *Tholouse*, about two hundred Years ago, I once asked *Adrian Turnebus*, a Man of universal Knowledge, what he thought of this Treatise. The Answer he made to me, was, that he believed it to be some Extract from *Thomas Aquinas*; for that, in Truth, none but a Genius like his, accompanied with infinite Learning, and wonderful Subtilty, was capable of such Ideas. So it is, that, be the Author and Inventor who he will, (though, without greater Reason than has yet appeared, it would not be right to strip *Seconde* of this Title) he was a Man of great Sufficiency, and of very fine Parts.

The first Fault they find with his Work is his asserting, 'That *Christians* are in the Wrong to endeavour to make human Reasoning the Basis of their Belief, since the Object of it is only conceived by Faith, and by a special Inspiration of the Divine Grace.' In this Objection there seems to be a pious Zeal, and, for this Reason, 'tis absolutely necessary that we should endeavour, with the greater Mildness and Respect, to satisfy those who have advanced it. This were a Task more proper for a Man well versed in Divinity, than for me who know nothing of it. Nevertheless, this is my Judgment, that, in a Point of so divine and sublime a Nature, and so far transcending human Understanding, as this Truth,

° *Grotius's* Treatise of the *Truth of the Christian Religion* was not yet published, wherein that great Man expressly says, that this Subject had been before treated by *Raimond de Sebonde*, *Philosophicâ Subtilitate*.

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Truth, with which it has pleased the Divine Goodness to enlighten us, there is great Need that he should also lend us the Assistance, in the Way of an extraordinary Favour and Privilege, to enable us to conceive and imprint it in our Understandings, of which I don't think Means merely human are, in any sort, capable of doing; for, if they were, so many Men, of rare and excellent Talents, so abundantly furnished with natural Abilities, in former Ages, had not failed to attain to this Knowledge by the Light of Reason. 'Tis by Faith alone that we have a lively and certain Comprehension of the sublime Mysteries of our Religion; not but that 'tis a very brave and laudable Attempt to accommodate also the natural and human Talents, which God has given us, to the Service of our Faith: 'Tis not to be doubted, that this is the most noble Use that we can put them to, and that there is no Employment nor Design more worthy of a *Christian*, than to aim, by all his Studies and Meditations, to illustrate, extend, and amplify the Truth of his Belief. We do not content ourselves by serving God with our Hearts and Understandings; we, moreover, owe and render him corporeal Reverence; we apply our very Limbs, and our external Motions, &c. to do him Honour: We must here do the same, and accompany our Faith with all the Reason we have, but always with this Reserve, not to fancy that it depends upon us, nor that our Efforts and Arguments can attain to Knowledge so supernatural and divine. If it enter not into us by an extraordinary Infusion; if it only enters by Reason, and by human Means, it does not enter us in its Dignity and Splendor; and yet I really am afraid that we only possess it by this Canal. If we laid hold upon God by the Mediation of a lively Faith; if we laid hold upon God through Him, and not through ourselves; if we had a Divine Footing and Foundation, human Accidents would not have the Power to shake us as they do; our Fortress would not be the Conquest of so weak a Battery: The Love of Novelty, the Constraint of Princes, the Success of a Party, the rash and fortuitous Change of our Opinions would not have Power to stagger and alter our Faith: We should not
1
them

then leave it to the Mercy of some new Argument, and abandon it to the Persuasion even of all the Rhetoric in the World: We should bear up against those Waves with a Resolution inflexible and immoveable.

*Illisos fluctus rupes ut vasta refundit,
Et varias circum latrantes dissipat undas
Mole sua^p.*

i. e.

As a vast Rock repels the rolling Tides
That dash and foam against its Flinty Sides
By its own Bulk.

*A good Life the
Mark of true
Christianity.*

If this Ray of Divinity glanced upon any Part of us, it would illuminate the whole Man; not only our Words, but our Works also would shine with its Brightness and Lustre; every Thing that proceeded from us, would be enlightened with this noble Splendor. We ought to be ashamed, that, in all the human Sects, there never was a Man, notwithstanding the Absurdity and Novelty of the Doctrine which he maintained, but conformed his Manner of Life to *Christianity* in some Measure; and that so divine and heavenly an Institution should only distinguish *Christians* by the Appellation. Would you see a Proof of this? Compare our Manners to those of a *Mabometan* or *Pagan*: You will after all come short of them in that very Point where, in regard to the Advantage of our Religion, we ought to outshine them beyond all Comparison; and it must be said, Are they so Good, so Just, so Charitable? They are therefore *Christians*. All other Appearances are common to all Religions: Hope, Trust, Events, Ceremonies, Penances, Martyrdoms, &c. The peculiar Characte-

^p These *Latin* Verses are by a modern Poet, who borrowed the Sentiment, and most of the Words, from those fine Lines of *Virgil*,

*Ille velut pelagi rupes immota resistit:
Ut pelagi rupes, magno veniente fragore,
Quæ sese, multis circumlatrantibus undis,
Mole tenet—*

In some of *Montaigne's* Editions we are referred to this Place in *Virgil*, as if *Montaigne* had really quoted him.

^a *Æneid*. l. vii. v. 587—591, &c.

ristic

ristic of our Truth ought to be our Virtue, as it is also the most celestial and difficult Mark, and the most worthy Product of Truth. However, when that King of the *Tartars*, on his embracing *Christianity*, designed to repair to *Lyons* to kiss the Pope's Toe, and to be an Eye-witness of the Sanctity which he expected to find in our Manners, our good St. *Lewis* was in the Right to divert him from it instantly, for fear, lest on the contrary, our licentious Way of living should put him out of Conceit with so holy a Belief: Yet the very Reverse of this happened afterwards to another, who, going to *Rome* for the very same Purpose, and observing the dissolute Lives of the Prelates and the Laity of that Time, was the more firmly established in our Religion, by considering how great the Power and Divinity of it must be to maintain its Dignity and Splendor, in a Sink of so much Corruption, and in such vicious Hands. *If we had but one single Grain of Faith, we should be able to remove Mountains from their Places*, says Sacred Writ; our Actions which would then be directed and accompanied by the Divinity, would not be merely human, but would have something in them of the Marvellous, as well as our Belief. *Brevis est institutio vitæ honestæ, beatæque, si credas. i. e.* If thou believest, thou wilt soon learn the Duties of an honest and a happy Life. Some impose upon the World that they believe what they do not believe; while others, more in Number, make themselves believe that they have Faith, not being able to penetrate what it is to Believe.

We think it strange, if in the Civil War which at this Time distresses our State, we see Events float and vary, after the common and ordinary Way; and the Reason is, because we bring nothing to it but our own. *Justice*, which is in one of the Parties, is only there for Ornament and a Cloak: 'Tis indeed well urged, but is neither received, settled, nor espoused by it. 'Tis the same with that Party, as Words are in the Mouth of

God gives his Assistance to Religion, not to our Passions.

an Advocate, not as in the Heart and Affection. God owes his extraordinary Assistance to Faith and Religion, not to our Passions.

*Men make use
of Religion to
satisfy their
most unjust
Passions.*

In the latter, Men are the Guides, and therein they make use of Religion, though it ought to be quite the contrary. Observe if it be not by our own Hands that we train it, like soft Wax, to represent so many contrary Figures from a Rule so straight and firm. When was this more manifest than now-a-days in *France*? The Heterodox, and the Orthodox, they who call White Black, and Black White, employ it so much alike to serve their violent and ambitious Undertakings, and proceed with such a Conformity of Riot and Injustice, that their pretended Difference in Opinions, in an Affair whereon depend the Conduct and Rule of our Life, is thereby rendered doubtful, and hard of Belief. Is it possible to see a greater Uniformity and Sameness of Manners to proceed from one and the same School and Discipline? Observe with what horrid Impudence we pelt one another with Divine Arguments, and how irreligiously we have rejected and relumed them, just as Fortune has shifted our Station in these public Storms. This so solemn a Proposition, *Whether 'tis lawful for a Subject to rebel, and take Arms against his Prince for the Defence of Religion*; don't you remember in whose Mouths last Year the Affirmative of it was the Prop of one Party, and the Negative the Pillar of the other? And hearken now from what Quarter comes the Vote and Instruction both of the one and the other, and whether the Guns roar less for this Cause than for that. We condemn those to the Flames, who say, that *Truth must be made to bear the Yoke of our Necessity*; and yet does not *France* act worse than merely saying it? Let us confess the real Truth; whoever should make a Draught from the Army, which is raised by lawful Authority, of those who serve in it out of a pure Zeal for Religion, and of those also who have only in View the Protection of the Laws of their Country,

Here Montaigne (as Mr. Bayle says, in his Dictionary, at the Article HOTMAN, Note I.) gently lashes the Catholics.

try, or the Service of their Prince, he would not be able, from both mustered together, to form one compleat Company of *Gend'armes*. Whence now does this proceed, that there are so few to be found who have maintained the same Purpose, and the same Progress in our public Commotions, and that we see them one while jogging but a Foot-pace, and another while riding full Speed; and how comes it that we see the same Men spoiling our Affairs at one Time by their Violence and Acrimony, at another Time by their Coldness, Indolence, and Dulness, but that they are swayed by partial and casual Considerations, according to the Variation of which they move?

I see plainly that we do not willingly afford Devotion any other Offices, but such as flatter our Passions. There is no Warfare so excellent as the *Christian*. Our Zeal performs Wonders, when it seconds our Inclination to Hatred, Cruelty, Ambition, Avarice, Detraction, Rebellion, &c. But if it be turned against the Grain, towards Good-nature, Benignity, Temperance, &c. unless, by a Miracle, some uncommon Disposition prompts us to it, it stirs neither Hand nor Foot. Our Religion, which is framed for the Extirpation of Vices, screens, nourishes, and incites them. We must not mock God. If we believed him, I do not say by Faith, but with a simple Belief, nay (to our great Shame I speak it) if we believed and acknowledged him as we do any other History, or as any of our Companions, we should love him above all other Things, for the infinite Goodness and Beauty that shine in him; at least, he would have the same Rank in our Affections, as Riches, Pleasures, Glory, and our Friends. The best of us all is not so much afraid of offending him, as offending a Neighbour, a Parent, or a Master. Is there a Man of so weak Understanding, who, having any of our vicious Pleasures in view on one Side, and, on the other, as full a Knowledge and Persuasion of a State of a glorious Immortality, would be willing to exchange the one for the other? And yet we often renounce the latter, out of mere

*The Zeal of
the Christians
full of In-
justice and
Fury.*

Contempt; for what Lust tempts us to blaspheme, if not, perhaps, even the Desire of offending? While the Priest was initiating *Antisthenes* the Philosopher in the Mysteries of *Orpheus*, and telling him, that they who devoted themselves to that Religion, were to receive eternal and perfect Happiness after their Death; the Philosopher said to him, 'If thou believest it, Why dost not thou thyself die?' *Diogenes* more bluntly, according to his Manner, though not so much to our present Purpose, said to the Priest, who made the like Preachment to him, that he should enter into his Order, if he would be happy in the other World? 'Wouldst thou make me believe, that two such great Men as *Agésilas* and *Epaminondas* will be miserable, and that thyself, who art but a Calf, and canst do no Good, shalt be happy, because thou art a Priest?' If we received these great Promises of everlasting Happiness, with the same DefERENCE as we do a Philosophical Lecture, we should not be so horribly afraid of Death.

*Non jam se moriens dissolvi conquereretur,
Sed magis ire foras, vestemque relinquere ut anguis
Gauderet, praelonga senex aut cornua cervus*."

i. e.

We should not on a Death-Bed grieve to be Dissolv'd, but rather launch out chearfully From our old Hut, and with the Snake be glad To cast off the corrupted Slough we had; Or with th' old Stag rejoice to be now clear From the large Horns too pond'rous grown to bear.

I am willing to be dissolved, we should say, *and to be with Jesus Christ**. The Force of *Plato's* Arguments for the Immortality of the Soul actually made some of his Disciples dispatch themselves, that they might the sooner enjoy the Hopes he gave them.

All

* *Diog. Laert.* in the Life of *Antisthenes*, lib. vi. sect. 4.

* *Idem*, in the Life of *Diogenes* the Cynic, lib. vi. sect. 39.

* *Lucret.* lib. iii. v. 612, &c.

* *Sr. Paul's* Ep. to the *Philippians*, c. i. v. 23.

All this very plainly demonstrates, that we only receive our Religion after our own Fashion, and by our own Hands, and no otherwise than as other Religions are received. Whether we happen to be in Countries where it is in Practice; whether we have a Veneration for the Antiquity of it, or for the Authority of the Professors of it; whether we fear the Menaces which it fulminates against Unbelievers, or are encouraged by its Promises: These Things ought to be considered only as Auxiliaries to our Faith, for they are Obligations altogether human. Another Country, other Evidences, the like Promises and Threatenings, might, by the same Rule, imprint a Belief quite contrary. We are *Christians* by the same Title as we are either *Perigordins*, or *Germans*: And what *Plato* says, that there are few Men so obstinate in Atheism, but a pressing Danger will reduce them to an Acknowledgment of the Divine Power, does not relate to a true *Christian*: 'Tis for mortal and human Religions to be received by human Recommendation. What kind of Faith must that be which is planted and established in us by Pusillanimity and Cowardice? A pleasant Faith, that only believes what it believes for Want of the Courage not to believe it! Can a vicious Passion, such as Inconstancy and Astonishment, produce any Thing regular in our Minds? The Atheists, says *Plato*, are confident, upon the Strength of their own Judgment, that what is advanced about Hell and future Torments, is a Fiction; but when an Opportunity presents itself, for their making the Experiment, at the Time that old Age or Sickness brings them to the Confines of Death, the Terror of it possesses them with a new Belief, from a Horror of their future State. And, by reason they are terrified by such Impressions, *Plato*, in his Laws, forbids all such threatening Doctrines, and all persuasive Arguments, that any Evil can come to Man from the Gods, unless it be for his great Good when it happens to him, and for a medicinal Effect. They say of *Bion*, that, being infected with *Theodorus's* atheistical Principles, he had, for a long Time, held religious Men in Derision, but that, when Death stared him in the Face,

The Foundation of the Profession of the Christian Religion.

he became superstitious to an extreme Degree, as if the Gods' were to come off and on just as *Bion* wanted them. From *Plato*, and these Examples, we conclude, that we are reduced to the Belief of a God, either by Reason, or by Force. *Atheism* being a Proposition not only unnatural and monstrous, but difficult, and very hard to be digested by the Mind of Man, be he ever so haughty and dissolute; there are Instances enough of Men, who, out of the Vanity and Pride of broaching uncommon Opinions, and of being Reformers of the World, outwardly affect the Profession of such Opinions, who, if they are Fools enough, have not the Power to plant them in their own Consciences: Nevertheless, if you plunge a Dagger into their Breasts, they will not fail to lift up their Hands towards Heaven; and when the Fear, or the Distemper, has abated and suppressed this licentious Heat of a fickle Humour, they will immediately recover themselves, and suffer themselves, very discreetly, to be reconciled to the public Creeds and Forms. A Doctrine seriously digested is one Thing, and these superficial Impressions another, which, springing from the Depravity of an unsettled Mind, float rashly and at Random in the Fancy. Miserable, hair-brained Wretches, who would, if it was possible, fain be worse than they are!

The Errors of *Paganism*, and the Ignorance of our sacred Truths, led *Plato*, that great Genius, but Great only with human Grandeur, into another Error, next a-kin to it, that *Children and old People were most susceptible of Religion*; as if it sprung and derived its Credit from our Weakness: The Knot that ought to bind the Judgment and the Will; that ought to restrain the Soul, and fasten it to the Creator, must be a Knot that derives its Foldings and Strength, not from our Considerations, our Arguments and Passions, but from a divine and supernatural Constraint, having but one Form, one Face, and one Lustre, which is the Authority of God and his Divine Grace. Now, the Heart and

7 This Reflection, which is so just and natural, is by *Diogenes Laertius* himself, who having no great Fund of his own, it would have been cruel to rob him of this. See his Life of *Bion*, sect. 55.

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and Soul being governed and commanded by Faith, 'tis reasonable that it should draw in the Assistance of all our other Faculties, as far as they are able to contribute to its Service.

Neither is it to be imagined, that this whole Machine has not some Marks imprinted on it by the Hand of its Almighty Architect, and that there is not, in the Things of this World, some Image that bears a sort of Resemblance to the Workman who has built and formed them. In these sublime Works he has left the Stamp of his Divinity, and 'tis only owing to our Weakness that we cannot discern it. 'Tis what he himself tells us, that he manifests his invisible Operations to us by those that are visible. *Sebonde* applied himself to this worthy Study, and demonstrates to us, that there is not any Piece in the World that derogates from its Maker. It would be a Wrong to the Divine Goodness, if the Universe did not concur in our Belief. The Heavens, the Earth, the Elements, our Bodies, our Souls, all Things unite in this, if we can but find out the Way to make it of Use to us: They instruct us, if we are capable of learning: For this World is a very Sacred Temple, into which Man is introduced to contemplate Statues not made with mortal Hands, but such as the Divine Purpose has made the Objects of Sense, the Sun, the Stars, the Water, and the Earth, to represent them to our Understanding. *The invisible Things of God, says St. Paul, from the Creation of the World, are clearly seen, being understood by the Things that are made, even his eternal Power and Godhead* ^z.

*The Divine
Being known
by his visible
Works.*

*Atque adeò faciem cæli non invidet orbi
Ipse Deus, vultusque suos, corpusque recludit
Semper volvendo: seque ipsum inculcat et offert,
Ut bene cognosci possit, doceatque videndo
Qualis eat, doceatque suas attendere leges* ^a.

L 3

i. e.

^z Epistle to the Romans, chap. i. ver. 20, latter End.

^a Manil. lib. iv, at the

i. e.

And God himself envies not Men the Grace
 Of seeing and admiring Heaven's Face ;
 But, rolling it about, does still anew
 Object its Face and Body to our View,
 And on our Minds himself inculcates so,
 That we th' Almighty Mover well may know ;
 Instructing us, by seeing Him the Cause
 Of All, to rev'rence and obey his Laws.

Now, as to our human Reason and Arguments, they are but as lumpish barren Matter : The Grace of God is the Form : 'Tis this which gives the Fashion and Value to it. As the virtuous Deeds of *Socrates* and *Cato* remain vain and fruitless, for not having had the Love and Obedience due to the true Creator of all Things, for their End and Object, and for their not having known God ; so is it with our Imagination and Reason : They have a kind of Body, but 'tis an inform Mass, without Fashion, and without Light, if Faith and God's Grace be not added to it. *Sebonde's* Arguments, being tinged and illustrated by Faith, are thereby rendered firm and solid : They are capable of serving as Directions, and of being the principal Guides to a Learner, to put him into the Way of this Knowledge : They, in some measure, form him to, and render him capable of the Grace of God, by the Means of which he afterwards compleats and perfects himself in our Belief. I know a Person of Authority, bred up to Letters, who confessed to me, that he was reclaimed from the Errors of Infidelity by *Sebonde's* Arguments : And should they be stripped of this Ornament, and of the Assistance and Sanction of Faith, and be looked upon as mere human Fancies, to contend with those who are precipitated into the dreadful and horrible Darknes of Irreligion, they would, even then, be found to be as solid and firm as any others of the same Nature that could be brought against them ; so that we shall be inabled to say to our Opponents,

Sic melius quid habes, accerse, vel imperium fer ^b.

i. e.

If you have Arguments more fit,
 Produce them, or to these submit.

Let

^b Hor. lib. i. Ep. 5. v. 6.

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Let them either submit to the Force of our Proofs, or let them produce others, or on any other Subject, that are better connected and more substantial. I am, unawares, already half way engaged in the Answer which I proposed to make, in the Vindication of *Sebonde*, against the second Objection.

Some say, that *his Arguments are weak, and unable to make good what he intends*; and they undertake, with great Ease, to confute them. These Objectors are to be handled a little more roughly, for they are more dangerous and more malicious than the former. Men are apt to wrest the Sayings of another, to fa-

Answer to the Charge against Sebonde's Book, that the Arguments are weak.

vour their own prejudicate Opinions. To an *Atheist* all Writings lead to *Atheism*: He infects innocent Matter with his own Venom: These have their Judgments so prepossessed, that *Sebonde's* Arguments appear insipid to them. As for the rest, they think we give them fair play, in allowing them the free Use of Weapons that are merely human, to combat our Religion which they durst not attack in its Majesty, full of Authority and Command. The Method which I take, and think to be the most proper for curing this Frenzy, is to crush, and spurn under Foot, this Arrogance and Pride of Men; to make them sensible of their Emptiness, Vanity, and extreme Nothingness; to wrest the wretched Arms of their Reason out of their Hands; to make them bow down and bite the Ground, under the Authority and Reverence of the Divine Majesty. 'Tis that alone to which Knowledge and Wisdom appertain; that alone which can form any Estimate of itself, and from which we purloin whatever we value ourselves upon.

Οὐ γὰρ ἔα φρονέειν ὁ Θεὸς μέγα ἄλλον ἢ ἑαυτὸν.

i. e.

God permits not any Being, but Himself, to be truly Wise.

Let us demolish that Presumption, the first Foundation of the Tyranny of the Evil Spirit: *Deus superbis resistit,*

L 4

humilibus

humilibus autem dat gratiam^c, i. e. God resisteth the Proud, but giveth Grace to the Humble. Understanding is in all the Gods, says *Plato*, but in Man there's little or none. However, 'tis very comforting to a *Christian* to see our mortal and frail Talents so fitly suited to our Holy and Divine Faith, that when they are employed on Subjects which are in their own Nature mortal and frail, they are not more equally, or more strongly appropriated to them. Let us see then, if there are stronger Reasons than those of *Sebonde* in the Power of Man, nay, if it be possible for him to arrive at any Certainty, by Reason and Argument. For *St. Augustine*, pleading against these People, has good Cause to reproach their Injustice for maintaining those Parts of our Belief to be false, which our Reason cannot comprehend. And, to demonstrate that many Things may be, and may have been, of which our Reason cannot discover the Nature and Causes, he sets before them certain known and undoubted Experiments, into which Man confesses he has no Insight. And this he does, as all other Things, with a curious and ingenious Inquiry. We must do more than this, and make them know, that, to evince the Weakness of their Reason, there is no Necessity of calling out rare Examples; and that it is so lame and so blind, that there is no Facility clear enough for it; that what is difficult and easy are one and the same to it; that all Subjects equally, and Nature in general, disclaim its Jurisdiction and Interposition. What does Truth mean, when she preaches to us to *beware* of worldly *Philosophy*^d; when it so often inculcates to us, 'that the *Wisdom of this World* ' *is Foolishness with God*^e; that of all Vanities Man is the ' vainest; that the Man who presumes upon his Wisdom, does not so much as know what Wisdom is; and ' that Man who is a Nothing, if he thinks himself any ' Thing, seduces himself and is deceived?' These Sentences of the Holy Spirit express in so clear and lively a Manner, what I am for maintaining, that I should need
no

^c 1 Pet. ch. v. ver. 5. ^d St. Paul to the *Colossians*, ch. ii. ver. 8.

^e 1 Cor. ch. iii. ver. 19.

no other Proof to convince Men, who would with all Obedience submit to such Authority.

But these are willing to be scourged at their own Expence, and don't care that their Reason should be opposed by any Thing but Reason. Let us then, for once, consider a Man alone without Foreign Assistance, armed only with his own Weapons, and destitute of the Divine Grace and Wisdom, which is all his Honour, his Strength, and the Foundation of his Existence. Let us see how he has behaved in this fine Equipage. Let him make me understand by the Force of his Reason, upon what Foundation he has built those great Advantages which he thinks he has above all other Creatures: Who has made him believe that this wonderful Motion of the Celestial Arch, the eternal Light of those Tapers that roll so majestically over his Head, the surprising Motions of the boundless Ocean, should be established, and continue, for so many Ages, purely for his Convenience and Service? Can any Thing be imagined so ridiculous as that this miserable Caitiff, who is not so much as Master of himself, and exposed to be injured by all Things, should stile himself Master and Emperor of the World, of which it is not in his Power to know the least Part, much less to command the Whole? And this Privilege, which he arrogates to himself, of being the only Creature, in this vast Fabric, that has the Capacity of distinguishing the Beauty and the Parts of it; the only one that can return his Thanks to its Architect, and keep an Account of the Revenues and Disbursements of the World; who I wonder sealed that Patent for him? Let him shew us his Commission for this great and splendid Employment. Was it granted in Favour of the Wise only? Few People are Sharers in it. Are Fools and Knaves worthy of so extraordinary a Favour, and, being the worst Part of Mankind, to be preferred before all the rest? Shall we believe the Passage which says^f, *Quorum igitur causâ quis dixerit effectum esse mundum? Eorum scilicet*

^f That is to say, *Balbus* the Stoic, who speaks thus in *Cicero de Natura Deorum*, lib. ii. c. 53.

licet animantium, quæ ratione utuntur. Hi sunt Dii & homines, quibus profectò nihil est melius, i. e. For whose Sake, therefore, shall we conclude that this World was made? For theirs who have the Use of Reason. These are Gods and Men, than whom certainly Nothing is better. We can never sufficiently decry the Impudence of this Conjunction. But poor Creature, what has he in himself worthy of such an Advantage? To consider the incorruptible Life of the Celestial Bodies, their Beauty, Magnitude, and continual Motion, by so just a Rule,

*Cum suspicimus magni cælestia mundi
Templa super, stellisque micantibus æthera fixum,
Et venit in mentem lunæ solisque viarum^e.*

i. e.

When we the Heavenly Arch above behold,
And the vast Sky studded with Stars of Gold,
And mark the reg'lar Courses that the Sun
And Moon in their alternate Progress run.

To consider the Dominion and Influence which those Bodies have, not only over our Lives and Fortunes,

Facta etenim et vitas hominum suspendit ab astris^h.

i. e.

Men's Lives and Actions depend on the Course of the Stars.

but over our very Inclinations, our Reason, our Wills, which are governed, animated, and agitated at the Mercy of their Influences.

— *Speculataque longè
Deprendit tacitis dominantia legibus astra,
Et totum alternâ mundum ratione moveri,
Fatorumque vices certis discernere signisⁱ.*

i. e.

Contemplating the Stars he finds that they Rule by a silent and a secret Sway ;

And

^e Lucret. lib. v. 1203.

^h Manil. lib. iii. v. 58.

ⁱ Idem, lib. i. ver. 62, &c.

And that the enamell'd Spheres which roll above,
Do ever by alternate Causes move ;
And, studying these, he also can foresee
By certain Signs the Turns of Destiny.

To observe, that not a Man, no not a King, is exempt,
but that Monarchies, Empires, and all this lower World
are bias'd by the Motions of the least of the Celestial
Orbs,

*Quantâque quam parvi faciant discrimina motus,
Tantum est hoc regnum quod Regibus imperat ipsis* ^{*}.

i. e.

How great a Change a little Motion brings,
So great this Kingdom is that governs Kings!

If our Virtues, our Vices, our Knowledge and Learning,
and this same Reasoning of ours upon the Power of the
Stars, and this Comparison of them to us proceed, as
our Reason judges, by their Means, and from their Fa-
vour.

— *furit alter amore,
Et pontum tranare potest et vertere Trojam :
Alterius fors est scribendis legibus apta :
Ecce patrem nati perimunt, natôsque parentes,
Mutuâque armati coeunt in vulnera fratres.
Non nostrum hoc bellum est : coguntur tante movere,
Inque suas ferri pœnas, lacerandâque membra ;*

— — — — —
Hoc quoque fatale est, sic ipsum expendere fatum ¹.

One mad in Love may cross the raging Seas,
T' o'erturn proud *Ilium's* lofty Palaces ;
Another's Fate inclines him more by far,
To study Laws and Statutes for the Bar.
Sons kill their Fathers, Fathers kill their Sons,
And one arm'd Brother 'gainst another runs.
This War's not their's, but Fate's that spurs them on,
To shed the Blood, which shed they must bemoan ;
And I ascribe it to the Will of Fate,
That on this Theme I now expatiate.

If

^{*} Manil. lib. i. v. 57. et lib. iv. v. 93.

¹ Idem. lib. iv. v. 79,—85, 118.

If we hold this Portion of Reason which we have by the Bounty of Heaven, how is it possible that it should make us equal to the Donor? How can it subject his Essence and Qualities to our Knowledge? Whatever we see in those Bodies, astonishes us: *Quæ molitio, quæ ferramenta, qui velles, quæ machinæ, qui ministri tanti operis fuerunt*^m? What Contrivance, what Instruments, what Levers, what Machines, what Operators were employed in so vast a Work? Why do we deprive them of Soul, of Life, and of Reason? Have we, who have no Correspondence with them, but in Obedience, discovered any immoveable and insensible Stupidity in them? Shall we say, that we have discovered the Use of a reasonable Soul in no other Creature but Man? And why? Have we seen any Thing like the Sun? Does it cease to be, because we have not seen any Thing like to it? And do its Motions cease, because there are no other like to them? If what we have not seen, is therefore not in Being, our Knowledge is wonderfully contracted: *Quæ sunt tantæ animi angustie*ⁿ! i. e. How narrow are our Understandings! Are they not Dreams of human Vanity to make the Moon a Celestial World? To fancy as *Anaxagoras* did, that there are Mountains and Vallies in it? and there plant Habitations and human Dwellings, and to raise Colonies in it for our Convenience, as *Plato* and *Plutarch* have done? and of our Earth, to make a bright shining Star? *Inter cætera mortalitatis incommoda, et hoc est, caligo mentium: Nec tantum necessitas errandi, sed errorum amor.* ° *Corruptibile corpus aggravat animam, et deprimit terrena inhabitatio sensum multa cogitantem, i. e.* Amongst other Inconveniences of Mortality, this is one, viz. the Darkness of the Understanding, which is not only under a Necessity of Erring, but has a Delight in it. *Senec. de Ira, lib. ii. c. 9.*

Pre-

^m Cic. de Nat. Deorum, lib. i. c. 8. ⁿ Cic. de Nat. lib. i. c. 31.

° In some Editions of *Montaigne*, the Passage that follows is ascribed to *Seneca*, Ep. 65. but 'tis not in that Epistle, and I fancy, by the Stile of it, 'tis not to be met with in any other of *Seneca's* Discourses. However this be, it may be thus rendered into *English*: The corruptible Body stupifies the Soul of Man, and this earthly Habitation dulls the Imagination, which is employed on a Multitude of Objects.—At length I met with this Passage in *St. Augustine de Civitate Dei*, lib. xii. c. 15.

Presumption is our natural and original Infirmary: The most wretched and frail of all Creatures is Man, and yet, withal, the proudest: He sees and feels himself lodged here in the Dirt and Nastiness of the World, nailed and riveted to the worst, the most stagnated, and most corrupted Part of the Universe, in the lowest Story of it, and the farthest from the Arch of Heaven, on the same Floor with Animals of the worst Condition of the three Species^p; yet, in his Imagination, he soars above the Orb of the Moon, and casts the Sky under his Feet.

*Presumption an
Infirmary natu-
ral to Man.*

By the Vanity of this same Imagination he makes himself equal with God, attributes to himself Divine Qualities, withdraws and separates himself from the Croud of the other Creatures, carves for the Animals his Brethren and Companions, and distributes such a Portion of Faculty and Force to them as he thinks fit. How does he know, by the Strength of his Understanding, the internal and secret Motives of the Animals? From what Comparison, betwixt them and us, does he infer them to be so stupid as he thinks them? When I play with my Cat, who knows whether Puss is not more diverted with me than I am with Puss? We divert each other with Monkey Tricks. If I have my Time of beginning, or leaving off, she also has her's. *Plato*, in his Picture of the *Golden Age*, under *Saturn*, reckons, among the principal Advantages that a Man then enjoyed, his Communication with the Beasts, of which, inquiring and informing himself, he knew their true Qualities, and wherein they differed, by which he acquired a very perfect Intelligence and Prudence, and led his Life more happily than we can do. Need we a fuller Proof to judge of human Impudence with regard to Beasts? This great Author was of Opinion, that Nature, in the greater Part of the corporeal Form, which she had given them, had Regard only to the Use of the Prognostications that were drawn from them in his Time. The

*By what Right
he claims the
Superiority o-
ver the Ani-
mals.*

Defect

^p That is to say, with the Animals of the Terrestrial Species, always creeping upon the Earth, and therefore of a worse kind than the two other Species that fly in the Air, or swim in the Water.

Defect which hinders the Communication betwixt us and them, why is it not as bad for us as for them? 'Tis yet to determine, where the Fault is, that we do not understand one another; for we don't understand them any more than they do us: For this very Reason they may reckon us Beasts, as we do them. 'Tis no great Wonder if we do not understand them, any more than we do the *Basques* and the *Troglodites*: And yet some have boasted, that they understood them; as, for Instance, *Apollonius Thyaneus*¹, *Melampus*², *Tiresias*, *Thales*, &c. And since, as Cosmographers say³, there are Nations that revere a Dog for their King, they must, of Necessity, put some Construction upon his Voice and Motions.

We must take Notice of the Parity there is betwixt us :
The Beasts We have a tolerable Understanding of their
communicate Sense, and the Beasts have of our's much to
their Thoughts the same Degree: They threaten, caress, and
to one another, intreat us, and so do we them: As for the
as well as Men. rest, we plainly discover, that there is a full
 and intire Communication betwixt them, and that not
 only those of the same Species, but even of different Species,
 understand one another.

*Et mutæ pecudes, et denique secla ferarum,
 Dissimiles fuerunt voces variasque cluere,
 Cum metus aut dolor est, aut cum jam gaudia gliscunt*⁴.

i. e.

The tamer Herds, and wilder sort of Brutes,
 Tho' we, and rightly too, conclude them Mutes;
 Yet utter dissonant and various Notes
 From gentler Lungs, and more distended Throats;
 As Fear, or Grief, or Anger do them move,
 Or as they near approach the Joys of Love.

The Dog has a certain kind of Barking, by which the Horse knows he is angry; and another manner of Barking, which gives him no Fear: Even in the very Beasts, that

¹ Apollodorus, lib. i. c. 9. sect. 11. ² Id. lib. iii. c. 6. sect. 7.

³ Plin. Nat. Hist. lib. vi. sect. 30. *Ex Africae parte Ptoembari, Proemphane qui canem pro rege habent, motu ejus imperia augurantes.*

⁴ Lucret. lib. v. v. 1058, &c.

that make no Noise at all, we easily conclude, from the social Offices we observe amongst them, that they have some other Way of Communication: Their very Motions serve the same as Language,

*Non alià longè ratione atque ipsa videtur
Protrahere ad gestum pueros infantia lingua *.*

i. e.

As Infants do, for Want of Words, devise
Expressive Signs, they speak with Hands and Eyes.

and why not, as well as our dumb Folks, dispute, argue, and tell Stories by Signs: I have seen some so ready at this, that, really, they wanted nothing of the Perfection, of making themselves understood: Lovers are angry, reconciled, intreat, thank, make Assignations, and, in short, speak every Thing by their Eyes.

*El silentio encor suole
Haver prieghi e parole *.*

i. e.

Silence itself, in the fond Lover,
His am'rous Passion will discover.

Would you think it? With our very Hands we require, promise, call, dismiss, threaten, pray, supplicate, deny, refuse, interrogate, admire, number, confess, repent, fear, confound, doubt, instruct, command, incite, encourage, swear, testify, accuse, condemn, absolve, affront, despise, defy, despite, flatter, applaud, bless, humble, mock, reconcile, recommend, exalt, entertain, rejoice, complain, grieve, repine, despair, wonder, exclaim, keep Silence, and what not; and all this with a Variation and Multiplication, even to the Emulation of Speech: With the Head we invite, dismiss, own, disown, give the Lye, welcome, honour, reverence, disdain, demand, refuse, rejoice, lament, caress, rebuke, submit, huff, exhort, threaten, assure, and inquire: Would you think it, the same with the Eye-brows? with the Shoulders? There's not a Motion

* Lucret. lib. v. v. 1058, &c.
Choro, v. 34, 35.

* *Aminta* of Tasso, Atto ii. nel

tion that does not speak both a Language intelligible, without Discipline, and a public Language; from whence it follows, that, considering the Variety and distinguished Use of the others, this ought rather to be judged the proper Language of human Nature. I omit what Necessity particularly suggests, on a sudden, to those who are speechless; the Alphabets on the Fingers, Grammars in Gesture, and the Sciences that are only by them exercised and expressed; nor do I mention the Nations which, *Pliny* says ^x, have no Language but *nutus motusque membrorum*; i. e. the Nods and Motion of the Limbs. An Ambassador from the City of *Abdera*, after a long Speech he made to *Agis*, King of *Sparta*, demanded of him, *What Answer must I return to my Fellow-Citizens? Tell them*, said he, *that I have given thee Leave to say what thou wouldst, and as much as thou wouldst, without ever speaking a Word* ^y. Is not this a silent Way of speaking, and very easy to be understood?

As to the rest, what kind of Sufficiency is there in us, which we do not observe in the Operations of the Animals? Is there a Police regulated with more Order, diversified with more Charges and Offices, and more inviolably maintained than that of the Bees? Is it to be imagined, that so regular a Disposition of Actions and Offices could be made without Reason and Prudence?

The Capacity which is observed in the Behaviour of the Brute Part of the Creation.

*His quidem signis atque hæc exempla sequuti,
Esse apibus partem divinæ mentis, et haustus
Æthereos dixere* ^z.

i. e.

Some, from such Instances as these, conclude That Bees, in part, with Reason are endu'd.

The Swallows, that we see, at the Return of the Spring, searching all the Corners of our Houses for the most commodious Places wherein to build their Nests, do they seek without Judgment, and, out of a thousand, chuse the fittest for their Purpose, without Discretion? And, in that elegant

^x *Plin. Nat. Hist. lib. vi. c. 30.*

^y *Plutarch*, in his notable Sayings of the *Lacedemonians*, at the Word *Agis*.

^z *Virg. Georg. lib. iv. v. 219, &c.*

elegant and admirable Architecture of theirs, can the Birds prefer a square Figure to one that is round, an obtuse Angle to a right one, without knowing their Qualities and Effects? Do they first bring Clay, and then Water, without knowing that the Moisture of the latter softens the Hardness of the former? Do they line their Palace with Moss or Feathers, without foreseeing that it would be more soft and easy for the tender Limbs of their Young? Do they covet Shelter from the rainy Winds, and place their Lodgings towards the East, without knowing the different Qualities of those Winds, and considering that one is more comfortable to them than another? Why does the Spider make its Web thicker at one Place than another, and why make one sort of Noose now, and then another, if it has not Deliberation, Thought, and Conclusion?

We sufficiently discover, in most of their Works, how much Animals excel us, and how unable our Art is to imitate them. We see, nevertheless, that, to our more coarse Performances, we apply all our Faculties, and the utmost Stretch of our Minds: Why do we not set as much Value upon them? Why should we attribute to I know not what natural and servile Inclination the Works that excel all that we can do both by Nature and Art? In this, before we are aware, we give them a great Advantage over us, in making Nature, with the Tenderness of a Mother, accompany and lead them, as it were, by the Hand, to all the Actions and Conveniencies of their Life, whilst she abandons us to Chance and Fortune, and to fetch, by Art, the Things that are necessary for our Preservation; at the same Time denying us the Means of being able, by any Instruction or Struggle of the Understanding, to attain to the natural Capacity of Beasts; so that their brutal Stupidity does, in all Conveniencies, surpass all that our Divine Intelligence can do: Really, at this Rate, we should have good Reason to call her a very unjust Stepmother; but it is nothing so, our Polity is not so irregular and deformed.

The Superiority of Nature to Art, an Inference which Montaigne draws from this Principle in favour of the Beasts, against Men.

Nature has shewn a Tenderness to all her Creatures universally, and there is not one which she has not amply furnished with all the Means necessary for the Preservation of its Being : For, as to the vulgar Complaints which I hear Men make (the Extravagance of whose Notions lifts them up, one while, to the Clouds, and then sinks them down to the *Antipodes*) that we are the only Animal abandoned naked upon the bare Earth, tied and bound, not having wherewithal to arm and cloath himself, but by robbing the other Animals ; whereas all the other Creatures are covered, by Nature, with Shells, Husks, Bark, Hair, Wool, Prickles, Leather, Down, Feathers, Scales, Fleece, and Bristles, according as is necessary for their Existence ; armed with Claws or Talons, Teeth and Horns, for Attack as well as Defence ; and Nature itself has equipped them with what is necessary for their Swimming, Running, Flying, Singing ; whereas Man knows neither how to walk, speak, eat, or do any Thing but weep, without serving a sort of Apprenticeship to it.

*Tum porro puer, ut sævis projectus ab undis,
 Navita nudus humi jacet infans, indigus omni
 Vitali auxilio, cum primum in luminis oras
 Nexibus ex alvo matris natura profudit,
 Vagituque locum lugubri complet, ut æquum est,
 Cui tantum in vitâ restet transire malorum.
 At variae crescunt pecudes, armenta, feræque,
 Nec crepitaculâ eis opus est, nec cuiquam adbibenda est
 Almæ nutricis blanda atque infracta loquela :
 Nec varias querunt vestes pro tempore cæli :
 Denique non armis opus est, non manibus altis,
 Quæis sua tutentur, quando omnibus omnia largè,
 Tellus ipsa parit, naturaque dædala rerum*.*

i. e.

Like to the wretched Mariner, when tost
 By raging Seas upon the desert Coast,

The

* Lucret. lib. v. v. 223,—235.

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The Infant is cast naked on the Earth,
Wanting Life's Necessaries at its Birth :
When Nature first presents it to the Day,
Freed from the Mother's Womb in which it lay ;
Straight with most doleful Cries it fills the Room,
Too sure Presages of its woeful Doom :
But Beasts, both wild and tame, greater and less,
Do of themselves in Bulk and Strength increase ;
They need no Rattle, nor the broken Chat,
By which the Nurse coaxes its Child to prate :
They look not out for diff'rent Robes to wear,
According to the Seasons of the Year ;
Nor for their Safety Citadels prepare,
Nor forge the murd'rous Instruments of War ;
Since Earth uncultivated freely grants,
And Nature's lavish Hands supply their Wants.

These Complaints, I say, are false : There is, in the Policy of the World, a greater Equality, and a more uniform Relation. Our Skins are as good a Defence for us against bad Weather, as theirs ; witness the several Nations who have not yet known the Use of Cloaths. Our ancient *Gauls* were but slenderly clad, no more than the *Irish*, our Neighbours, in so cold a Climate. But we may better judge of this by ourselves, for all those Parts of the Body that we are pleased to expose to the Air, are very able to bear it : If there be a tender Part about us, which is most likely to suffer by Cold, it must be the Stomach, in which Digestion is performed, and yet our Ancestors always went open-breasted ; and our Ladies, as tender and delicate as they are, go sometimes bare as low as the Navel. Neither is the Binding and Swathing of Infants more necessary, for the *Lacedemonian* Mothers ^b brought up their Children by leaving their Limbs to all the Freedom of Motion, without any Ligature at all. Our Infancy Cries are common to most of the other Animals, there being scarce any but what are observed to groan and bemoan themselves a long Time after their Birth, forasmuch as it is a Behaviour suitable to their weak Condition.

M 2

As

^b *Plutarch*, in the Life of *Lycurgus*, ch. 13.

As to the Practice of Eating, it is in us, as it is in them, natural, and without Instruction.

Sentit enim quisque suam quam possit abuti ^c.

i. e.

For ev'ry one soon finds his nat'ral Force,
Which he, or better, may employ, or worse.

Who doubts but an Infant, when come to be able to feed itself, may make a Shift to get its living; and the Earth produces wherewithal to supply its Necessity without Culture or other Art; and, if not at all Times, neither does it so to the Beasts; witness the Provision we see the Ants and other Creatures hoard up against the barren Seasons of the Year. Those Nations, lately discovered with Meat and natural Drink, without Care and without Cookery, demonstrate to us, that Bread is not our only Food, and that, even without Tillage, had plentifully furnished us with all that is necessary for us; nay, as it is probable, more copiously and richly than she does now that we have mingled our Art with it;

*Et tellus nitidas fruges vinetaque leta
Sponte sua primum mortalibus ipsa creavit:
Ipsa dedit dulces fetus, et pabula leta,
Quæ nunc vix nostro grandescunt aucta labore,
Conterimusque boves, et vires agricolarum* ^d.

i. e.

The Earth did first spontaneously afford
Choice Fruits and Wines to furnish out the Board;
With Herbs and Flow'rs unsown in verdant Fields,
But scarce by Art so good a Harvest yields;
Though Men and Oxen mutually have strove,
With all their utmost Force, the Soil t' improve.

the Debauchery and Irregularity of our Appetites being too great for any Thing that we can invent to satisfy them.

As to Arms, we have more, that are natural, than most of the other Animals; more various Motions of the Limbs, and acquire more Service from them by Nature,
and

^c Lucret. lib. v. v. 1032.

^d Lucret. lib. ii. v. 1157, &c.

and without Instruction. Those who are trained up to fight naked, are sure to throw themselves into the like Hazards that we do. If any of the Beasts surpass us in this Advantage, we surpass many others: And as to the Industry of fortifying the Body, and guarding it by acquired Means, we have it by the Instinct and Law of Nature. So the Elephant grinds and whets the Teeth he makes Use of in War (for he has particular Teeth for that Service, which he spares, and never puts to any other Use.) When the Bulls go to fight, they toss and throw the Dust all round them. The wild Boars whet their Tusks; and the Ichneumon, when he is to engage with the Crocodile, fortifies his Body, covers and crusts it all over with a slimy sort of well-mixed Mud, which sticks to him like a Cuirass; and, may we not say, 'tis as natural for us to arm with Wood and Iron?

As to Speech, 'tis certain, that, if it be not natural, it is not necessary; yet 'tis my Opinion, that, if an Infant was to be brought up in a Desert, remote from all Society with Mankind, (which would be a Trial very hard to make) he would have some kind of Speech to express his Meaning by: And 'tis not to be supposed, that Nature has denied us the Means which it has given to several other Animals: For what is it but Speech, that Faculty, which we discern in them, of complaining, rejoicing, calling to one another for Help, and the Invitations of one another to Love; all which they express by different Sounds? And why should they not speak to one another? They speak to us, and we to them: In how many several Tones do we speak to our Dogs, and they answer us? We converse with them in another sort of Stile, and with other Appellations than we do with Birds, Swine, Oxen, Horses; and alter the Idiom according to the Species.

*Così per entro loro schiera bruna,
S'ammusa l'una con l'altra formica,
Forse aspiar lor via, et lor fortuna*.*

M 3

i. e.

* Dante nel Purgatorio, Cant. xxvi. v. 34, &c.

Man is furnished with natural Weapons.

Whether Speech is natural to Man.

The Beasts have a Language of their own.

i. e.

Thus from one Swarm of Ants some fall out,
To spy another's Stock, or mark its Rout.

Lactantius, I think, attributes to Beasts, not only Speech but Laughter: And the Difference of Language, which is manifest amongst us, according to the Variety of Countries, is also observed in Animals of one and the same Species. *Aristotle*, to this Purpose, instances in the various Calls of Partridges, according to the Situations of the Places.

— *varieque volucres*

— *Longe alias aliæ jaciunt in tempore voces,*

— *Et partim mutant cum tempestatibus unâ
Raucifonos cantus^f.*

i. e.

And sev'ral Birds do, from their warbling Throats,
At sev'ral Times utter quite diff'rent Notes,
And some their hoarse ones with the Seasons change.

But the Thing to be known is, what Language would such a Child speak, of which what is said by Conjecture is not very probable.

If, in Opposition to this Opinion, any Man will tell me, that they who are born Deaf do not speak; I answer, that this is the Case, not so much because they could not receive Instruction to speak by the Ear, as because the Faculty of Hearing, which they are deprived of, has a Relation to that of Speaking, and they hold together by a natural Connection, in such a manner, that what we speak we must first speak to our own Breasts, and make it sound in our own Ears, before we utter it to others.

All this I have said, to prove this Resemblance which there is in human Things, and to bring us back, and join us to the Crowd. We are neither above nor below the rest. All that is under Heaven (says the Wiseman) is subject to one Law, and one Fortune.

*Men and the
Animals alike
subject to the
Law of Na-
ture.*

Indu-

^f Lucret. lib. v. v. 1077,—1080,—1082, 1083.

Indupedita suis fatalibus omnia vinclis^a.

i. e.

———— All Things remain

Bound and entangled in one fatal Chain.

There is some Difference; there are several Ranks and Degrees, but 'tis under the Aspect of one and the same Nature.

———— *res quæque suo ritu procedit, et omnes*

Federe naturæ certo discrimine servant^b.

i. e.

All Things, arising from their proper Cause,
Remain distinct, and follow Nature's Laws.

Man must be confined and restrained within the Barriers of this Polity. The miserable Creature is really not in a Condition to put one Leg over the Fence: He is fettered and embarrassed, he is subject to the same Obligation with the other Creatures of his Rank, and his State is very mean, without any Prerogative, or true and substantial Super-excellency. That which he ascribes to himself in his own Fancy and Opinion, has neither Substance nor Savour. And if it be the real Case, that he alone of all living Creatures hath this Privilege of Imagination, and this Irregularity of Sentiments, representing to him that which is, that which is not, and the False and the True, as he pleases; 'tis an Advantage very dearly bought, and for which he has very little Reason to value himself, since 'tis from hence arises the principal Source of the Evils that oppress him, Sin, Sicknes, Irresolution, Affliction, and Despair. I say, therefore, (to return to my Subject) that there is no Appearance of Reason to suppose that the Beasts should, by a natural and forced Inclination, do the same Things that we do by our Choice and Endeavour. We ought from like Effects to conclude like Faculties, and from richer Effects, richer Faculties; and, by Consequence, to confess, that this same Reason, this

Animals Free-Agents as well as Mankind.

^a Lucr. lib. v. c. 874.

^b Lucr. lib. v. 921, 922.

same Method, by which we operate, is common also to the Animals, or some other that is better. Why should we imagine this natural Constraint in them, while we experience no such Effect of it in ourselves? Considering, moreover, that 'tis more honourable to be guided, and obliged to act regularly by a natural and inevitable Disposition, and more approaching to that of the Divine Being, than to act regularly by a temerarious and fortuitous Liberty; and more safe to trust the Reins of our Conduct to Nature than to ourselves. The Vanity of our Presumption is the Reason that we had rather ascribe our Sufficiency to our own Strength, than to the Bounty of Nature; and that we enrich the other Animals with the Bounties of Nature, and renounce them in their Favour, purely for the Sake of honouring and ennobling ourselves with Goods acquired; a Humour which I take to be very silly, for I should as much value Favours that were entirely my own by Nature, as those that I should beg and obtain from Education. 'Tis not in our Power to obtain nobler Credit, than to be the Favourite of God and Nature.

The *Tbracians*, when they purpose to pass over the Ice of any frozen River, turn out a Fox before them, which, when he comes to the Bank, *The Fox's Faculty of Reasoning.* lays his Ear down to the Ice to listen if he can hear the Noise of the Current from a remote or nearer Distance; and, according as he thereby finds the Ice to be more or less thick, he draws back or goes forward. Now should we see a Fox do thus, should we not have Reason to conclude, that he reasoned just in the same Manner as we should do, and that 'tis a Reasoning and Consequence derived from natural Sense, or a Perception in the Fox, that what makes a Noise moves, that what moves is not congealed, that what is not congealed is liquid, and that what is liquid yields to Weight? For to ascribe this only to the Quickness of the Sense of Hearing without Reasoning, and making an Inference, is a Chimæra that cannot be admitted into our Imagination. We are to suppose the same of so many various Tricks

¹ Plutarch. de Solertia Animalium, &c. c. 12. of *Amoyot's* Translation.

Tricks and Inventions, by which the Beasts secure themselves from the Plots we form to surprize them.

And if we think to make any Advantage, even of this Argument, that 'tis in our Power to *Men Slaves to* seize them, to employ them in our Service, *other Men, as* and to use them at our Pleasure; 'tis but *well as the* still the same Advantage that we take one *Brutes are.* of another. We have our Slaves upon this Condition, and were not the *Climacidae* Women of *Syria* that crouched to the Ground on their Hands and Feet to serve as a ^k Footstool, or a Step-Ladder, for the Ladies to get into their Coaches? And the greatest Part of Free Persons surrender their Life and Being to the Power of another, for very trivial Advantages. The Wives and Concubines of the *Thracians* contend who shall be chosen to be slain upon the Tombs of their Husbands. Have Tyrants ever failed of finding Men enough intirely at their Devotion and Disposal; some moreover this Necessity of accompanying them in Death, as well as in Life? What Armies have bound themselves after this Manner to their Generals. The Form of the Oath, in this severe School of Fencers, who were to fight it out to the last, was in these Terms: 'We swear to suffer ourselves to be chained, 'burned, wounded, and killed with the Sword, and to 'endure all that true Gladiators suffer from their Master, 'most religiously engaging both Bodies and Souls in his 'Service.'

*Ure meum, si vis, flammâ caput, et pete ferro
Corpus, et intorto verberare terga seca^m.*

i. e.

Stab me, or lash me, till my Shoulders bleed,
Or, with the red-hot Iron, burn my Head.

This was an Obligation indeed, and yet there was one Year, in which 10,000 entered into it, and thereby lost their Lives. When the *Scythians* *Funeral Obsequies of the Scythian Kings.* interred their Kings, they strangled upon his Body the most favoured of his Concubines,

his

^k Plutarch, c. 3, in his Discourse how to distinguish the Flatterer from the Friend.

^l Herodot. Lib. v. p. 331.

^m Tibullus, Lib. i. Eleg. x. v. 21, 22.

his Cup-bearer, the Master of his Horse, his Chamberlain, the Gentleman-Usher of his Chamber, and Cook^a. And, upon his Anniversary, they killed fifty Horses, mounted by fifty Pages, whom they impaled alive, and there left them, stuck by Way of State, round his Tomb.

The Men who serve us come off cheaper, though they are not treated with all that Nicety and Favour, with which we treat our Hawks, Horses, and Dogs. How anxious are we for their Good? I do not think, that the lowest Degree of Slaves would willingly do that for their Masters, which even Princes think it an Honour to do for their Beasts. *Diogenes*, seeing his Relations solicitous to redeem him from Servitude, *They are Fools*°, said he, 'tis that which treats and nourishes me, and that serves me. And they who maintain Beasts, may be said, rather to serve them, than be served by them. And yet the Beasts are in this respect the more generous, that never did a Lion serve another Lion, nor one Horse submit to another for want of Spirit. As we go to the Chace of Beasts, so do Tygers and Lions to the Chace of Men; and they do the same Execution one upon the other, Dogs upon Hares, Pikes upon Tenches, Swallows upon Flies, and Sparrow-Hawks upon Blackbirds and Larks.

*What Care
Men take of
Animals.*

— *Serpente ciconia pullos*
Nutrit, et inventâ per devia rura lacertâ.

— — — — —
Et leporem aut capream famule Jovis, et generosæ
In saltu venantur aves°.

i. e.

The Stork her young Ones nourishes with Snakes
And Lizards found in Bye-ways and in Lakes;
Jove's Bird, and others of the nobler Kind,
Hunt in the Woods the Hare and Kid to find.

We divide the Quarry, as well as the Labour and Pains,
with our Hawks and Hounds. And above *Amphipolis*,

^a Herodot. Lib. iv. p. 280.

[•] *Diogenes Laertius* in the Life of *Diogenes the Cynic*, Lib. v. sect. 75,

[°] Juv. Sat. xiv. v. 74, &c.

in *Tbrace*, the Falconers divide the Booty betwixt themselves, and their wild Hawks, into two equal Shares; just as along the *Palus Mæotis*, if the Fisherman does not leave an equal Share of what he catches to the Wolves, they go immediately and tear his Nets to Pieces.

And forasmuch as we have a Sort of Fishing, which is managed more by Cunning than Force, namely, Angling with the Hook and Line, the like is to be seen among the Animals.

Subtlety of Animals in Hunting.

Aristotle says, that the Cuttle-Fish casts a long Gut from its Neck like a Line, which it lets out and draws in at Pleasure; and that, as soon as it perceives any of the small Fish approaching, it gives it Leave to nibble the End of this Gut, while it hides itself in the Sand, or Mud, and draws it to him gently, 'till the little Fish is so near, that, with one Spring, it can make a Prey of it.

As to Strength, there is not a Creature in the World exposed to so many Injuries as Man. Not to mention a Whale, an Elephant, a Crocodile, and such Sort of Animals, of which one alone is enough to put many Men to Flight; a Swarm of Lice put an End to the Dictatorship of *Sylla*, and the Heart and Life of a great and triumphant Emperor was the Breakfast of a little Worm.

The Strength of Man inferior to that of many Animals.

Why do we boast, that 'tis only for human Knowledge and Learning, raised up by the Rules of Art and Reason, to distinguish Things useful to Life, and of Service in Sicknes, from those that are not so, and to know the Virtue of Rhubarb and the Polypody? And when we see the Goats of *Candia*, after being wounded by an Arrow, run and single out Dittany, among a Million of Herbs, fit for their Cure: When we see the Tortoise, after eating a Viper, search immediately for Marjoram to purge itself; when we see the Dragon rub and clear its Eyes with Fennel; the Storks give themselves Clysters with the Water of the Sea, and Elephants in Battle not only pluck out the Javelin and Dart that stick in the Bodies

Beasts distinguish what may be of Use to them in their Maladies.

Bodies of themselves and their Companions, but those also of their Masters (witness King *Porus*, whom *Alexander* defeated) and that so dextrously, that we could not do it ourselves, with so little Pain to the wounded Person: When we see all this, I say, why do we not confess in the same Manner, that this is Knowledge and Prudence? For to argue, in order to disparage them, that they know it only by the Instruction and Documents of Nature, this is not robbing them of their Claim to Knowledge and Prudence, but ascribing it to them with more Reason than to us, to the Honour of so infallible a School-Mistress.

Chrysippus, though in all other Things, he had as mean an Opinion of the Condition of the *Dogs capable of Reason.* Animals, as any other Philosopher, observing the Motions of a Dog (that had either lost his Master, or was in Pursuit of some Prey) at a Crossway, where three Roads met, and seeing him lay his Nose in one Road after another, and observing that, when he had no manner of Scent of what he was seeking in two of them, he darted^a into the third Road without any Boggle, the Philosopher was forced to confess, that that Dog must reason with himself in this Manner, 'I have traced my Master to this Crossway, and one of these three Roads he must needs be gone; but I do not perceive that he took this Road or that: He must therefore infallibly be gone the other;' and that, having made himself sure that he was in the Right by this Inference and Reasoning, he made no farther Use of his Sense in the third Road, nor laid his Nose to it, but ran on in it, without any other Motive, except the Strength of his Reason. This Passage, which is the pure Art of Reasoning, and this Stating of Propositions divided and united together, and the proper Examination of the Parts, is it not of as much Use to the Dog to know it of himself, as if he was instructed in the Knowledge of that Figure in Geometry, which they call a Trapezium?

Nor

^a Sextus Empiricus, Pyrrh. Hypot. L. i. c. 14. p. 15.

Nor are the Animals incapable of being instructed in our Fashion. We teach Blackbirds, Ravens, Magpies, Parrots, &c. to talk; and the Readiness with which we must acknowledge they give us their Voice and Breath, rendering both so supple and pliant, as to be formed and restrained to a certain Number of Letters and Syllables, shews us that they are indued with Reason, which renders them so teachable and willing to learn. Every one has seen enough, I should think, of the many Monkey Tricks that are played by Dogs, which Tumblers lead about the Streets; their Dancings, in which they keep exact Measure with the Sound of the Music; their various Motions and Leaps, at the Command of their Leader; but I am more struck with Admiration at the Performance, which is, nevertheless, very common, of those Dogs that lead the blind Beggars in the Fields, and in Towns: I have taken Notice how they stop at such Doors where they have been used to receive Charity, how they keep out of the Way of Coaches and Carts, even when there has been room enough for themselves to pass: I have seen them, in walking along by a Town-Ditch, get out of the plain smooth Path, and chuse a worse, only to keep their Master farther from the Ditch. How could this Dog be made to conceive that it was his Business to be mindful only of the Safety of his Master, and to prefer his Service to his own Convenience? And how came he to know, that a Way was wide enough for him, which was not so for a blind Man? Could he comprehend all this without a Faculty of Reasoning?

We must not forget what *Plutarch* tells us of a Dog he saw at *Rome*, with the Emperor *Vespasian*, the Father, at the Theatre of *Marcellus*. This Dog belonged to a Tumbler, who acted the Farce of a Posture-Master, and the Dog also played a Part. Amongst other Tricks, he was commanded to feign himself dead for a Space of Time, by reason of eating some poisonous Drug. After

Animals capable of being instructed.

A Dog which feigned itself dead.

Plutarch. de Solertia Animalium, c. 18.

he

he had swallowed a Piece of Bread, which was pretended to be this Drug, he began soon to tremble and stagger, as if he had been astonished; and at last, stretching himself out on the Ground, and appearing Stone-dead, he suffered himself to be dragged from one Place to another, as the Business of the Farce required; and, when he knew it was Time for him to come to Life again, he began first to stir himself very gently, as if he was just awakened out of a profound Slumber; and, lifting up his Head, stared about him, in such a Manner as surprized all the Spectators.

The Oxen that were employed in watering the Royal Gardens at *Susa*, turned certain great Wheels to draw the Water, to which Buckers were hung (whereof there are many such in *Languedoc*) and they were ordered to draw each a hundred Turns a Day. They were so accustomed to this Number, that it was impossible, by any Force, to make them draw one Turn more; but, when they had done their Task, they stopped quite short. We cannot count a Hundred, till we are in our youthful Years; and have lately discovered Nations that have no Knowledge at all of Numbers.

It requires a greater Share of Understanding to give Instruction than to receive it. But setting aside, what *Democritus* held and proved, that we learn most of the Arts we have from the other Animals, as Weaving and Sewing from the Spider, Building from the Swallow, Music from the Swan and the Nightingale, and the Use of Medicine from several of the Animals, by imitating them: *Aristotle* is of Opinion, that the Nightingales spend a great deal of Time and Pains in teaching their Young to sing; and that to this 'tis owing, that those which we breed up in Cages, that have not had Time to learn of their Dams, want much of the Grace of their Singing. From hence we may judge, that they improve by Discipline and Study: And, even amongst the wild Ones, 'tis not every one alike, since each takes its Learning according to its

*Nightingales
teach their
Young to sing.*

* Plutarch. de Solertia Animalium, c. 20.

Capacity : And so jealous are they one of another, whilst learning, that they emulate one another, and contend so furiously, that the Vanquished drops down dead for want of Breath, rather than Voice. The younger Nightingales ruminate, are pensive, and begin with the Imitation of some Staves : The Scholar listens to his Master's Instruction, and follows it very carefully. They are silent by Turns : One may hear Faults corrected, and observe some Reproofs by the Teacher.

I have formerly seen, says *Arrius*, an Elephant having a Cymbal hung at each Leg, and another at his Head, at the Sound of which all the others danced round him, rising and falling at certain Cadences, according as they were guided by the Instrument ; and the Harmony was delightful. At the Spectacles of *Rome*, it was common to see Elephants trained up to move and dance to Vocal Music, and such Dances too, wherein were such Figurings in and out, such Crossings, and such a Variety of Steps, as were very difficult to learn. And some have been known to practise their Lessons in private by themselves with great Care and Study, that they might not be chid and corrected by their Keepers¹.

Elephants instructed to dance to Music.

But this other Story of a Magpye, for which we have the Authority of *Plutarch*² himself, is very strange. This Bird, which was in a Barber's Shop at *Rome*, imitated with her Voice every Thing that she heard, to a Degree that was miraculous. It happened one Day that some Trumpets were sounded a good while before the Shop : After that, and all the next Day, Mag was very pensive, quite mute, and melancholy ; which every body wondered at, and believed that the Sound of the Trumpets had totally stupified and stunned it, and that her Voice and her Hearing were both gone together. But it appeared, at length, that it had been in a profound Meditation, and musing all the while within itself, how to exercise and prepare its Voice to imitate the Sound of

A Barber's Magpye that imitated the Sound of a Trumpet.

¹ *Pliny* affirms the same Thing, Nat. Hist. lib. viii. c. 3.

² *Plutarch. de Solertia Animalium*, c. 18.

those Trumpets, so that the first Essay it made was perfectly to imitate their Repetitions, Stops, and Changes; and this new Lesson made it quit and despise all it had learned before.

Though it be not quite in Method, which I am sensible I do not strictly pursue, nay, more in the Examples I bring, than in the rest of my Discourses: I will not omit to produce this other Instance of a Dog,

*The Invention
of a Dog to get
Oil out of a
Jar.*

which, *Plutarch* says, he once saw aboard a Ship: This Dog being unable to come at some Oil at the Bottom of a Jar, which he could not reach with his Tongue, by reason of the narrow Mouth of the Vessel, went and fetched Stones, and let them fall into the Jar^x, 'til the Oil rose so high that he could lap it. What is this, but the Effect of great Subtlety? 'Tis said, the Ravens of *Barbary* do the same, when the Water they would drink is too low^y.

This Action bears a near Resemblance to what is reported of Elephants by *Juba*, a King of their Country, that when, by the Craft of the Hunters, one of them is caught in the deep Pits that are dug, and covered over with Bushes to intrap them, its Companions^z

hasten with Stones and Logs of Wood to enable him to get out. But this Creature, in many other Performances, discovers such a Measure of human Capacity, that, should I give a Detail of all the Facts, known by Experience, I should easily gain Assent to what I have commonly maintained, that there is a wider Difference betwixt such and such Men, than there is betwixt such a Man and such a Beast. The Keeper of an Elephant, at a private House in *Syria*, robbed him at every Meal of one half of his Allowance. One Day his Master took in his Head to feed the Elephant himself, and poured into his Manger the full Measure of Barley, which he had ordered for his Meal. The Elephant, giving his Keeper an angry Look, separated one half from the other with his Trunk, and

^x *Plutarch. de Solertia Animalium, c. 12.* ^y *Id. ibid. c. 12.*

^z *Id. ibid, c. 16.*

thrust it to one Side^b, thereby discovering the Wrong that his Keeper had done to him. And another having a Keeper, who mixed Stones with his Provender, to swell the Measure of it, went to the Pot where he was boiling Meat for his own Dinner, and filled it with Ashes^c. These are Facts of a private Nature; but all the World has seen, and knows, that, in all the Armies of the Eastern Regions, their greatest Strength consisted in Elephants, with which they did greater Execution beyond Comparison, than we do now with our Artillery, which is used in a pitched Battle, as it were in the stead of Elephants. This may easily be supposed by those who are acquainted with the antient Histories.

— *Siquidem Tyrio servire solebant
Annibali, et nostris ducibus, regique Molosso
Horum majores, et dorso ferre cohortes,
Partem aliquam belli, et euntem in prælia turrim^d.*

i. e.

The Sires of these huge Elephants did yield
To carry *Hannibal* into the Field;
Our Gen'als also did those Beasts bestride,
And, mounted thus, *Pyrrhus* his Foes defy'd.
Nay more upon their Backs they us'd to bear
Castles with armed Cohorts to the War.

To be sure they placed a very great Confidence in the Fidelity and Understanding of those Beasts, when they posted them in the Van-guard of the Battle, where the least Stop, by reason of the great Bulk and Weight of their Bodies, the least Fright that should have made them face about upon their own People, would have been enough to have ruined the whole Army. And there are but few Examples where it has happened, that they have fallen foul upon their own Troops; whereas we ourselves break into our own Battalions, and rout one another. They had the Charge, not of one simple Motion only, but of many different Things they were to perform in the

^b Plutarch. de Solertia Animalium, c. 12.

^c Id. ib.

^d Juv. Sat. xii. c. 107, &c.

Battle, as the Dogs of the *Spaniards* had when they first conquered the *Indies**, to which they not only gave Pay, but a Share in their Spoil: And those Animals shewed as much Dexterity and Judgment in pursuing the Victory, and stopping the Pursuit; in attacking or retreating, when Occasion required, and in the distinguishing of Friends from Foes; as they did Ardor and Fury. We more admire and value Things that are strange than those which are common. I had not else amused myself with this long Register. For I fancy, whoever will strictly scrutinise into what we commonly see in the Animals, which we have amongst us, may there find as wonderful Effects, as those we collect from different Ages and Countries. 'Tis one and the same Nature that runs her Course, and whoever shall sufficiently consider the present State of Things, may from thence certainly conclude both the Future and the Past.

I have formerly seen Men brought hither by Sea from very distant Countries, whose Language being quite unintelligible to us, and, moreover, their Mein, Countenance, and Cloaths, being quite different from ours, who of us did not think them Savages and Brutes? Who did not impute it to Stupidity, and want of Common Sense, to see them mute, ignorant of the *French* Tongue, ignorant of our Compliments and Cringes, our Port and Behaviour, which must by all Means be a Model for all the human Race. All that seems strange to us, and that we do not understand, we are sure to condemn; so it happens to us in the Judgment we form of the Beasts. They have several Qualities similar to ours: From these we may by Comparison draw some Conjecture, but, from such as are peculiar to themselves, what do we know of them? Horses, Dogs, the Black Cattle, Sheep, Birds, and most of the Animals that live with us, know our Voice, and suffer it to be their Guide. So did *Crassus* and *Lamprey*†, which came to him at his Call, as

* This is no more than what several Nations had practised long before *Pliny*, lib. viii. c. 40. *Ælian*. Var. Hist. lib. xiv. c. 46.

† *Plutarch*. de Solertia Anim. c. 24.

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the Eels do also that are in the Lake *Arethusa*. And I have seen many Reservoirs, where the Fish run to eat at a certain Call of their Feeders.

— *Nomen habent, et ad magistri
Vocem quisque sui venit citatus.*

i. e.

They every one have Names, and, One an All,
Straightways appear at their own Master's Call.

Of this we are capable to form a Judgment. We may also say, that the Elephants have some^b Share of Religion; forasmuch as, after several Ablutions and Purifications, we see them lift up their Trunks like Arms, and, with their Eyes fixed towards the Rising Sun, continue a long Time, at certain Hours of the Day, in Meditation and Contemplation, of their own Accord, without Instruction or Command. But, because we do not see any Thing like this in the other Animals, we are not from thence to conclude that they have no Religion at all, nor can we have any Sort of Comprehension of what is concealed from us.

*Whether Ele-
phants have
any Sentiments
of Religion.*

Yet we discern something in this Transaction taken Notice of by the Philosopher *Cleanthes*, because it somewhat resembles what we do ourselves. 'He saw, *he says*ⁱ, a Swarm of Ants going from their Hill, with the dead Body of an Ant towards another Hill, from which many other Ants came forward to meet them, as if to confer with them; and, after having been some Time together, the latter returned to consult, you may suppose, with the Community of their Hill, and so made two or three Journeys to finish their Capitulation. In the Conclusion, those that came last, brought to the first a Worm out of their Burrow, as it were for the Ransom of the Deceased; which Worm they first carried home on their Backs, leaving the dead Body with the others.' That was the Construction which *Cleanthes*

*Remarkable
Instance of a
Sort of a Con-
ference betwixt
Ants.*

^b Martial. lib. iv. Ep. 30. v. 6, 7. ^a Plin. Nat. Hist. lib. viii. c. 1.

ⁱ Plutarch. de Solertia Animal. c. 12.

put upon this Transaction, by which he would give us to understand, that those Animals which have no Voice have nevertheless mutual Dealings and Communication, of which, 'tis our own Defect, that we do not participate, and for that Reason foolishly take upon us to give our Opinion of it.

But they produce other Effects far beyond our Capacity, which 'tis so difficult for us to attain by Imitation, that we can hardly conceive of it by Imagination. Several are of Opinion, that in that last great Sea-Fight, where-

*A little Fish
that can stop a
Ship at Sea.*

in *Anthony* was defeated by *Augustus*, his Admiral's Galley was stopped, in the midst of her Course, by that small Fish, which the *Latins* called a *Remora*, which has the peculiar Property of staying all Sorts of Vessels to which it sticks. And the Emperor *Caligula**, sailing with a great Navy on the Coast of *Romania*, his single Galley was stopped on a sudden by this same Fish, which he caused to be taken stuck, as it was, to the Keel of his Ship, very angry, that so little an Animal could resist the Sea and the Winds, and the Force of all his Oars, by being only fastened by the Beak (for 'tis a Shell-Fish) to his Galley; and was moreover astonished, not without great Reason, that, when it was brought to him in the Long-Boat, it had lost that Power.

A Citizen of *Cyzicus* formerly¹ acquired the Reputation of a good Mathematician, for having learned the Property of a Hedge-hog. It has its Burrow open in divers Places, and to several Winds; and, foreseeing the Change of the Wind, stops the Hole on that Side; which that Citizen perceiving, gave the City certain Predictions to what Corner the Wind would shift next.

*A Hedge-hog
that had Fore-
knowledge of
what Wind
would blow.*

The *Camelion* assumes a Colour from^m the Place of its Situation; but the *Pourcontrel*, or *Polypode* Fish, gives itself what Colour it will, according as it has Occasion to conceal itself from what it fears, or what it designs to seize: In the *Camelion* the Change is passive, but in the

*Change of Co-
lour in the
Camelion, and
Pourcontrel, or
Polypode Fish.*

* Plin. Nat. Hist. Lib. xxii. c. 1.

¹ Plutarch. de Solertia Animal. c. 15. in fine. ^m Id. ibid. c. 28.

Pourcontrol 'tis active. We have some Changes of Colour, as in Fear, Anger, Shame, and other Passions, which alter our Complexions; but the Cause of this is Suffering, as it is with the Camelion. 'Tis in the Power of the Jaundice, indeed, to make us yellow, but 'tis not in the Power of our own Will. Now, these Effects, which we discover in other Animals, greater than those which we ourselves produce, imply some more excellent Faculty in them, which is hidden from us; as 'tis to be presumed, that they have several other Qualities and Powers, of which no Appearances have yet come to us.

Of all the Predictions of Old Time, the most ancient, and the most certain, were those that were *Predictions* taken from the Flight of Birds. We have *from the Flight* nothing like it, nor so wonderful. Such was *of Birds.* the Rule and Method of moving their Wings, from whence the Consequences of future Things were inferred, that the Flight must necessarily be guided, by some excellent Means, to so noble an Operation; for to attribute this great Effect to some natural Direction, without Understanding, Consent, and Reason, in that which produces it, is an Opinion absolutely false. That it is so, appears from the Torpedo, or Cramp-fish, which has this Quality, not only to benumb all the Members that touch it, but even, thro' the Fishing-nets, to transmit a heavy Stiffness to the Hands of those that move and handle them; nay, more, if Water be poured on it, a Numbnessⁿ will ascend

ⁿ *Montaigne* would mislead us here, or, rather, is misled himself; for, because the Cramp-fish benumbs the Members of those who touch it, and because the Cranes, Swallows, and the other Birds of Passage change their Climate according to the Seasons of the Year, it by no means follows, that the Predictions, pretended to be derived from the Flight of Birds, are founded on certain Faculties, which those Birds have, of discovering Things future to such as take the Pains to watch their various Motions. The Vivacity of our Author's Genius has made him, in this Place, confound Things together that are very different. For the Properties of the Cramp-fish, Cranes, and Swallows, appear from sensible Effects; but the Predictions said to be derived from the Flight of certain Birds, by Virtue of the *Rule and Method of the Motion of their Wings*, are only founded upon human Imaginations, the Reality whereof was never proved; which have varied according to Times and Places, and which, at length, have lost all Credit with the very People that were most possessed with them: But I am of Opinion,

ascend from it against the Stream, and stupify the Sense of Feeling, thro' even the Medium of Water. This is a surprising Power, but 'tis not useless to the Cramp-fish : It knows it, and makes Use on't ; so that, in order to catch the Prey it wants, it lurks itself under the Mud, that other Fishes swimming over it, struck and benumbed with this cold Quality of the Cramp-fish, may fall into its Power.

Birds of Passage foresee the Change of the Seasons. The Cranes, Swallows, and other Birds of Passage, shifting their Residence according to the Seasons of the Year, shew plainly, that they have a Knowledge of their own Prescience, and put it in Practice.

Bitches judge which is the best of their Whelps. We are assured, by Huntsmen, that the best Way to chuse out of a Litter of Whelps that which is fittest to be preserved, is to leave it to the Choice of the Dam, as thus : Take them out of the Kennel, a little Way, and lay them down, when the first that she carries back will certainly be the best, as will that also be which she first runs to save, if you surround the Kennel with Fire, as if you intended to burn it. By this it appears, that they have a prognosticating Quality ; which we have not ; or that they have some Sense to judge of their Whelps, which is different from, and quicker than ours.

The Manner of coming into the World, of ingendering, nourishing, acting, moving, living, and dying of Beasts, so much resembling our Manner, whatever we retrench from their Motives, and add to our own Condition above theirs, can by no Means proceed from the Discussion of our Reason. For the Regimen of our Health, the Physicians prescribe to us the Beasts Manner of Living, for our Imitation ; for this is a common old Saying,

Tenez

that *Montaigne* only makes Use here of the Divining Faculty of the Birds, to puzzle those *Dogmatists* who decide so positively, that the Animals have neither Reason nor Intellect : In this he has imitated *Sextus Empiricus*, in *Pyrr. Hypot.* lib. i. c. 14. p. 16. who, attacking the *Dogmatists* on this very Article, says expressly, ' That it can't be denied, that the Birds have the Use of Speech, and more Penetration than we have ; because, not only by their Knowledge of the present, but also of Things future, they discover the latter, to such as are capable of understanding them, by their Voice, and several other Means.'

*Tenez chaults les pieds et la teste ;
Au demeurant, vivez en beste.*

i. e.

Keep Hands and Feet warm ; for the rest,
Thou must resolve to live a Beast,
Viz. to eat and drink no more than will do thee good.

The chief of all natural Actions is Generation : We have a certain Disposition of Members to that End, which is the most proper for us ; nevertheless, we are ordered by *Lucretius* to conform to the Gesture and Posture of the Brutes as the most effectual.

————— *more ferarum,*
*Quadrapedumque magis ritu, plerumque putantur
Concipere uxores : quia sic loca sumere possunt,
Pectoribus positis, sublatis semina lumbis °.*

And the same Authority condemns, as hurtful, those indecreet and impudent Motions, which the Women have added, of their own Invention, to whom it proposes the more temperate and modest Pattern and Practice of the Beasts of their own Sex.

*Nam mulier prohibet se concipere atque repugnat,
Clunibus ipsa viri Venerem si leta retrahet,
Atque exossato ciet omni pectore fluctus ;
Ejicit enim falci rectâ regione viâque
Vomerem, atque locis avertit seminis ictum °.*

If it be Justice to render to every one their Due, the Beasts that serve, love, and defend their Benefactors, and which pursue and fall upon Strangers, and those who offend, do, in this, shew a certain Appearance of our Justice, as also in observing a very just Equality in the Distribution of what they have to their Young.

*Proof of the
Justice and E-
quity of the
Beasts.*

As to Friendship, theirs is, without Comparison, more lively and constant than that of human Beings. When King *Lyfimachus* died, his Dog *Hyrchanus* lay upon his Bed, obstinately refusing to eat or drink ; and, on the Day that his Master's Corpse was burnt, ran out of the

*Their Friend-
ship more lively
and constant
than that of
the Men.*

° *Lucret. lib. iv. v. 1258. &c.*

° *Idem, ib. v. 1263, &c.*

House, and leaped into the Fire, where he was also consumed⁹. The Dog of one *Pyrrhus* did the like, which would not stir from off his Master's Bed from the Time he died; and, when they carried him to be burnt, suffered itself to be carried along with him, and, finally, leaped upon the Pile where they burnt the Body of his Master¹. There are certain Inclinations of Affection that sometimes arise in us without the Dictates of Reason, which proceed from an accidental Temerity, which some call Sympathy: Of this the Beasts are also capable as well as we. We see Horses contract such an Acquaintance with one another, that we have much ado to make them eat or travel, when separated. We observe them to be fond of a particular Colour in those of their own kind, and, where they meet with it, run to it with great Joy and Tokens of Good-will, but have a Dislike and Hatred for some other Colour.

The Animals make Choice in their Amours as well as we, and cull out their Females: They are not exempt from Jealousies, and Malice that is vehement and implacable, any more than we: Their Desires are either natural or necessary, as to eat or drink; or natural and not necessary, as the coupling with the Females; or they are neither natural nor necessary, and of this last sort are, in a manner, all the Desires of human Beings: They are all superfluous and artificial; for one would wonder to think how little will suffice Nature, how little she has left us to desire: The Cookery of our Kitchens is not of her ordering. The *Stoics* say, that a Man might live upon an Olive a Day. The delicate Wines we have are not of Nature's Prescription, nor the over-charging the Appetites of Love.

neque illa
*Magno prognatum deposcit consule cunnum*¹.

i. e.

Nor, when it burns with its wildest Fire,
Does it a Maid of Quality require.

⁹ Plutarch. de Solertia Animal. c. 14.

¹ Id. ib.

¹ Hor. lib. i. Sat. 2.

These

These roving Desires, which the Ignorance of Good, and a mistaken Opinion, have infused into us, are so many that they almost exclude all the natural ones, just in the same manner as if there was so great a Number of Strangers in a City, as to thrust out the native Inhabitants, and extinguish their ancient Power and Authority, by usurping and engrossing it intirely to themselves. The Animals are much more regular than we, and confine themselves, with greater Moderation, within the Bounds which Nature has prescribed; yet not so strictly but they bear some Resemblance with our Debauches: And, as there have been Instances of Men that have been hurried by furious Lust after Beasts, so there have been the like of Beasts who have been smitten with the Love of Men, and admitted the monstrous Love of differing Species: Witness the Elephant*, who was Rival to *Aristophanes* the Grammarian, when he courted a Wench that used to sell Nofegays in the City of *Alexandria*, to whom the Elephant performed all the Offices of the most passionate Suitor; for, going thro' the Fruit-market, he took some in his Trunk, and carried it to her: He kept her, as much as possible, in his Sight, and would sometimes run his Trunk into her Bosom, under her Handkerchief, to feel her Breasts. They tell also of a Dragon that was in love with a Maid; of a Goose enamoured with an Infant in the City of *Asoph*, and of a Ram that was an humble Servant of the Minstrelle's *Glaucia*: And we, every now and then, see Baboons violently in love with Women: We see also certain Male Animals that are fond of Males of their own Species: *Oppianus* and others give us some Examples of the Veneration" which Beasts have to their Kindred in their Acts of Copulation, though Experience often shews us the contrary.

— nec

* Plutarch. de Solert. Animal. c. 16.

" Of this there's a very remarkable Instance, which I met with in *Varro de Re Rustica*, lib. ii. c. 7. As incredible as it may seem, it ought to be remembered, that, a Stallion refusing absolutely to leap his Mother, the Groom thought fit to carry him to her with a Cloth over his Head, which blinded him, and by that Means he forced him to cover her; but, taking off the Veil as soon as he got off of her, the Stallion furiously rushed upon him, and bit him till he killed him.

— *nec habetur turpe juventa*

Ferre patrem tergo : fit equo sua filia conjux :

Quasque creavit, init pecudes caper ; ipsaque ejus

Semine concepta est, ex illo concipit ales *.

i. e.

The Heifer thinks it not a Shame to take
Her curled Sire upon her willing Back :
The Horse his Daughter leaps, Goats scruple not
To use as freely those they have begot :
And Birds of all sorts do in common live,
And, by the Seed they have conceiv'd, conceive.

As for their mischievous Subtlety, can there be a fuller
The mischievous Subtlety of a Mule. Instance of it than in the Mule of the Philosopher *Thales* ; which happening to stumble as it was fording a Rivulet with a Load of Salt on its Back, so that the Bags were all wet, and perceiving that the Salt was thereby melted, and his Burden rendered the lighter, never failed afterwards, when it came to any Brook, to lie down in it with his Load, till his Master, discovering his Trick, ordered him to be loaden with Wool ; after which the Mule, finding that the same Trick increased his Burden, instead of lightening it, he left it quite off *.

There are several that are the very Pictures of our
Animals that seem tainted with Avarice. covetous People, for they take a vast deal of Pains to catch all they can, and carefully to conceal it, tho' they make no Use of it.

As to Thrift, they surpass us not only in Foresight, so
Others that are very saving. far as to lay up and hoard for the Time, but they have also many Branches of Knowledge that are necessary for that End. The Ants bring out their Corn and Seeds, and spread them abroad in the Sun, to air, refresh, and dry them, when they perceive they begin to stink and grow musty, for fear lest they should corrupt and putrify. But their Precaution and Prevention, in nibbling the Grains of Wheat, surpass all Imagination of human Prudence : Because the Wheat does

* Ovid. *Metam.* lib. x. Fab. 9. v. 28, &c. * Plutarch. de Solertia Animal. c. 15. et *Ælian.* de Animal. lib. vii. c. 42.

does not always continue sound and dry, but grows soft, diffolves, and looks as it were steeped in Milk, whilst it hastens to sprout and shoot forth, for fear lest it should run to Seed, and lose its Nature, and the Property of a Magazine for their Subsistence, they nibble off the End by which it usually sprouts.

As for War, which is the greatest and most pompous of human Actions, I should be glad to know, whether we chuse it for an Argument of some Prerogative, or, on the contrary, for a Testimony of our Weakness and Imperfection; as, in Truth, the Science of ruining and killing one another, and of destroying our own Species, has nothing in it so tempting as to make it desirable by the Beasts that have it not.

The Passion for War, a Proof of Weakness in human Beings, is in certain Animals.

Quando leoni

*Fortior eripuit vitam leo, quo nemore unquam
Exspiravit aper majoris dentibus apri?*

i. e.

—Whoever yet beheld

A weaker Lion by a stronger kill'd?

Or, in Forest, was it ever known

That a small Boar dy'd by a mighty one?

Yet they are not universally exempt; witness the furious Encounters of Bees, and the Enterprises of the Princes of the two contrary Parties.

sæpe duobus

*Regibus incessit magno discordia motu,
Continuoque animis vulgi et trepidantia bello
Corda licet longe præsciscere?*

i. e.

Betwixt two Kings strange Animosities,

With great Commotion, often do arise;

When straight the vulgar Sort are heard from far,

Sounding their little Trumpets to the War.

I never read this Divine Description, but, methinks, I see a true Picture of human Folly and Vanity: For, as to those

¹ Juv. Sat. xv. v. 160, &c.

² Virg. Georg. lib. iv. v. 67, &c.

those warlike Preparations that fill us with Terror and Astonishment, that Rattle of Drums, Trumpets, and Guns, and the Noise of mighty Shouts;

Fulgur ubi ad cælum se tollit, totaque circum

Ære renidescit tellus, subterque virum vi

Excitur pedibus sonitus, clamoreque montes

Isti rejettant voces ad sidera mundi^a.

i. e.

When burnish'd Arms to Heav'n dart their Rays,
And the Earth glows with Beams of shining Brads,
And trampled is by Horses and by Men,
So that its Center even groans agen;
And that the Rocks, struck by the thund'ring Noise,
Reverberate the Sound unto the Skies.

this dreadful Embattling of so many thousand Men in Arms, and such Fury, Ardor, and Courage; 'tis really pleasant to consider the many idle Occasions by which War is kindled, and by what trifling Causes 'tis extinguished.

— *Paridis propter narratur amorem,
Græcia Barbariæ diro collisa duello*^b.

i. e.

Of wanton *Paris* the illicit Love
Did *Greece* and *Troy* to cruel Warfare move.

All *Asia* was ruined and destroyed by War, by reason of the Lust of *Paris*. The Envy of one single Man, a Spite, a Pleasure, a domestic Jealousy, Causes which one would not think should set two Oyster Wenches by the Ears, is the Spring and Motive of all this great Disturbance. Will we believe the Men themselves, who are the principal Authors and Instigators of such Mischiefs? Let us then hear the greatest, the most victorious, and most puissant Emperor^c, that ever was, with great Merriment and Ingenuity ridiculing the many Battles risqued, both by Sea and Land; the Blood and Lives that were lost of half a Million of Men that followed his Fortune; and the Power

^a Lucret. lib. ii. c. 327, &c.

^b Horat. lib. i. Epist. 2. v. 6, 7.

^c *Augustus*.

Ch. XII. *An Apology for Raimond de Sebonde.* 189

and Wealth of half of the World exhausted for the Expence of his Expeditions.

^a *Quod futuit Glaphyren Antonius, hanc mihi panam
Fulvia constituit, se quoque uti futuam :
Fulviam ego ut futuam ? quid si me Manius oret
Pædicam, faciam ? non puto, si sapiam :
Aut futues, aut pugnemus ait ; Quid si mihi vitâ
Cbarior est ipsâ mentula ? Signa canant^e.*

(I use my *Latin* with the Liberty of Conscience you have been pleased to allow me.) Now, this great Body has so many Aspects and Motions, as seem to threaten not only Earth, but Heaven.

*Quam multi Libyco volvuntur marmore fluctus,
Sævus ubi Orion hybernis conditur undis,
Vel cum sole novo densæ torrentur aristæ,
Aut Hermi campo, aut Lyciæ flarentibus arvis,
Scuta sonant, pulsuque pedum tremit excita tellus^f.*

i. e.

^d Martial. lib. xi. Epig. 21. v. 3, &c.

^e This *Epigram* was composed by *Augustus*, but the lascious *Latin* conveys such grois and licentious Ideas, that there would be no Excuse for translating the Lines without softening them; and therefore *Peter Costa*, who has enriched that Edition of *Montaigne* (which is here done into *English*) with his Notes, has given this *French* Version of those Lines by *M. de Fontenelle*, in one of his incomparable *Dialogues of the Dead*, which, though the Language is so very polite, lets us intirely into *Augustus's* Meaning.

*Parce qu'Antoine est charmé de Glaphire,
Fulvie a ses beaux yeux me veut assujettir.
Antoine est infidelle : He bien donc ? Est ce adire
Que des fautes d'Antoine on me fera patir ?*

Qui-moy ? que je serve Fulvie ?

A ce compte ou verroit se retirer vers moy

Mille Epouses mal satisfaites.

Aime moi, me dit elle, ou combattons. Mais quoy ?

Elle est bien laide ? Allons, sonnez trompettes.

i. e.

^g Cause *Anthony* is fir'd with *Glaphire's* Charms,
Fain would his *Fulvia* tempt me to her Arms :

If *Anthony* be false, what then ? Must I

Be Slave to *Fulvia's* lustful Tyranny ?

Then would a thousand wanton, waspish Wives

Swarm to my Bed like Bees into their Hives.

Declare for LOVE, or WAR, she said, and frown'd ;

No Love I'll grant : To Arms bid Trumpers sound.

^f *Æneid.* lib. vii. v. 718, &c.

i. e.

As num'rous as the *Libyan* Waves that roul,
 When in those Seas *Orion* does controul;
 Or thick-set Ears, ripen'd by Summer's Ray,
 On *Hermus*' Bank, or fruitful *Lycia*;
 Are the bright Shields that in the Battles found,
 And Troops of Horse, whose Trampling shakes the
 Ground.

This furious Monster, with so many Heads and Hands, is
 still but feeble, calamitous, and miserable Man. 'Tis but
 a Hillock of Ants disturbed and provoked by a Spurn.

It nigrum campis agmen ^z.

i. e.

The black Army fallies out into the Plain.

A Puff of a contrary Wind, the Croaking of a Flight
 of Ravens, the Stumble of a Horse, the accidental Pas-
 sage of an Eagle, a Dream, a Voice, a Sign, a Morn-
 ing Mist, are any one of them enough to overturn, and
 lay him flat on the Ground. Dart but a Sun-Beam in
 his Face, he is melted and vanished. Blow but a little
 Dust in his Eyes, as our Poet says of the Bees, and all
 our Ensigns and Legions, with the Great *Pompey* him-
 self at their Head, are routed and crushed to Pieces; for
 it was he, if I am not mistaken ^b, whom *Sertorius* de-
 feated in *Spain*, with all those brave Troops which also
 served *Eumenes* against *Antigonus*, and *Surena* against
Crassus.

*Hi motus animorum, atque hæc certamina tanta,
 Pulveris exigui jactu compressa quiescent* ¹.

i. e.

This mighty Ferment, and these furious Blows,
 A little Dust dispers'd will soon compose.

Let

^z Virg. *Aeneid*. lib. iv. v. 404.

^b Here *Montaigne* had Reason to be a little distrustful of his Memory; for it was not against *Pompey* that *Sertorius* made use of this Stratagem, but against the *Caracitanians*, a People of *Spain*, who lived in deep Caves dug in a Rock, where it was impossible to force them. See *Plutarch*, in the Life of *Sertorius*, c. 6.

¹ Virg. *Georg.* lib. iv. v. 86, 87.

Let us only slip our Bees after them, and they will have the Power and Courage to disperse them. 'Tis fresh in Memory, how, when the City of *Tamly*, in the Territory of *Xatina*, was besieged by the *Portuguese*, the Inhabitants, who had Abundance of Bee-hives, put out a great Number of them upon the Wall, and, setting Fire to the Hives, the Bees sallied out so furiously upon their Enemies, that they gave over the Siege, not being able to stand their Attacks, and endure their Stings: And thus their Victory, and the Liberty of their City, was owing to this new kind of Succours, and with such good Fortune too, that, at their Return from the Battle, *there was not a single Bee missing*¹. The Souls of Emperors and Cobblers are cast in the same Mould. When we consider of what Weight and Importance the Actions of Princes are, we imagine, that they are produced from some as weighty and important Causes: But we are mistaken, for they are pushed on, and pulled back, in their Motions, by the same Springs as we are in ours. The same Reason that makes us wrangle with a Neighbour, raises a War betwixt Princes; and the same Cause that makes us horse-whip a Foot-boy, falling into the Breast of a King, makes him ruin a Province. They are as easily moved as we are, but they can do more. The Passion is the same in a Maggot, as an Elephant.

As to Fidelity, there is not an Animal in the Creation to be compared with Man for Treachery. *Dogs more faithful than Men.* Our Histories inform us of the eager Pursuits which have been made, by Dogs, after those who have murdered their Masters. King *Pyrrhus*, passing by a Dog, which, he observed, watched a dead Man's Body, and hearing that he had done so for three Days together, ordered the Corpse to be buried, and took the Dog along with him. One Day, as he was at a general Muster of his Army, the Dog happened to spy the very Men that murdered his Master, and, with great Barking

¹ *Montaigne*, to be sure, does not mean, that this Expression should be taken in the literal Sense; for how could he be so exactly informed of the Fate of all those Bees? Great Wits naturally run into Hyperboles: But, perhaps, I shall be told, that too severe Critics often mind Trifles.

ing and Fury, attacked them; which fierce Accusation roused a Revenge of this Murder, that was soon after taken by a Course of Justice^k. The very same Thing we read of the wise *Hesiod's* Dog, which, in like manner, convicted the Sons of *Ganister*, of *Naupacte*, of having murdered his Master^l. Another Dog, that was set to guard a Temple at *Athens*, perceiving Sacrilege committed by a Thief, who carried away the richest Jewels, barked at him most furiously; which, however, not awaking the Church-wardens, he followed him, and, after Day-break, kept at a little more Distance from him, but without ever losing sight of him; though the Thief offered him something to eat, he would not take it, but, to every Passenger he met, he wagged his Tail, and took whatever they were pleased to give him: Mean Time, wherever the Thief laid down to sleep, he likewise staid at the same Place. The Church-wardens having Intelligence of this Dog, they traced him, by inquiring what Colour he was of, and, at last, found both the Dog and the Thief at the Town of *Cromyon*, from whence they brought back the latter to *Athens*, where he was punished: And the Judges, in Acknowledgment of the Dog's good Office, ordered a certain Measure of Corn, out of the public Granary, for his daily Allowance, and that the Priests should take Care of it^m. *Plutarch* relates this Story as a certain Fact, and as what happened in his Time.

As for Gratitude (for methinks we had needs bring this Word into a little Repute) this one Example will suffice for it, which *Appion*ⁿ reports himself to have been an Eye-witness of. 'One Day, says he, as they were entering the People at *Rome* with the Pleasure of the Fighting of several wild Beasts, and especially Lions

^k *Plutarch. de Solert. Animalium, c. 12.* ^l *Idem, ibid.* ^m *Idem, ibid. et in Ælian.*

ⁿ *Aulus Gellius* (lib. v. c. 14.) has transmitted this Story to us, on the Credit of *Appion*: A learned Man, says he, but whose great Ostentation renders him, perhaps, too verbose in the Narrative of Things, which he says he had heard or read: As to this Fact, *Appion* relates, that he was an Eye-witness of it at *Rome*; and *Seneca* (lib. ii. c. 19.) confirms it, in some Measure, by these few Words, *Leonem in Amphitheatro spectavimus qui unum e bestiaris*

' of an unusual Size; there was one amongst the rest,
 ' which by its furious Aspect, by the Strength and Large-
 ' ness of its Limbs, and by its loud and dreadful Roar-
 ' ing, attracted the Eyes of all that were present. Among
 ' the other Slaves that were brought to the Theatre in
 ' this Battle of the Beasts, was one *Androdus* of *Dacia*,
 ' who belonged to a *Roman* Nobleman of Consular Dig-
 ' nity. This Lion, perceiving him at a Distance, first
 ' made a sudden Stop, as it were with a Look of Admi-
 ' ration, and then softly advanced nearer in a gentle and
 ' peaceable Manner, as if it desired to be acquainted
 ' with him. This done, and being now assured that he
 ' was the Man it wanted, the Lion began to wag its
 ' Tail as Dogs do when they fawn upon their Masters,
 ' and fell to kissing and licking the Hands and Legs of
 ' the poor Wretch, who was quite beside himself, and
 ' half dead with Fear; but being, by this Kindness of
 ' the Lion, a little come to himself, and having taken so
 ' much Heart as to look at the Beast, and to make much
 ' of it, it was a singular Pleasure to see the Caresses of
 ' Joy that passed betwixt them. The People breaking
 ' into loud Acclamations at this Sight, the Emperor
 ' caused the Slave to be called to him, in order to know
 ' from him the Cause of so strange an Occurrence, and he
 ' gave him this strange and wonderful Relation: " My
 " Master, *said he*, being a Proconsul in *Africa*, I was
 " constrained by his cruel Usage of me, as he caused me
 " to be beat every Day, to steal from him and run a-
 " way. And, in Order to hide myself securely from a
 " Person of so great Authority in the Province, I thought
 " it my best way to fly to the sandy and solitary Deserts
 " of that Country, with a Resolution, that, if I could get
 " nothing to support Life, I would some Way or other
 " dispatch it. The Sun being so burning hot at Noon,
 " that it was intolerable; I accidentally found a private

bestiariis agnitum, quum quondam ejus fuisset magister, protexit ab im-
petu bestiarum, i. e. We saw a Lion in the Amphitheatre, who, finding
 a Man there condemned to fight with the Beasts, who had formerly been
 his Master, protected him from the Fury of the other Beasts.

“ and almost an inaccessible Cave, into which I went.
“ Soon after, this Lion came to it with one Paw wound-
“ ed and bleeding; and the Smart it endured, made it
“ complain and groan. Its Approach terrified me very
“ much; but, no sooner had it spied me lurking in a
“ Corner of its Den, but it came to me very gently, hold-
“ ing up its wounded Paw to my Sight, as if it begged my
“ Assistance. I then drew out a great Thorn from it, and,
“ growing a little familiar with it, I squeezed the Wound,
“ pressed out the foul Matter that was gathered in it,
“ wiped it, and cleansed it in the best Manner I could.
“ The Lion, finding its Pain asswaged, and the Cause of
“ it removed, laid itself down to Rest, and slept all the
“ Time with his Paw in my Hands. From that Time
“ forwards, the Lion and I lived together in this Den
“ three whole Years upon one and the same Diet; for, of
“ the Beasts which it killed in Hunting, it brought me
“ the best Pieces, which I roasted in the Sun for Want
“ of a Fire, and then eat them. At length, being quite
“ tired with this brutal savage Life, as the Lion was gone
“ out, one Day, as usual, in search of its Prey, I set out
“ from its Den, and, on the third Day after my Departure,
“ was seized by Soldiers, who brought me to this City
“ from *Africa*, and delivered me up to my Master, who
“ presently condemned me to die, and to be exposed to
“ the wild Beasts. And, by what I saw, this Lion was
“ also taken soon after, which has now shewn its Inclination
“ to recompense me for the Kindness and Cure it
“ received at my Hands”. This was the Story as it was
related by *Androdus* to the Emperor, and which he also
conveyed from Hand to Hand to the People. Therefore,
at the Request of all the People, he was set at Liberty,
and absolved from the Sentence, and the Lion was,
by their Order, given to him as a Present. We afterwards
saw (says *Appion*) *Androdus* leading this Lion by
nothing but a String, from Tavern to Tavern, at *Rome*,
and receiving the Bounty of the People, the Lion being
so gentle, as to suffer itself to be covered with the Flowers
that were thrown upon it, while every one that met
them,

them, cried, There goes the Lion that protected the Man; there goes the Man that cured the Lion.

We often lament the Loss of the Beasts that we love, and so do they the Loss of us.

Post bellator equus positus insignibus Æthon

It lachrymans, guttisq̃ue humectat grandibus ora¹.

i. e.

— The Triumph more to grace,

Æthon, his Horse of War, came next in Place,

Which, of his Trappings stript, shew'd such Rêgret,

That with large Tears his hairy Cheeks were wet.

As, in some Nations of the World, Wives are in common, and as, in some others, every Man has his own in Particular, is not the same visible among the Beasts, and their Marriages better kept than ours?

As to the Society and Agreement, which Nations form amongst themselves to league together, and to give one another mutual Assistance; we perceive that Oxen, Swine, and other Animals, if any one of them that we offend cries out, all the Herd or Flock of the same Kind run to its Assistance, and rally to defend it.

The Society observable among the Animals

When the Scare-Fish has^m swallowed the Fisherman's Hook, its Companions all crowd about it, and gnaw the Line asunder; and, if by Chance one be got into the Leap or Weel, the others present their Tails to it on the Outside, which the Scare holding fast with its beautiful Teeth, is thereby disengaged and drawn out.

Among the Scare-fish.

ⁿ Barbels, when any one of their Companions is hampered, throw the Line over their Backs, and with a Fin, which they have there indented like a Saw, they saw and cut it asunder.

Among the Fish called Barbels.

As to the particular Offices which we receive from one another for the Service of Life, there are many Instances among them of the like Kind. They say that the Whale never moves, but

Between the Whale and a small Fish.

¹ Virg. *Æneid.* lib. xi. v. 89, 90. ^m Plutarch. de Solertia Animalium, c. 26. ⁿ Idem, *ibid.*

a little Fish like a Sea-Gudgeon * always goes before it, which is therefore called a *Guide*. This the Whale follows, suffering itself to be led and turned about by it, as easily as the Ship is turned by its Rudder: And, in Recompence, as it were for this Service, whereas every other Thing, whether an Animal or a Vessel, which enters into the dreadful Gulph of this Monster's Mouth, is instantly lost and swallowed up; this little Fish retires into it with the greatest Security, and there sleeps, during which, the Whale never stirs. But, as soon as ever it goes out, the Whale follows it, and, if by Chance it loses Sight of its little Guide, it wanders up and down in quest of it, and often rubs against the Rocks like a Ship that has lost her Rudder. This *Plutarch* affirms he saw in the Island of *Anticyra*.

There is the like Communication betwixt that little Bird they call † a Wren and the Crocodile. *The Wren and Crocodile.* The Wren keeps Centry as it were over this great Animal, and, if the Ichneumon, its mortal Enemy, approaches to attack it, this little Bird, for fear it should take the Crocodile knapping, by singing, and pecking it with its Bill, awakes and warns it of its Danger. The Bird feeds on the Scraps left by this Monster, which admits it familiarly into its Mouth, and suffers it to peck in its Jaws, and to pick and eat the Bits of Flesh that stick between its Teeth; and, when the Crocodile has a Mind to shut its Mouth, it gives the Bird previous Notice to go out of it, by closing it gradually without bruising or hurting it.

The Shell-fish, called the Naker ‡, lives also upon the same good Terms with the Shrimp, a little Animal of the Crab-fish Kind, which serves it as Porter, sitting at the Opening of the Shell which the Naker keeps continually open and gaping, till the Shrimp sees some little Fish go into the Shell that is proper for their Prey; for then it likewise enters into the Shell, and, by pinching the Naker to the quick, forces it

so

* *Plutarch. de Solertia Animal. c. 32.* † *Idem, ibid.*

‡ *Id. ibid. et Cic. de Nat. Deorum, lib. ii. c. 48.*

to shut the Shell, where both together devour the Prey, which is thus imprisoned in their Fort.

In the Manner as the Tunny-fish live, we observe their singular Knowledge of the three Parts of the Mathematics. As to Astrology, they teach it to Mankind; for, at what Place soever they are surpris'd by the Winter's Sol-tice, there they stop, and never stir from it, till the next Equinox; for which Reason, *Aristotle* himself readily attributes this Science to them. As to Geometry and Arithmetic, they always form their Body in the Figure of a Cube, every-where square, and make up the Body of a solid, close Battalion, with six Sides exactly equal; and then they swim in this square Disposition, as broad behind as before; so that whoever sees and counts one Rank of them, may easily tell the Number of which the whole Shoal consists, by reason that the Depth is equal to the Breadth, and the Breadth to the Length.

The Tunny-fish acquainted with the Mathematics.

As to Magnanimity, it is not easy to produce an Instance with a better Face of it, than this Story of the great Dog, that was sent from the *Indies* to King *Alexander*. They first brought a Stag to fight it, next a wild Boar, and then a Bear, all which he despis'd and disdain'd to stir from its Place; but, when he saw a Lion, he immediately roused himself, evidently manifesting, that he declared that Beast alone to be worthy to enter the Lists with him.

The Magnanimity of an Indian Dog.

As to Repentance, and the Acknowledgment of Faults, they tell of an Elephant, which, having killed its Keeper in the Violence of its Rage, was so extremely sorry for it, that it would never eat afterwards, and starv'd itself to Death.

Repentance of an Elephant.

As to Clemency, we are told, that a certain Tyger, the most inhuman of all Beasts, having a Kid delivered up to him, suffer'd two Days Hunger, rather than he would hurt it; and, on the third, broke open the Grate he was shut in to seek

The Clemency of a Tyger.

^{*} Plutarch. de Solertia Animal. c. 29.

^{*} Id. ibid. c. 31.

^{*} Id. ibid. c. 14.

^{*} Id. c. 19.

for some other Pasture, being unwilling to fall upon the Kid, his Familiar and his Inmate. And as to the Laws of Familiarity and Correspondence, formed by Conversation, it is a common Thing to see Cats, Dogs, and Hares, brought up tame together.

But what they have experienced who have made Voyages, particularly in the Sea of *Sicily*, as to the Quality of Halcyons, surpasses all human Thought. What Kind of Animals has Nature ever honoured so much in their Hatching, Birth, and Production? The Poets say indeed, that one only Island, viz. that of *Delos*, which before was floating, was fixed for the Purpose of *Latona's* Delivery; but God has been pleased to order that the whole Ocean should be staid, settled, and made smooth without Waves, without Winds or Rain, while the Halcyon lays her Eggs, which is exactly at the Winter's Solstice, on the shortest Day of the Year; so that by its Privilege we have seven Days and seven Nights in the very Depth of Winter, wherein we may sail without any Danger. Their Females never couple with any other Mate but their own, which they assist as long as they live, without ever abandoning it; and, if it happens to be weak and broken with Age, they take it on their Shoulders, carry it from Place to Place, and serve it till Death.

But no one has yet been able to attain to the Knowledge of that wonderful Architecture, where-
The wonderful
Fabric of their
Nests. with the Halcyon builds its Nest for its Young, nor to guess at the Matter of its Composition. *Plutarch*, who saw and handled many of them, thinks they are composed of the small Bones of some Fish, joined and bound together, and interlaid, some longways, and others across, with the Addition of Ribs and Hoops in such Manner, that she forms at last a round Vessel fit to be launched; and, when she has quite finished it, she carries it to the Wash of the Beach, where, the Sea beating gently against it, she is thereby enabled to discover any Part that is not well joined, and to strengthen such Parts as are leaky, and open

at the Beating of the Waves; and, on the contrary, what is well joined, is so closed and knit together, by the Beating of the Waves, that it is not to be broke, loosened, or damaged, without very great Difficulty, by the strongest Blows, either of Stone or Iron. And what is most of all to be admired, is the Proportion and Figure of the Cavity within; for it is put together, and proportioned, in such a Manner, that it cannot possibly receive or admit any Thing but the Bird which built it, it being to any Thing else so impenetrably close and shut, that not even the Water of the Sea can enter it. Thus you have had a very clear Description of this Building, and from a good Authority; and yet, methinks, it does not give us sufficient Light into the Difficulty of this Architecture. Now from what Vanity can it proceed, that we should despise and put a disdainful Construction upon Facts which we can neither imitate nor comprehend?

To pursue this Equality and Conformity betwixt us and the Beasts a little farther, the Privilege which the Soul of Man so much boasts, of bringing every Thing it conceives to its own Standard, of stripping all Things, that come before it, of their mortal and corporeal Qualities; of ranging the Things which it deems worthy of its Notice, of stripping and divesting them of their corruptible Qualities, and making them to lay aside Thickness, Length, Depth, Weight, Colour, Smell, Roughness, Smoothness, Hardness, Softness, and all sensible Accidents, as so many mean and superfluous Vestments, to accommodate them to her own immortal and spiritual Nature, so that, while I think of *Rome* or *Paris*, I imagine and comprehend, either without the Ideas of Greatness, Situation, Stone, Plaster, and Timber: This very Privilege, I say, seems to be very evident in Beasts. For, as a War-Horse accustomed to the Sound of Trumpets, the Firing of Muskets, and the Bustle of Battles, will start and tremble in his Sleep, stretched out upon his Litter, as if he was engaged in Fight; 'tis certain, that it has some internal Con-

The Faculty of Imagination common to the Beasts, as well as human Beings, and to Horses, for Example, and to Dogs.

ception of the Beat of a Drum without Noise, and of an Army without Arms, and without Body.

*Quippe videbis equos fortes, cum membra jacebant,
Insomnes, sudare tamen, spirareque sæpè,
Et quasi de palmâ summas contendere vires*.*

i. e.

You shall see running Horses, in their Sleep,
Sweat, Snort, Start, Tremble, and a Clutter keep,
As if with all their Speed they striving were
The Victor's Palm proudly away to bear.

The Hare, which a Grey-hound dreams of, and which we see him pant after in his Sleep, stretching out his Tail at the same Time, shaking his Legs, and perfectly representing the Motions of Coursing, is a Hare without Skin, and without Bones.

*Venantumque canes in molli sæpè quiete,
Jaëlant crura tamen subito, vocèsque repentè
Mittunt, et crebras reducunt naribus auras,
Ut vestigia si teneant inventa ferarum :
Expergescèntique, sequuntur inania sæpè
Cervorum simulacra, fugæ quasi dedita cernant ;
Donec discussis redeant erroribus ad se†.*

i. e.

And often Hounds, when Sleep has clos'd their Eyes,
Will toss and tumble, and attempt to rise,
Snuff, and breathe quick and short, as if they went
In a full Chace, upon a burning Scent :
Nay, when awak'd, they fancy'd Stags pursue,
As if they had them in their real View,
'Till, having shook themselves more broad awake,
They do, at last, discover the Mistake.

We often observe the House-Dogs snarling in their Dreams, then barking and starting up on a sudden, as if they saw some Stranger at the Door ; which Stranger, all the while, is altogether spiritual and imperceptible, without

* Lucret. Lib. iv. v. 984.

† Idem, ibid. v. 988, &c.

without Dimension, without Complexion, and without Existence.

*Consueta domi catulorum blanda propago
Degere, sæpè levem ex oculis volucremque soporem
Discutere, et corpus de terrâ corripere instant,
Proinde quasi ignotas facies atque ora tueantur* ².

i. e.

The fawning Whelps of Household Curs will rise,
And, shaking the soft Slumber from their Eyes,
Oft bark and stare at ev'ry one within,
As upon Faces they had never seen.

As to the Beauty of the Body, 'tis absolutely necessary to know, in the first Place, if we are agreed in the Description of it. 'Tis probable, we ^{What constitutes Beauty.} hardly know what Beauty is in Nature and in general, because to our own personal Beauty we give so many different Forms, for which, were there any natural Prescription, we should acknowledge it in common, as we do the Heat of Fire; but we fancy the Forms according to our own Appetite.

Turpis Romano Belgicus ore color ³.

i. e.

As the Complexion of a German Lads
Would be thought ugly in a Roman Face.

The *Indians* paint Beauty black and tawny, with great blubber Lips, flat and broad Noses, and load the Cartilage betwixt the Nostrils with great Gold Rings, to make it hang down to the Mouth, as also the under Lip with great Hoops adorned with precious Stones that weigh it down to the Chin, it being, with them, a singular Grace to shew their Teeth, even below the Roots. In *Peru*, the longest Ears being the most beautiful, they stretch them out as much as they can by Art: And a Man, now living, says, that, in an *Eastern* Nation, he saw this Care of enlarging the Ears, and loading them with ponderous Jewels, in such high Repute, that he did, with great Ease, put

² Lucret. lib. iv. v. 995, &c.

³ Propert. lib. ii. Eleg. 18. v. 26.

put his Arm, Sleeve and all, thro' the Hole of an Ear. There are Nations, elsewhere, which take great Care to black their Teeth, and hate to see them white, whilst others paint them red. The Women are reputed the more beautiful, not only in *Biscay*, but elsewhere, and even in certain frozen Countries, as *Pliny* says ^b, for having their Heads shaved. The *Mexicans* reckon it a Beauty to have a low Forehead, and, though they shave all other Parts, they nourish Hair on their Foreheads, and increase it by Art; and they have great Breasts in such Esteem, that they affect to give their Children suck over their Shoulders: This we should reckon a Deformity. The *Italians* like a Woman that is fat and bulky: The *Spaniards* one that is lean and slender; and, with us, one is for a fair Complexion, another for a brown; one for soft and delicate Limbs, another prefers a Woman that is strong and buxom; one requires her to be fond and gentle, another proud and stately: Just so is the Preference in Beauty, which *Plato* attributes to the spherical Figure, and the *Epicureans* to the pyramidal or square, for they could not worship a God in the Form of a Bowl.

But, be this as it will, Nature has no more exempted us from her common Laws, in this respect, than the rest: And, if we think rightly of ourselves, we shall find, that, if there be some Animals not so much favoured in this Quality as we are, there are others, and in great Number too, that are more so. *A multis animalibus decore vincimur* ^c; i. e. Many Animals exceed us in Comeliness, nay, even of the terrestrial ones, our Com-patriots: For as to those of the Sea (setting aside their Shape, which cannot bear any manner of Proportion, 'tis so much of another sort) we are far inferior to them in Colour, Cleanness, Smoothness, Disposition; and no less inferior, in all respects, to those of the Air. And, as for the Prerogative which the Poets cry up so much, of our erect Stature looking towards Heaven, our Original,

^b Nat. Hist. lib. vi. c. 13,

^c Senec. Ep. 124, towards the End.

*Pronaque cū spectant animalia cætera terram,
Os homini sublime dedit, calumque videre
Jussit, et erectos ad sydera tollere vultus^a.*

i. e.

Whilst all the brutal Creatures downwards bend
Their Sight, and to their Earthly Mother tend,
He set Man's Face aloft, that, with his Eyes
Up-lifted, he might view the starry Skies.

'tis purely Poetical; for there are several little Beasts which have their Sight absolutely turned towards Heaven, and I actually think the Faces of Camels and Ox-tridges much more raised and erect than ours. What Animals are there that have not their Faces above, and in Front, and that do not look right against them as well as we, and that do not, in their true Posture, see as much of Heaven and Earth as we do? And what Qualities of our bodily Constitution, described by *Plato* and *Cicero*^c, may not be as essential to a thousand sorts of Animals? The Beasts that most resemble us are the most deformed and despicable of the whole Class: Those most like to us, in the outward Appearance and Make of the Face, are Monkeys.

Simia quam similis, turpissima bestia, nobis^d!

i. e.

How like to Men, in Visage and in Shape,
Is, of all Beasts the most uncouth, an Ape!
and, as for the Intestines and vital Parts, the Hog.

Verily, when I entertain the Idea of any of the human Species stark naked (even in that Sex which seems to have the greatest Share of Beauty) when I consider of his Defects, what he is naturally liable to, and his Imperfections, I think we have more reason to be covered than any other Animal.

^a Ovid. Met. lib. i. Fab. 2. v. 51, &c.

^c By *Plato*, in his *Timæus*, and by *Cicero*, in his *Traët de Natura Deorum*, lib. ii. c. 54. &c. But this is set in a better Light by some modern Treatises of Anatomy, where a Comparifon has been made betwixt the Human Body and those of several Animals.

^d Ennius apud Cic. de Nat. Deorum, lib. i. c. 35,

Animal, and are to be excused for borrowing of those Creatures, to which Nature has been kinder, in this respect, than to us, in order to dress ourselves with their Finery, and to cover ourselves with their Spoils of Wool, Feathers, Hair, Silk, &c. For the rest, 'tis observable, that Man is the only Animal whose Nakedness is offensive to his own Companions, and the only Creature who steals from his own Species to perform the Offices of Nature. Indeed, 'tis also a Fact worthy of Consideration, that they who are Connoisseurs in the Mysteries of Love, prescribe, as a Remedy for the amorous Passion, and to cool the Heat of it, a free Sight of the beloved Object.

*Ille quod obscenas in aperto corpore partes
Viderat, in cursu qui fuit hæsit amor*^r.

i. e.

The Lover, when those Nudities appear
Open to View, flags in the hot Career.

And, although this Receipt may, perhaps, proceed from a nice and cold Humour, yet 'tis a strange Sign of our Imperfection, that Habit and Acquaintance should make us out of Love with one another. 'Tis not Modesty, so much as Art and Prudence, that renders our Ladies so circumspect as to refuse us Admittance to their Closets before they are painted and dressed for public View.

*Nec Veneres nostras hoc fallit, quò magis ipsæ
Omnia summpere hos vitæ postscænia celant,
Quos retinere volunt adstrictoque esse in amore*ⁿ.

i. e.

Of this our Ladies are full well aware,
Which makes them, with such Privacy and Care,
Behind the Scene all those Defects remove,
Likely to quench the Flame of those they love.

Whereas, in many Animals, there is nothing which we do not love, and which does not please our Senses; so that, even from their Excrements and Discharges, we not only

extract

^r Ovid. de Remed. Amor. lib. ii. v. 33, 34.
v. 1178, &c.

ⁿ Lucret. lib. iv.

extract Dainties for our Table, but our richest Ornaments and Perfumes. This Discourse only concerns our common Class of Women, and is not so sacrilegious as to comprehend those divine, supernatural, and extraordinary Beauties that shine amongst us, like Stars under a corporeal and terrestrial Veil.

As to the rest, the very Share of Nature's Favours, that we allow to the Animals, by our own Confession, is very much to their Advantage: We attribute to ourselves Benefits that are imaginary and fantastical, such too as are future and absent, and for which it is not in the Power of Man to be answerable; or Benefits that we falsely attribute to ourselves by the Licentiousness of our Opinion; such as Reason, Knowledge, and Honour: And to the Animals we leave, for their Share, Benefits that are substantial, agreeable, and manifest, such as Peace, Rest, Safety, Innocence, and Health; I say, Health, which is the fairest and richest Present that is in the Power of Nature to make to us, in so much that the Philosophers, even the *Stoic*, are so bold as to say, that *Heracitus* and *Pherocydas*, if it had been possible for them to have exchanged their Wisdom for Health, and thereby to have delivered themselves, the one from the Dropsy, the other from the lousy Disease, would have made a good Bargain. By this they set the greater Value upon Wisdom, comparing and putting it into the Balance of Health, than they do in the following Proposition, which is also theirs.

They say, that if *Circe* had given two Draughts to *Ulysses*, the one to make a Fool wise, and the other to make a wise Man a Fool, *Ulysses* ought rather to have chose the last, than to have consented, that *Circe* should change his human Figure into that of a Beast. And they say, that Wisdom itself would have spoke to him after this manner: 'Forsake me, let me alone, rather than lodge me under the Figure and Body of an Ass.' What! Is this

Man lays Claim to imaginary Happiness, and leaves that which is real to the Animals.

Wherein consists the superior Excellence of Man to the Beasts.

¹ *Plutarch*, in his Tract of the Common Conceptions, against the *Stoics*, c. 8. of *Amos*'s Translation.

this Great and Divine Wisdom then abandoned by the Philosophers for this corporeal and terrestrial Vail? At this Rate 'tis not by Reason, Conversation, and by a Soul that we excel the Beasts; 'tis by our Beauty, our fair Complexion, and the curious Disposition of our Limbs, for all which we must quite give up our Understanding, our Wisdom, and all the rest. Well, I approve this natural and free Confession; certainly they knew that those Parts, with which we make such a Parade, are only mere Fancy. Though the Beasts therefore had all the Virtue, Knowledge, Wisdom, and *Stoical* Sufficiency, they would still be Beasts, and would not be comparable to Man, wretched, wicked, and senseless Man: For, in fine, whatever is not as we are, is worth nothing; and a God, to procure himself Esteem, must condescend to the same, as we shall shew anon. By this it appears, that 'tis not by solid Reason, but by a foolish and stubborn Pride, that we prefer ourselves to the other Animals, and separate ourselves from their Condition and Society.

But, to return to my Subject, we have, to our Share, Inconstancy, Irresolution, Uncertainty, Sorrow, Superstition, a Sollicitude for Things to come, even after our Lives, Ambition, Avarice, Jealousy, Envy, irregular Appetites that are raging and untameable, War, Lying, Disloyalty, Detraction, and Curiosity; surely we have strangely overpaid for this same fine Reason, on which we so much value ourselves, and for this Capacity of judging and knowing, if we have bought it at the Price of that infinite Number of Passions to which we are eternally subject; unless we shall think fit, as *Socrates* indeed does, to throw into the other Scale this notable Prerogative of Man over the Beasts, that, whereas Nature has prescribed to the latter certain Seasons and Limits for Venereal Pleasure, it has given the Reins to the former at all Hours and Occasions. *Ut vinum agrotis, quia prodest raro, nocet sæpissimè, melius est non adhibere omnino, quàm, spe dubiæ salutis,*

* Xenophontis *Απομνημονεύμ.* lib. iv. c. 4. sect. 12. Καὶ (Θεός) τὰς τῶν ἀφροδισίων ἡδονὰς τοῖς μὲν, ἄλλοις ζωῆς δοῦναι, περιγυψάσθαι τὸ ἔτος χρόνον, ἡμῖν δὲ συνεχῶς μέγα γούρας τὰ τα παρῆχαι.

† Cic. de Nat. Deor. lib. iii. c. 27. Edit. Gronov.

in apertam perniciem incurrere: Sic, haud scio, an melius fuerit humano generi motum istum celerem cogitationis, acumen, solertiam, quam rationem vocamus, quoniam pestifera fuit multis, admodum paucis salutaria, non dari omnino, quam tam munificè et tam largè dari, i. e. As 'tis better to give no Wine at all to the Sick, because it often hurts them, and seldom does them good, than to expose them to manifest Danger in Hopes of an uncertain Benefit; so I know it had been better for Mankind, that this Quickness and Acuteness of Thought, which we call Reason, had not been given to Man at all, considering how pestiferous it is to many, and how few there are to whom it is useful, than to have been conferred so plentifully and liberally.

Of what Advantage can we suppose the Knowledge of so many Things was to *Varro* and *Aristotle*?

Did it exempt them from human Inconveniences? Were they freed by it from the Casualties that attend a Porter? Did they extract, from their Logic, any Consolation in the Gout? Or, because they knew how this Humour is lodged in the Joints, did they feel it the less? Did they compound with Death, because they knew that some Nations rejoice at its Approach? Or with Cuckoldom, by knowing that there is a Country where the Wives are in common? On the contrary, though they were reputed in the highest Rank for their Knowledge, the one amongst the *Romans*, the other amongst the *Greeks*, and at a Time when Learning flourished most, yet we have not heard of any particular Excellence in their Lives; nay, the *Greek* had enough to do to clear himself from some remarkable Blemishes in his. Have we observed, that Pleasure and Health are best relished by him who understands *Astrology* and *Grammar*?

*Knowledge
does not exempt
us from human
Inconvenien-
cies.*

Illiterati num minus nervi rigent^a?

i. e.

Is not th^r Illiterate as fit

For *Venus*' Pastime, as the Witⁿ?

And

^a Hor. Epod. lib. Ode 8. v. 17.

ⁿ Very far from it, if we will believe *Fontaine*, that faithful and delicate Copyist of Simple Nature, who says, *Au jeu d'Amour le Muletier fait rage.*

And that Shame and Poverty are not so grievous to him as others?

*Scilicet et morbis, et debilitate carebis,
Et luctum et curam effugies, et tempora vitæ
Longa tibi post hæc fato meliore dabuntur.*

i. e.

By this depend on't, that thou wilt be free
Both from Disease, and from Infirmary;
From Care and Sorrow, and thy Life shall be
Prolonged with a better Destiny.

In my Time I have seen a hundred Artificers, and a hundred labouring Men wiser and more happy than the Heads of the University, and whom I would much rather resemble. I think Learning to stand in the same Rank, among the Necessaries of Life, as Glory, Nobility, Dignity, or, at the most, as Riches, and such other Qualities as are, 'tis true, of Service to Life, but remotely, and more by Fancy than by Nature. We stand in very little Need of more Offices, Rules, and Laws for Life, in our Society, than are requisite for the Cranes and Emmets in theirs; and yet we see, that they behave very orderly, though without Learning. If Man were wise, he would value every Thing, in Proportion as it was useful and proper for Life. Whoever will take a Survey of us, according to our Actions and Behaviour, will find a greater Number of excellent Men among the Ignorant than the Learned; I mean, excellent in Virtue of all kinds. Old *Rome* seems, to me, to have had more worthy Men, both for Peace and War, than that learned *Rome* which ruined itself: Though, for the rest, they should be both equal, yet Integrity and Innocence would fall to the Share of Old *Rome*, for it cohabits perfectly well with Simplicity. But I leave this Discourse, which would lead me farther than I am willing to follow; and have only this to add, that 'tis only Humility and Submission that can make a compleat good Man: We must not

* *Juv. Sat. xiv. v. 156, &c.*

not leave it to every Man to know his Duty; it must be prescribed to him, and he must not be suffered to chuse it by his Understanding, otherwise we should, at last, forge ourselves Duties, according to the Weakness and infinite Diversity of our Opinions, which would, as *Epicurus* says, put us upon eating one another.

The first Law that God gave to Man was a Law of pure Obedience: It was a naked, simple Command, wherein Man had nothing to inquire after, or dispute; forasmuch as Obedience is the proper Duty of a rational Soul, that acknowledges a Heavenly Superior and Benefactor. From Obedience and Submission every other Virtue springs, as every Sin does from Imagination. And, on the contrary, the very first Temptation offered to human Nature by the Devil, his first Poison, was infused into us by the Promises he made to us of Knowledge and Wisdom, *Ye shall be as Gods, knowing Good and Evil*^p. And the *Sirens*, in order to deceive *Ulysses*, in *Homer*, and to decoy him into their dangerous and destructive Snare, offered him Science for a Present.

*Pure Obedience
the first Law
of God to Man.*

The Plague of Mankind is the Opinion of Wisdom, which is the Reason that Ignorance is so much recommended to us, by our Religion, as proper to Faith and Obedience: *Beware lest any Man spoil you through Philosophy and vain Deceit, after the Rudiments of the World*^q.

*Ignorance recommended by
our Religion.*

All the Philosophers, of all Sects, agree in this, That the Sovereign Good consists in the Tranquillity of the Soul and Body: But where do we find it?

*Presumption
the Quality only
of Human
Beings.*

*Ad summum, sapiens uno minor est Jove, dives,
Liber, honoratus, pulcher, rex denique regum:
Præcipue sanus, nisi cum pituita molesta est*^r.

i. e.

In short, the Wise Man's only less than *Jove*, Rich, free, and handsome, nay, a King above

^p Gen. iii. 5.

^q Coloss. ii. 8.

^r Hor. lib. i. Epist. 1. v. 106, &c.

All earthly Kings, with Health supremely blest,
Except when tickling Phlegm disturbs his Rest.

It seems to me, in Truth, that Nature has given us Pre-
sumption only for the Consolation of our wretched, for-
lorn State. 'Tis, as *Epietetus* says, that *Man has nothing*
properly his own, but the Use of his Opinions. We have
nothing but Wind and Smoke for our Portion. The
Gods have Health in Essence, says Philosophy, and Sick-
ness in Intelligence; Man, on the contrary, possesses his
Goods in Fancy, and his Ills in Essence. We have had
Reason to extol the Strength of our Imagination, for all
our Happiness is only in Dream. Hear the Bravado of
this poor calamitous Animal. 'There is nothing, says
' *Cicero*, so charming as the Knowledge of Literature, of
' that Branch of Literature, I mean, which enables us to
' discover the Infinity of Things, the Immensity of Na-
' ture, the Heavens, the Earth, and the Seas: This is
' that Branch which has taught us Religion, Modera-
' tion, Magnanimity, and that has rescued our Soul from
' Obscurity, to make her see all Things above and be-
' low, first and last, and between both; 'tis this that fur-
' nishes us wherewith to live well and happily, and guides
' us to pass our Lives without Displeasure, and without
' Offence.' Would not one think he was describing the
Condition of the Ever-living and Almighty God? But,
in Fact, there are a thousand poor Women, in the Coun-
try Villages, whose Lives have been more regular, more
agreeable and uniform than his.

—*Deus ille fuit Deus, inclite Memmi,*
Qui princeps vitæ rationem invenit eam, quæ
Nunc appellatur Sapientia, quique per artem
Fluctibus è tantis vitam tantisque tenebris,
In tam tranquillâ et tam clarâ luce locavit.

i. e.

He, noble *Memmius*, was a God, no doubt,
Who, Prince of Life, first found that Reason out,

¹ *Cic. Tusc. Quæst. lib. i. c. 26.*

² *Lucret. lib. v. v. 8, &c.*

Now Wisdom call'd ; and by his Art, who did
That Life in Tempests to's'd, and Darkneſs hid,
Place in ſo great a Calm, and clear a Light.

Theſe were very fine pompous Words ; but a very ſlight Accident reduced the Underſtanding of this Man ^u to a worſe State than that of the meaneſt Shepherd, notwithſtanding this his Preceptor God and this Divine Wiſdom. Of the ſame impudent Stamp is that Preface to *Democritus's* Book, *I am going to treat of all Things* ^v. And that fooliſh Title, which *Ariſtotle* gives us, *Of the Mortal Gods* ^x ; and that Opinion of *Chryſippus*, that *Dion* ^y was as virtuous as God. And my *Seneca* owns, ſay he, that God gave him Life, but that it was of himſelf to live well ; which is of a Piece with that other Aſſertion ^z, *In virtute verè gloriāmur, quod non contingeret, ſi id donum à Deo, non à nobis haberemus*, i. e. We truly glory in our Virtue, which would not be the Caſe if it was given us by God, and not of ourſelves. This is alſo from *Seneca* ^a, That the Wiſe Man has Fortitude equal with God, but attended with human Frailty, wherein he ſurmounts him. There is nothing ſo common as to meet with Paſſages of ſo much Preſumption. There is not one of us who would be ſo much offended at being placed on a Par with God, as to find himſelf undervalued by being levelled to the Rank of the other Animals ; ſo much more jealous are we of our own Intereſt than of that of our Creator. But we muſt trample this fooliſh Vanity under Foot, and brifkly and boldly

^u This was *Lucretius*, who, in the Verſes preceding this Period, ſpeaks ſo pompouſly of *Epicurus* and his Doctrine : For a Love-Potion, that was given him either by his Wife or his Miſtreſs, ſo much diſturbed his Reaſon, that the Violence of his Diſorder only afforded him a few lucid Intervals, which he imployed in compoſing his Book, and at laſt made him kill himſelf. *Eufebius's Chronicon*.

^v *Qui ita ſit auſus ordiri Hæc loquor de uni-verſis nihil excipit de quo non proſitetur : Quid enim eſſe poteſt extra univerſa ?* Cic. Acad. Quæſt. lib. ii. c. 23.

^x Apud Ciceronem de Finibus Bon. et Mal. lib. ii. c. 13. Cyrenæici Philoſophi non viderunt, ut ad curſum, equum ; ad arandum bovem ; ad indagandum canem ; ſic hominem ad duas res, ut ait Ariſtoteles, intelligendum et agendum, eſſe natum, quaſi mortalem Deum.

^y *Plutarch* of the common Conceptions of the Stoics, c. 30.

^z Cic. de Nat. Deor. lib. iii. c. 36. ^a *Epist.* 53. ſub finem.

shake the ridiculous Foundations on which these false Opinions are founded. So long as Man shall be of Opinion that he has any Means or Power of his own, he will never acknowledge what he owes to his Maker. *He will reckon his Chickens before they are hatched*, as the Saying is; we must therefore strip him to his Shirt.

We will now see some noble Effects of the *Stoic* Philosophy. *Possidonius*, being tormented with a Disease so painful, that it made him twist his Arm and gnash his Teeth, made a Jest of the Pain by crying out against it, *Thou dost thy worst to a fine Purpose: For I will not confess thou art an Evil*^a. He has the same Sense of Feeling as my Footman, but he vapours, because he restrains his Tongue at least within the Laws of his Sect.^b *Re succumbere non oportebat verbis gloriantem.* i. e. As he talked so big, it did not become him to shrink.^c *Carneades* visiting *Arcefilaus*, whom he found ill of the Gout, was going away very sorry to see him in that Condition, when *Arcefilaus* called him back, and, pointing both to his Feet and his Breast, said to him, *There's nothing that affects these, touches this.* This was said with a little better Grace than the other, for he had a Feeling of his Distemper, and shewed that he would be glad to be rid of it. But, however, he was Heart-whole, and not cast down by it. The other continued obstinate, but, I fear, rather in Words than in Reality. And *Dionysius Heracleotes*, being afflicted with a vehement Pain in his Eyes, was obliged to recede from his *Stoical* Resolutions^d.

But though Knowledge should have the Effect, as they say, of blunting the Point or abating the Severity of the Misfortunes which attend us, What does it more than what Ignorance does more simply and clearly? *Pyrrho* the Philosopher,

^a Cic. *Tusc. Quæst.* lib. xi. c. 25.

^b Id. c. 13.

^c Cicero informs us, that this *Carneades* was very intimate with *Epicurus*; and, by consequence, this cannot be he who founded the NEW ACADEMY; for *Epicurus* was dead about 60 Years before *Carneades*, the Founder of the New Academy, was born. *Cicero de Finibus Bon. et Mal.* Lib. v. c. 31.

^d Id. *ibid.* Cicero says elsewhere, that this Philosopher, having a Disorder in his Kidneys, exclaimed aloud, that the Notion which he had before conceived of Pain was false.

osopher, being in Danger to be cast away in a great Storm at Sea, proposed no other Example for the Imitation of those that were with him, but a Hog that was on board, which discovered no Fear at all in the Storm. Philosophy, when it has said all it can, refers us to the Examples of a Wrestler and a Muleteer, in which Class of Persons we commonly observe much less Apprehension of Death, Pains, and other Inconveniencies, and more Constancy than ever Knowledge furnished any one withal, who was not born and prepared to suffer them of himself by natural Habit. From what Cause does it proceed that we make Incisions, and cut the tender Limbs of an Infant, and those of a Horse, with less Resistance than those of our own, but from Ignorance? How many Persons have been made sick by the mere Force of Imagination? We commonly see Persons that bleed, purge, and take Physic to cure themselves of Diseases, which only affect them in Opinion. When we are in want of real Infirmities, Knowledge supplies us from its Store. That Colour, that Complexion, portend some Defluxion or Cartarrh: This hot Season threatens us with a Fever. That Crossing of the Line of Life, in the Palm of your Left-hand, warns you of some remarkable Indisposition approaching: In short, it makes a direct Attack upon Life itself: That Sprightliness and juvenile Vigour cannot last long: There must be some Blood taken away, and you must be brought low, lest such a florid State of Health turn to your Prejudice. Compare the Life of a Man who is a Slave to such Imaginations to that of the labouring Man, who is governed by his natural Appetite, measuring Things only as they appear to him at the present, without Knowledge and without Prognostication; who feels no Pain or Sicknes but when he is really tormented or diseased; whereas the other has often the Stone in his Mind before he has it in his Kidneys: As if it were not Time enough to suffer the Evil when it comes, he anticipates it in Fancy and runs to meet it.

What I say of Medicine may be generally exemplified

A Man's Acknowledgement of the Weakness of his Judgment the Sovereign Good, according to some Philosophers.

in all other Sciences. From thence is derived that ancient Opinion of the Philosophers, who made the Sovereign Good in the Acknowledgement of the Weakness of our Judgment. My Ignorance affords me as much Room for Hope as Fear, and having no other Regimen for my Health, but the Examples of others, and of Events which I see elsewhere on the like Occasions, I find some of all Sorts, and rely upon those which are by the Comparison most favourable to me. I receive Health with open Arms, free, full, and intire; and enjoy it with a keener Appetite, forasmuch as it is what does more seldom accompany me than formerly; so far am I from disturbing its Repose and sweet Relish by the Bitterness of a new and constrained Form of Life.

The Beasts shew us plainly how much our Diseases, are owing to the Perturbation of our Minds. What we are told of the People in *Brasil*, that they die merely of old Age, and that this is attributed to the Serenity and Tranquillity of the Air they live in; I ascribe it rather to the Serenity and Tranquillity of their Souls, free from all Passion, Thought, or Employment, that is laborious or unpleasant; as People that pass their Lives in an admirable Simplicity and Ignorance, without Learning, without Law, without King, or any manner of Religion. And whence comes that which we know by Experience, that the most stupid and unpolished Boors are the strongest and the most desirable for amorous Exploits, and that a Muleteer is often better liked than a Gentleman; if it be not that the Agitation of the Soul in the latter disturbs, breaks, and wearies his bodily Strength, as it also generally tires and teazes itself? What is it puts the Soul besides itself, what more usually throws it into Madness, but its own Promptness, Penetration, and Activity, and in short, its own Power? From what is the most subtle Folly derived but from the most subtle Wisdom? As great Enmities spring from great Friendships, and mortal Distempers from vigorous Health; so do the most surprising and the wildest Frenzies from the rare and lively

Agitations of our Souls; and there is but a Hair's-breadth betwixt them ^b. In the Actions of Madmen, we perceive how exactly their Folly tallies with the most vigorous Operations of our Souls. Who does not know how indiscernible the Difference is betwixt Folly with the gay Elevations of a Mind that is uncontrouled, and the Effects of a supreme and extraordinary Virtue? *Plato* says, that melancholy People are the most capable of Discipline, and the most excellent: Nor indeed have any of them so great a Propension to Madness.

Great Wits are ruined by their own Strength and Vivacity ^c. One of the most judicious and ingenious *Italian* Poets, and the best formed for the Air of the true Poetry of the Ancients than any other *Italian* has been for a long Time; how is he fallen from that pleasant lively Humour that his Fancy was adorned with! Is he not to thank this Vivacity of his for his Destruction? Is it not that Light of his which has blinded him? Is it not that exact and extended Apprehension of Reason that has put him besides his Reason? Is it not his curious and laborious Scrutiny into the Sciences that has reduced him to Stupidity? Is it not his uncommon Aptitude to the Exercises of the Soul that has deprived him both of the Exercise and the Soul? I was even more vexed than sorry to see him at *Ferrara* in so pitiful a Condition out-living himself, forgetting both himself and his Works, which, without his Knowledge, though before his Face, have been published incorrect and deformed.

Would you have a Man healthy; would you have him regular and stable; muffle him up in the Darkness of Sloth and Dulness. We must be made Beasts in order to be made wise, and hood-winked for the Sake of being led. And if any one shall tell me that the Advantage

One of the most excellent of the Italian Poets that lost the Use of his Reason some Time before his Death.

Sensibility and Stupidity are accompanied by Vigour and Health.

P 4

^b Great Wits to Madness, sure, are near ally'd,
And thin Partitions do their Bounds divide. *Dryden.*

^c The famous *Torquato Tasso*, Author of the Poem intitled *Jerusalem Delivered*. I cannot imagine how the Translator of *Montaigne's* Essays came to put

of having a cold Appetite blunted to a Sense of Pain and Misfortunes draws this Inconveniency after it, that it also renders us by Consequence not so acute and delicate in the Enjoyment of Happiness and Pleasure; this is very true; but such is the Wretchedness of our Condition, that we have not so much to enjoy as to avoid, and that extreme Pleasure does not affect us so much as a light Grief. *Segnius homines bona quam mala sentiunt*^a. i. e. We are not so sensible of perfect Health as of the least Sickness.

Pungit

*In cute vix summâ violatum plagula corpus,
Quando valere nihil quemquam movet. Hoc jurat unum,
Quod me non torquet latus aut pes; cætera quisquam
Vix queat aut sanum sese aut sentire valentem*^c.

i. e.

The Body with a little Sting is griev'd,
When the most perfect Health is not perceiv'd.
This only pleases me that Spleen nor Gout
Either torment my Side or wring my Foot;
Excepting these, scarce any one can tell,
Or does observe, when he's in Health and well.

Our Well-being is nothing but the Privation of Evil. And, for this Reason, that Sect of Philosophy which has most cried up Pleasure has also reduced it to mere Indolence. To be freed from Ill is the greatest Good that Man can hope for; according to *Ennius*,

Nimium boni est, cui nihil est mali^c.

For that very Titillation, and Pricking which we find in certain Pleasures, and that seem to raise us above a mere State of Health and Insensibility; that active, moving, or, what shall I call it, itching, smarting Pleasure, even that only aims at Insensibility as its Mark. The Appetite which carries us away like a Torrent to the Embraces of Women,

put *Aristo* in his Place. *Montaigne* tells us, that he saw this famous Poet at *Ferrara*, which he could not have said of *Aristo*, who, being born in 1474, was 59 Years old when *Montaigne* came into the World.

^a *Titius Livius*, lib. xxx. c. 21.

^c *Steph. Boetii Poemata*, p. 115. lib. xi.—xii. 67.

^f *Ennius* apud *Cic.* de *Finibus Bon. et Mal.* lib. xi. c. 13.

Women, is merely to cure the Pain we suffer by that hot furious Passion, and only demands to be asswaged and composed by an Exemption from this Fever. And so of the rest. I say, therefore, that, as Simplicity puts us in the Way to be free from Evil, so it leads us to a very happy State according to our Nature.

And yet we are not to imagine a State so stupid as to be altogether without Sensation. For Crantor was much in the Right to controvert the Insensibility of *Epicurus*, if it was so deeply founded, that the very Approach and Source of Evils were not to be perceived. “I do not approve,” *says he*, of that boasted Insensibility which is neither possible nor desirable. I don’t wish to be sick, but, if I am, I should be willing to know that I am, and, whether Caustics or Incisions be made use of, I would feel them.” In Truth, whoever would eradicate the Knowledge of Evil, would in the same Proportion extirpate the Knowledge of Pleasure, and, in Fact, annihilate Man himself. *Istud nihil dolere, non sine magnâ mercede contingit immanitatis in animo, stuporis in corpore* *. i. e. This Insensibility is not to be acquired without making the Mind become cruel and the Body stupid. Good and Evil happen to Man in their Turn. Neither has he Trouble always to avoid, nor Pleasure always to pursue.

’Tis a very great Advantage to the Honour of Ignorance, that Knowledge itself throws us into its Arms, when it finds itself puzzled to support us under the Weight of Evils; for it is then constrained to come to this Composition to give us the Reins, and permit us to fly into the Lap of the other, and to shelter ourselves by her Favour from the Strokes and Injuries of Fortune. For what else does Knowledge mean, when it instructs us to take off our Thoughts from the Ills that press upon us, and to entertain them with the Recollection of past Pleasures: And to comfort ourselves under present Afflictions with the Remembrance of former Happiness, and to call to our Assistance Satisfaction that is vanis-
ed

Perfect Insensibility neither possible nor desirable.

Knowledge refers us to Ignorance, to screen us from the Injuries of Fortune.

* Cic. Tusc. Quæst. lib. iii. c. 6.

† Idem, ibid.

ed to oppose it to that which presses us. *Levationes agri-
tudinum in avocatione à cogitandâ molestiâ, et revocatione ad
contemplandas voluptates ponit*¹. If it be not that where its
Strength fails, it chuses to have Recourse to Policy, and
to make use of a light Pair of Heels where the Vigour of
the Body and Arms is deficient? For not only to a Philo-
sopher, but to any sedate Man, who has the Thirst attend-
ing a burning Fever upon him, what Satisfaction is it
to remember that he had the Pleasure of drinking *Greek
Wine*? It would be rather making a bad Bargain worse,

Cbe ricordarsi il ben doppia la noia.

i. e.

Whoso remembers, all his Gains
Are that he doubles his own Pains.

Of the same Stamp is this other Counsel which Philo-
sophy gives, only to remember the good
Fortune^k past, and to forget the Mortifica-
tions we have suffered; as if we had the Sci-
ence of Oblivion in our Power. A Piece of
Advice, this for which we are not a Straw
the better.

*A Prescription
of the same
Kind by Phi-
losophy to for-
get our past
Trouble.*

*Suavis est laborum præteritorum memoria*¹.

i. e.

Sweet is the Remembrance of past Toils.

How? Is Philosophy that should put Weapons into my
Hands to contend with Fortune, and that should steel my
Courage to trample all human Adversities under Foot,
become such a rank Coward as to make me hide my
Head by such dastardly and ridiculous Shifts? For the
Memory represents to us what it pleases, not what we
chuse: Nay, there is nothing that so strongly imprints
any Thing in our Remembrance as the Desire to forget
it. And to solicit the Soul to lose any Thing is a good
Way to make it retain it by rendering the Impression of it
the deeper. *This is a false Position. Est fitum in nobis ut et
adversa*

¹ Cic. Tusc. Quæst. lib. iii. c. 15.

^k Ibid. c. 16.

¹ Euripid. apud Cic. de Finibus Bon. et Mal. lib. ii. c. 32.

adversa quasi perpetua oblivione abruamus, et secunda jucundè et suaviter meminimus ^m. i. e. “ And ’tis in our Power “ to bury all Adversity as it were in Oblivion, and to call “ our Prosperity to Mind with Pleasure and Delight.” And this is true: *Memini etiam quæ nolo: Oblivisci non possum quæ volo* i. e. I do also remember what I would not, but I cannot forget what I would. And whose Coun- sel is this? *Hic qui se unus sapientem profiteri sit ausus* i. e. Who only durst profess himself a wise Man, viz. Epicurus.

Qui genus humanum ingenio superavit, et omnes Præstrinxit stellas, exorsus uti ætherius sol °.

i. e.

Who from Mankind the Prize of Knowledge won
And put the Stars out, like the rising Sun.

To have the Memory empty and unfurnished, is it not the true and proper Way to Ignorance?

Iners malorum remedium ignorantia est ^p.

i. e.

Ignorance is, but a weak Remedy for Misfortunes.

We find several such Precepts, by which we are allowed to borrow frivolous Appearances from the Vulgar, where strong and vigorous Reason is of no avail, provided they give us Comfort and Contentment. Where they cannot heal the Wound, they are content to palliate and be- numb it. I believe, they will not deny me this, that, if they could settle Order and Constancy in a State of Life, that could maintain itself in Pleasure and Tranquillity by some Defect and Disorder of Judgment, they would ap- prove of it, and say with Horace,

——— *Potare et spargere flores*

Incipiam, patiarque vel inconsultus haberi ^q.

With Flowers crown’d I’ll take my hearty Glass,

Tho’ for my Frolick I be deem’d an Ass.

There would be a great many Philosophers of Lycas’s Mind, who being in all other Respects a Man of very good

^m Euripid. apud Cic. de Finibus Bon. et Mal. lib. i. c. 17.

ⁿ Ibid. lib. ii. c. 32. ° Lucret. lib. iii. v. 1056.

^p Senec. CEdip. Act. iii. v. 7. ^q Hor. lib. i. Epist. v. v. 14, 15.

good Morals, living in Peace and Happiness in his Family, deficient in no Obligation, either to his Relations or Strangers, and very careful to guard himself from any Thing that might hurt him, was, nevertheless, by some Disorder in his Brain, strangely possessed with a Conceit, that he was perpetually at the Theatre a Spectator of the Sports, Pastimes, and the best of Comedies; and, being cured of his Frenzy by the Physicians, he had a great Mind to have entered an Action against them, to compel them to restore him to his pleasing Imaginations.

——— *Pol me occidistis, amici,
Non servastis ait, cui sic extorta voluptas,
Et demptus per vim mentis gratissimus error* ¹.

i. e.

By Heav'n you've kill'd me, Friends, outright,
And not preserv'd me, since my dear Delight
And pleasing Error, by my better Sense
Unhappily return'd, is banish'd hence.

A Madness of this sort possessed *Thrasilaus*, the Son of *Polydorus* ¹, who, conceiting that all the Vessels that sailed from or arrived at the Port of *Pyræum*, traded only for his Profit, congratulated himself on their happy Voyages, and received them with the greatest Joy. His Brother *Crito* having caused him to be restored to his better Understanding, he regretted the Loss of that sort of Condition, in which he had lived with so much Glee and Freedom from Anxiety. 'Tis according to the old Greek Verse, that ² there is a great deal of Convenience in not being too wise.

Ἐν τῷ φρονεῖν γὰρ μὲν δὲν ἡδίστος βίος.

And the Preacher, *In much Wisdom is much Grief; and he that increaseth Knowledge increaseth Sorrow* ³.

Another Proof of the Weakness of Philosophy, is that last

¹ Hor. lib. ii. Epist. ii. v. 138, &c.

² This intire Passage is taken from *Athenæus*, lib. xii, near the End. 'Tis also in *Ælian's* Var. Hist. lib. iv. c. 25. where he is called *Thrasyllus*.

³ Sophocles in *Ajace* *Μαγνηφόρου*, v. 554. ⁴ Ecclesiast. i. 18.

last Receipt, to which Philosophy in general assents, and which it prescribes in all Cases of Necessity, viz. The putting an End to the Life which we cannot support. "Placet? Pare: Non placet? quacumque vis exi. Pungit dolor? vel fodiat sanè; si nudus es, da jugulum: Sin tectus armis Vulcaniis, id est, fortitudine, resiste. i. e. Does it please? Be obedient: Does it not please? Go out of it which Way thou wilt. Does Grief prick thee, or even pierce thy Heart? If thou art naked, yield thy Throat; but, if thou art covered with the Arms of *Vulcan*, that is, Fortitude, resist. And this Phrase, so much in Use at the Greek Festivals, *Aut bibat aut abeat.* i. e. Let him drink or depart; which sounds not so well in the *Ciceronian* as in the *Gascon* Language, wherein the B is changed into an V.

Another Proof of the Weakness of Philosophy, which in general permits the parting with that Life which we cannot bear.

Vivere si recte nescis, decede peritis.

Lufisti satis, edisti satis atque bibisti:

Tempus abire tibi, ne potum largius equo

Rideat, et pulset lasciva decentius ætas.

i. e.

If to live properly thou dost not know,
Give Peace, and leave thy Room to those that do.
Th'ast eat, drank, and play'd, to thy Content:
'Tis Time to make thy parting Compliment.
Left Youth whose Follies more become their Age,
Laugh thee to Scorn, and push thee off the Stage.

What

* These first Words seem to be an Imitation of *Seneca's* Ep. 70. As to the remaining Words, *Pungit dolor*, &c. 'Tis from *Cicero's* Tusc. Quæst. lib. ii.

c. 14.

* 'Tis an Application from *Cicero*, whose Words are these: *Mibi quidem in vita servanda videtur illa lex quæ in Græcorum conviviiis obtinetur*, &c. Cic. Tusc. Quæst. lib. v. c. 41.

* This Remark upon the *Gascon* Pronunciation, which chuses to alter B into V, is only to be applied to the Word *Bibat*, otherwise it would not be very properly intended here; because, if the B in the Word *abeat* was changed into V, it would mar the Construction, which *Montaigne* would put, according to *Cicero*, upon this Phrase, *Aut bibat aut abeat.*

† Hor. lib. ii. Epist. ii. v. 213. &c.

What is this but a Confession ^a of its Inability, and a Recourse not only to Ignorance for a Shelter, but even to Stupidity, Insensibility, and a Non-Entity?

— *Democritum postquam matura vetustas
Admonuit memorem, motus languescere mentis:
Sponta sua letbo caput obvius obtulit ipse;*

Thus translated by Dryden.

Democritus, perceiving Age invade,
His Body weaken'd and his Mind decay'd,
Obey'd the Summons, with a chearful Face,
Made haste to welcome Death and met him half the Race.

'Tis what *Antisthenes* said^b, "That a Man must either be provided with Sense to understand, or with a Halter to hang himself." And what *Chrysippus* alledged to this Purpose from the Poet *Tyrtæus*, viz.

De la vertu ou de mort approcher ^c.

i. e.

Or to arrive at Valour or at Death.

And *Crates* said^c, that Love was to be cured by Hunger, if not by Time; or, if neither of these Remedies pleased, by a Halter. That *Sextius*, of whom both *Seneca* and *Plutarch*^d speak with so high an Encomium, having applied himself solely to the Study of Philosophy, and finding the Progress of his Studies too slow and tedious, resolved to throw himself into the Sea. He ran to meet Death, since he could not overtake Knowledge. The Words of the Law upon this Subject are these: "If, per-
"adventure, some great Inconvenience happen, for which
"there

^a As this is a long Period, and as the Relation which this Passage stands in to that which goes before it, is very remote, 'tis here inserted in the last Edition, *What is this, I say, but the Consent, if not the Confession of Philosophy, &c.* But this is unincorporating the Commentary in the Text; a dangerous Method, which has been used by many Critics in Books of much more Importance than *Montaigne's Essays*.

^b *Lucret.* lib. iii. v. 1052, &c.

^c *Plutarch*, in the Contradictions of the Stoic Philosophers, c. 24.

^d *Diog. Laert.* in the Life of *Crates*, lib. vi. sect. 86.

^e *Plutarch*, in his Tract, How an Amendment may be perceived in the Exercise of Virtue, c. 5.

“there is no Remedy, the Haven is near, and a Man
“may save himself by swimming out of the Body as out
“of a leaky Skiff; for it is the Fear of Death, and not
“the Desire of Life, that makes the Fool so loth to part
“from the Body.”

As Life is rendered more pleasant by Simplicity, it also becomes more innocent and better, as I was just now saying. The Simple and the Ignorant, says St. Paul, raise themselves up to Heaven, and take Possession of it; and we with all our Knowledge plunge ourselves into the infernal Abyfs. I am neither swayed by *Valentinian*, the declared Enemy of all Science and Learning, or by *Licinius*, both Roman Emperors, who called them the Poison and Pest of every political State: Nor by *Mahomet*, who (as I have heard) interdicted Learning to his Followers; but the Example and Authority of the Great *Lycurgus* ought surely to have great Weight, as well as the Reverence due to that divine *Lacedæmonian* Policy so great, so admirable, and so long flourishing in Virtue and Happiness, without any Institution or Exercise of Letters.

Such as have been in the New World, which was discovered by the *Spaniards* in the Time of our Ancestors, can testify to us, how much more honestly and regularly those Nations live without Magistrates and without Law, than ours do, where there are more Officers, and more Laws, than there are of other sorts of Men and Occupations.

They live in the New World without Magistrates or Law more regularly than we do.

*Di cittatoria piene e di libelli,
D'esamina e di carte, di procure
Hanno le mani e il seno, e gran fastelli
Di chose, di consigli, e di letture,
Per cui le facultà de poverelli
Non sono mai ne le città sicure,
Hanno dietro e dinanzi e d' ambi i lati,
Notai, procuratori, e advocati*

Their

i. e.

Their Bags were full of Writs, and of Citations,
 Of Process, and of Actions and Arrests,
 Of Bills, of Answers, and of Replications,
 In Courts of Delegates and of Requests,
 To grieve the simple Sort with great Vexations :
 They had resorting to them as their Guests,
 Attending on their Circuit, and their Journeys,
 Scriv'ners, and Clerks, and Lawyers, and Attorneys.

A Roman Senator of the latter Ages said, that their Ancestors Breath stunk of Garlic, but their Stomachs were perfumed with a good Conscience : And that, on the Contrary, those of his Time were all fragrant without, but stunk within of all Sorts of Vices ; that is to say, as I take it, they abounded with Learning, &c. but were very deficient of moral Honesty. Incivility, Ignorance, Simplicity and Roughness, are the natural Companions of Innocence. Curiosity, Cunning, and Science, bring Malice in their Train. Humility, Fear, Obedience, and Affability (which are the chief Props of human Society) require no Capacity, provided the Mind is docile and free from Presumption.

Christians have a particular Reason to know what a natural and original Evil Curiosity is in Man. *Fatal Effects of Curiosity and Pride.* The Thirst of increasing in Wisdom and Knowledge was the first Ruin of Man, and the Means by which he rushed headlong into eternal Damnation. Pride was his Corruption and Destruction. 'Tis Pride that throws Man out of the common Track, that makes him embrace Novelties, and rather chuse to be the Head of a Troop wandering and strayed into the Road to Perdition, and rather be Regent and Preceptor of Error and Lyes, than to be a Disciple in the School of Truth, and to suffer another to lead and guide him in the right and beaten Track. This perhaps is the Meaning of that old Greek Saying, Ἡ δεσποδαιμονία καθάπερ πατρὶ τῷ τύφῳ πείθεται, i. e. That Superstition follows Pride, and obeys it as if it was its Parent. Ah Presumption ! How much dost thou hinder us !

When

When *Socrates* was informed, that the God of Wisdom had attributed to him the Title of a *Sage*, he was astonished at it, and, searching and discussing himself throughout, could not find any Foundation for this Divine Sentence. He knew others as just, temperate, valiant, and learned as himself, and some that were more eloquent, more graceful, and more useful to their Countrymen than he was. At last he concluded, that he was distinguished from others, and pronounced to be a Wise Man, only because he did not think himself so; and that his God considered the Opinion of Knowledge and Wisdom, as a Stupidity in Man; and that his best Doctrine was the Doctrine of Ignorance, and Simplicity his best Wisdom^f. The Sacred Writ declares those of us miserable, who set a Value upon themselves. *Dust and Ashes*, says he to such, *What hast thou to pride thyself in?* And elsewhere, that *God has made Man like to a Shadow*, of which who can judge, when 'tis vanished by the Disappearance of the Light? This concerns none but us.

How Socrates came to have the Appellation of Wise.

We are so far from being able to comprehend the Divine Perfections, that, of the Works of the Creator, those best bear the Mark, and are more strictly his, which we the least understand. To meet with a Thing which is incredible, is an Occasion to *Christians* to believe; and, the more it is opposite to human Reason, the more reasonable is such Faith. If it were according to Reason, it would be no longer a Miracle; and, if there was a Precedent for it, 'twould be no longer a Singularity. *St. Augustine* says, *Melius scitur Deus nesciendo, i. e.* God is better known by submitting not to know him. And says *Tacitus*^g, *Sanctius est et reverentius de actis Deorum credere quàm scire, i. e.* 'Tis more holy and reverent to believe the Works of God, than to know them. And *Plato*^h thinks it is somewhat impious to inquire too curiously into God, the World, and the first Causes of Things.

Too curious an Inquiry into the Divine Nature, is to be condemned.

VOL. II.

Q

^f *Plato's Apology for Socrates*, p. 360, 361.

^g *De Moribus German.* c. 34.

^h *Ciceronis Timæus, or de Universo Fragmentum*, c. 2.

Things. *Atque illum quidem parentem hujus universitatis invenire difficile, at, quum jam inveneris indicare in vulgus, nefas* (says Cicero¹) i. e. 'Tis a hard Matter to find out the Parent of the Universe, and, when found out, 'tis not lawful to reveal him to the Vulgar.

We pronounce indeed *Power, Truth, Justice*, which are Words that denote something Great, but that very Thing we neither see nor conceive at all. We say that God fears, that God is angry, that God loves.

What our Notions of the Divine Being amount to.

Immortalia mortali sermone notantes^k.

i. e.

Giving to Things immortal mortal Names.

These are all Agitations and Emotions that cannot be in God, according to our Form; nor can we imagine them according to his. It only belongs to God to know himself, and to interpret his own Works; and he does it in our Language improperly to stoop and descend to us, who grovel upon the Earth. How can Prudence, which is the Choice betwixt Good and Evil, be properly attributed to Him, whom no Evil can touch? How can the Reason and Understanding which we make use of to arrive at Things apparent by those that are obscure, since there is nothing obscure to God? And *Justice*, which distributes to every Man what appertains to him, a Principle created for the Society and Intercourse of Men, how is that in God? How *Temperance*, which is the Moderation of corporeal Pleasures, that have no Place in the Divinity? *Fortitude* to support Pain, Labour, and Danger, as little appertains to him as the rest, these three Things having no Access to him: For which Reason, *Aristotle*^l thinks him equally exempt from Virtue and Vice. He is not capable either of Affection or Indignation, because they are both the Effects of Frailty:
Neque

¹ De Natura Deorum, lib. iii. c. 15. without naming him.

^k Lucret. l. v. v. 122.

^l Montaigne has here transcribed a long Passage from Cicero, De Natura Deorum, lib. iii. c. 15.

^m Cicer. de Natura Deorum, lib. i. c. 17.

Neque gratiâ neque irâ teneri potest, quòd quæ talia essent imbecilla essent omnia.

The Share we have in the Knowledge of Truth, whatever it be, is not acquired by our own Strength. This is what God has plainly given us to understand by the Witnesses he has chosen out of the common People, simple and ignorant Men, to inform us of his wonderful Secrets. Our Faith is not of our own acquiring, but purely the Gift of another's Bounty. 'Tis not by Reasoning, or by Virtue of our Understanding, that we have acquired our Religion, but by foreign Authority and Command; and the Weakness of our Judgment is of more Assistance to us in it, than the Strength of it; and our Blindness more than the Clearness of our Sight. 'Tis more owing to our Ignorance, than to our Knowledge, that we know any Thing of Divine Wisdom. 'Tis no Wonder if our natural and terrestrial Faculties cannot conceive this supernatural and celestial Knowledge. We can only bring, on our Part, Obedience and Submission: 'For
' it is written, I will destroy the Wisdom of the Wise,
' and will bring to nothing the Understanding of the
' Prudent. Where is the Wise? Where is the Scribe?
' Where is the Disputer of this World? Hath not God
' made foolish the Wisdom of this World?' For, after
' that, in the Wisdom of God, the World knew not God,
' it pleased God by the Foolishness of Preaching to save
' them that believe."^a

Finally, were I to examine, whether it be in the Power of Man to find out that which he seeks, and if that Search, wherein he has busied himself so many Ages, has enriched him with any new Ability, and any solid Truth, I believe he will confess to me, if he speaks from his Conscience, that all he has got by so long a Disquisition, is only to have learned to know his own Weakness. We have only by long Study confirmed and verified the Ignorance we were in by Nature. The same has happened to Men who are truly wise, which befalls Ears of Corn:
Q 2 They

*From whence
comes our
Knowledge of
Truth.*

*Whether 'tis in
Man's Power
to find out
Truth.*

^a 1 Cor. i. 19, &c.

They shoot up and raise their Heads straight and lofty, whilst they are empty ; but, when they are full, and swelled with Grain in Maturity, begin to flag and droop. So Men, having tried and sounded all Things, and not having found, in that Mass of Knowledge and Provision of such Variety, any Thing solid and firm, nor any Thing but Vanity, have quitted their Presumption, and acknowledged their State by Nature. 'Tis what *Velleius* reproaches *Cotta* and *Cicero*^o withal, *That they had learned from Philo^p, that they had learned nothing.* *Pherecides*, one of the seven Wise Men, writing from his Death-Bed to *Thales*, said^q, ' I have ordered my People after ' my Interment to carry my Writings to thee. If they ' please thee, and the other Sages, publish ; if not, suppress them. They contain no Certainty with which I ' myself am satisfied : Neither do I pretend to know the ' Truth, or to attain to it : I rather open than discover ' Things.' The wisest Man^r that ever was, being asked, *What he knew*, made Answer, *That he knew this, that he knew nothing.* By this he verified the Assertion, that the greatest Part of what we know is the least of what we do not know, that is to say, that even that which we think we know is but a Portion, and a very small Portion of our Ignorance. We know Things in Dreams, says *Plato*, and are ignorant of them in Reality. *'Omnes pene veteres nihil cognosci, nihil percipi, nihil sciri posse dixerunt : angustos sensus, imbecilles animos, brevia curricula vitæ, i. e.* Almost all the Ancients have declared, that there is nothing to be known, nothing to be perceived nor understood : That the Senses are too limited, Minds too weak, and the Time of Life too short. And of *Cicero* himself, whose Merit was all owing to his Learning, *Valerius* says, that in his old Age he began to despise Letters, and that, when he applied to Study, it was without Dependence

^o *Cicero de Natura Deorum*, lib. i. c. 17.

^p *Cicero* was one that attended the Lectures of this *Philo*, who was an Academic Philosopher.

^q *Diog. Laert.* lib. i. at the End of the Life of the *Pherecides*, sect. 122.

^r *Socrates.* *Cic. Acad. Quæst. Lib. i. c. 4.*

^s *Cic. Acad. Quæst. lib. i. c. 12.*

pendence upon any one Sect, following what he thought probable, now in one Sect, then in another, evermore wavering under the Doubts of the Academy. *'Dicendum est, sed ita ut nihil affirmem; quæram omnia, dubitans plerumque, et nihil diffidens. i. e.* Something I must say (as he told his Brother) but without affirming any Thing; I inquire into all Things, but am generally doubting and diffident of myself. I should have too much of the best of the Argument, were I to consider Man in his common Way of Living, and in the Gross; and yet I might do it by his own Rule, who judges of Truth, not by the Weight, but by the Number of Votes. There we will leave the Vulgar,

———" *Qui vigilans stertit,
Mortua cui vita est propè jam vivo atque videnti* ".

i. e.

Who when awake, his Soul but nods at best,
Whose very Life is little more than Death,
More than one Half by lazy Sleep possést.

who neither feel nor judge themselves, and let most of their natural Faculties lie idle.

I will take Man in his sublimest State. Let us view him in that small Number of excellent and select Men, who, having been endowed with a curious and particular natural Talent, have moreover hardened and whetted it by Care, Study, and Art, and raised it to the highest Pitch of Wisdom to which it can possibly arrive. They have adjusted their Souls to all Senses and all Biasses, have propped and supported them with all the foreign Assistance proper for them, and enriched and adorned them with all that they could borrow for their Advantage, both from within and without the World. Those are they in whom resides human Nature, to the utmost Degree of Perfection. They have regulated the World with Polity and Laws. They have instructed it

Of the Knowledge to which the greatest Geniusses have attained by Study and Art.

Q 3

^t Cic. de Div. lib. ii. c. 3.

^u Lucret. lib. iii. v. 1061, *ibid.* v. 1059.

^w *Montaigne* has transposed these two Verses of *Lucretius* to adapt them the more nicely to his Subject.

in the Arts and Sciences, and also by the Example of their admirable Manners. I shall bring to my Account those Men only, their Testimony and Experience. Let us see how far they have proceeded, and on what they depended. The Maladies and Defects, that we shall find amongst these Men, the World may boldly declare to be purely their own.

Whoever enters upon the Search of any Thing, comes at last to this Point^a: He either says, that he has found it, or that it is not to be found, or that he is still in quest of it. The whole of Philosophy is divided into these three Kinds. Its Design is to seek out Truth, Knowledge, and Certainty. The *Periapatetics*, *Epicureans*, *Stoics*, and others have thought they have found it. These established the Sciences which we have, and have treated of them as of Certainties. *Clitomachus*, *Carneades*, and the *Academics* despaired in their Search, and were of Opinion, that Truth could not be conceived by our Understandings. These place all to the Account of human Frailty and Ignorance. This Sect has had the most numerous and the most noble Followers.

Pyrrho, and other Sceptics or Doubters, whose Doctrines were held by many of the Ancients, as deduced from *Homer*, the seven Wise Men, *Archilochus*, *Euripides*, *Zeno*, *Democritus*, and *Xenophon*, say, that they are still in the Search of Truth. These judge that they, who think they have found it, are vastly deceived; and that it is also too daring a Vanity in the second Sort to affirm, that 'tis not in the Power of Man to attain to it. For this establishing the Measure of our Strength, to know and judge of the Difficulty of Things, is a great and extreme Degree of

^a In this very Stile, does *Sextus Empiricus*, the famous *Pyrrhonian*, from whom *Montaigne* has taken many Things, begin his Treatise of the *Pyrrhonian* Hypothesis; and infers, as *Montaigne* does, that there are three general Methods of philosophizing, the one *Dogmatic*, the other *Academic*, and the other *Sceptic*. Some affirm they have found the Truth, others declare it to be above our Comprehension, and others, are still in quest of it.

of Knowledge, of which they doubt, whether Man is capable.

¹ *Nil sciri quisquis putat, id quoque nescit,
An sciri possit, quo se nil scire fatetur.*

i. e.

He that says nothing can be known, o'erthrows
His own Opinion, for he nothing knows,
So knows not that.

The Ignorance that knows itself, that judges and condemns itself, is not total Ignorance, which to be, it must be ignorant of itself. So that the Profession of the *Pyrrhonians* is to waver, doubt, and inquire, to be sure of nothing, and to be answerable for nothing. Of the three Operations of the Soul, the Imagination, the Appetite, and the Consent, they admit of the two first, but, as for the last, they support and maintain it ambiguously, without Inclination or Approbation either of one Thing or another, 'tis so trivial. *Zeno* described the State of his Imagination, according to this Division of the Faculties of the Mind. The Hand, extended and open, indicated *Appearance*; the Hand half shut, and the Fingers a little crooked, shewed *Consent*; the Right Fist clinched, *Comprehension*; and, when with the Left-Hand he yet pressed the Fist closer, Knowledge'.

Now this upright and inflexible State of the Opinion of the *Pyrrhonians*, receiving all Objects, without Application or Consent, leads them to their *Ataraxy*, which is a peaceable State of Life, composed and exempt from the Agitations which we receive by the Impression of that Opinion and Knowledge which we think we have of Things; from whence arise Fear, Avarice, Envy, immoderate Desires, Ambition, Pride, Superstition, the Love of Novelty, Rebellion, Disobedience, Obstinacy, and most of the bodily Evils. Nay, and by that they exempt themselves from the Jealousy of their Discipline. For they debate after a very gentle Manner, and in their Dis-

The Advantage of Pyrrhonism.

Q 4

putes

¹ *Lucret. Lib. iv. v. 471.*

¹ *Cic. Acad. Quæst. Lib. iv. c. 47.*

putes fear no Revenge. When they say that Weight presses downwards, they would be sorry to be believed, and want to be contradicted, for the Sake of creating Doubt and Suspence of Judgment, which is their ultimate End. They only advance their Propositions to oppose such as they imagine have gained our Belief. If you admit theirs, they are altogether as ready to maintain the contrary. 'Tis all one to them. They have no Choice. If you maintain that Snow is black, they will argue on the contrary, that 'tis white. If you say, that 'tis neither the one nor the other, their Business is to maintain, that 'tis both. If you adhere to the Opinion that you know nothing of the Matter, they will maintain that you do: Yea, and, if by an affirmative Axiom you assure them that you doubt of a Thing, they will argue that you do not doubt of it, or that you cannot be sure that you do doubt of it. And by this Extremity of Doubt, which shocks itself, they separate and divide themselves from many Opinions, even of those who have, in many Forms, maintained Doubt and Ignorance. Why shall it not be allowed to them, *say they*, as it is to the *Dogmatists*, one to say Green, another Yellow, and even to doubt of these? Can any Thing be proposed to us to acknowledge or deny, which is not allowable for us to consider as ambiguous? And where others are induced, either by the Custom of their Country, or by the Institution of Parents, or by Accident, as by a Tempest, without Judgment, and without Choice, nay, most commonly before the Age of Discretion, to such or such an Opinion, to the Sect of the *Stoics* or *Epicureans*, and are thereto so enslaved and fast bound, as to a Thing that they cannot recede from, *ad quamcumque disciplinam, velut tempestate, delati, ad eam, tanquam ad saxum, adhaerescunt*, i. e. to whatsoever Discipline they happen to be introduced, to that Sect they cleave, as they would to a Rock, if drove to it by a Storm; why should not these be permitted, in like manner, to maintain their Liberty, and consider Things without Obligation and Servility? *'Hoc liberior et solutiores, quod integra illis est judicandi potestas*, i. e. Being,

* Cic. Acad. Quæst. lib. ii, c. 3.

* Idem, *ibid.*

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Being, in this respect, the more free and unconstrained, because they have the full Power of judging. Is it not of some Advantage to be disengaged from the Necessity which curbs others? Is it not better for a Man to continue in Suspence, than to intangle himself in so many Errors as human Fancy has produced? Is it not better for him to suspend his Opinion, than to meddle with those seditious and wrangling Divisions. What shall I chuse? *What you please, provided you do but chuse.* As silly as this Answer is, yet it seems to be the Language of all the *Dogmatists*, by whom we are not permitted to be ignorant of what we are ignorant. Take the most eminent Side, it will never be so secure, but you will be under a Necessity of attacking a hundred and a hundred contrary Opinions for the Defence of it. Is it not better to keep out of this Confusion? You are permitted to embrace *Aristotle's* Opinion of the Immortality of the Soul, with as much Zeal as if your Honour and Life were at Stake, and to contradict and give the Lye to *Plato* on that Head; and shall they be forbid to doubt of it? If it be lawful for *Panætius* to suspend his Judgment concerning Augury, Dreams, Oracles, Vaticinations, of which Things the *Stoics* make no manner of Doubt, why may not a Wise Man presume to do the same, in all Things, that this Man dared to do in those Things which he learnt from his Master, established by the School of which he is a Disciple? If it be a Child that judges, he knows nothing of the Matter; if a Wise Man, he is prepossessed. They have reserved to themselves a wonderful Advantage in Battle, having eased themselves of the Care of providing a Fence. They are not concerned at being struck, provided they also strike; and they make every Thing serve their Purpose. If they overcome, your Argument is lame, as theirs is, if you overcome: If they fall short, they verify Ignorance, as you do, if you miss: If they prove that *nothing is known*, it goes well; if they cannot prove it, 'tis altogether as well. * *Ut quum in eadem re paria in contrariis partibus momenta inveniuntur, facilius ab utraque parte assertio sustineatur*, i. e. To the End that, as the Reasons are equal *pro* and

* Cic. Acad. Quæst. lib. i. c. ult.

* Idem, ibid.

and *con* upon the same Subject, the Determination may easily be suspended on both Sides : And they make Account to find out, with much greater Ease, why a Thing is false, than why 'tis true ; and what is not, than that which is ; and what they do not believe, than what they do believe.

Their Forms of Speech are, ' I establish nothing : 'Tis
The common ' no more so than so ; or no more one than
Style of the ' the other : I do not comprehend it : The
Pyrrhonians. ' Appearances are, in all respects, equal :
 ' The Rule of speaking, both *pro* and *con*,
 ' is alike : Nothing seems true, that may not as well
 ' seem false.' Their Sacramental Word is *ἐπέχω*, that is
 to say, *I demur to it, I suspend my Judgment.* This is their
 constant Note, with other Terms of the like Significancy,
 the Effect of which is a pure, intire, and absolute Pause
 and Suspension of the Judgment. They make Use of
 their Reason to inquire and dispute, but not to fix and
 determine. Whoever will imagine a perpetual Confession
 of Ignorance, a Judgment without Biass, and without In-
 clination, upon any Occasion whatsoever, conceives a true
 Idea of *Pyrrhonism*. I express this Whimsicalness as well
 as I can, by reason that many People can hardly conceive
 what it is, and Authors themselves represent it a little dif-
 ferently and obscurely.

At to the Actions of Life, they follow the common
What is the Forms. They yield and give themselves up
Behaviour of to the *Natural Inclinations*, to the Impulse
the Pyrrho- and Power of the Passions, to the Constitu-
nians in com- tions of the Laws and Customs, and to the
mon Life. Tradition of the Arts, * *Non enim nos Deus*
ista scire, sed tantummodo uti † *voluit.* i. e. For God would
 not have us know, but only use these Things. They suf-
 fer their common Actions to be guided by those Things
 without any Deliberation or Judgment. For this Reason
 I cannot well reconcile what is said of *Pyrrho* with this
 Argument. They represent him stupid and immoveable,
 leading a savage and unsociable Course of Life, putting
 himself

* *Sextus Empiricus* says this *verbatim*, *Pyrrh. Hypot. lib. i. c. 11. p. 6.*

† *Cic. de Div. lib. i. c. 18.*

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himself in the Way of being jostled by Carts, going upon Precipices, and refusing to conform to the Laws. This is to exaggerate his Discipline. He would not be thought a Stock or a Stone. He would be represented as a Man living, reasoning, and arguing, enjoying all natural Conveniencies and Pleasures, employing and making Use of all his corporeal and spiritual Faculties in Rule and Reason. As for the fantastic, imaginary, and false Privileges that Man has usurped, of lording it, ordaining and establishing, he has, in good earnest, renounced and quitted them.

Yet there is no Sect ^z but is obliged to permit its Wise Man to follow several Things not comprehended, nor perceived, nor consented to, if he means to live: And if he goes to Sea, he pursues that Design, not knowing whether it will be successful to him or no; and is influenced only by the Goodness of the Ship, the Experience of the Pilot, the Convenience of the Season, and Circumstances that are only probable. According to these, he is bound to go, and suffer himself to be governed by Appearances, provided there be no express Contrariety in them. He has a Body, he has a Soul, the Senses push him, the Mind spurs him on. Altho' he do not find in himself this proper and peculiar Token of judging, and tho' he perceives, he ought not to engage his Consent, considering that there may be a false equal to the true Appearance, nevertheless he carries on the Offices of his Life with great Liberty and Convenience. How many Arts are there, the Profession of which consists in Conjecture more than in Knowledge? That decide not Truth or Falshood, and only follow what they appear? There is, *they say*, the Right as well as the Wrong, and we have, in us, wherewith to seek it, but not to stop it when we touch it. We are much the better for it, when we suffer ourselves to be governed by the World without Inquiry. A Soul free from Prejudice is in a prodigious fair Way towards Tranquillity; Men that judge and controul their Judges, never duly submit to them.

The Wise Man is determined in Life by Appearances.

How

^z *Montaigne* only copies *Cicero* here, *Acad. Quæst.* lib. ii. c. 32.

How much more docile and easy to be reconciled to Religion, and the Laws of Civil Policy, are simple and incurious Minds, than those overcurious Wits and Pædagogues, that will still be prating of Divine and Human Causes? There is nothing in Human Invention that carries so much Probability and Profit. This

What Minds are best disposed to submit to Religion, and the Rules of Government.

Man is represented Naked and Empty, acknowledging his natural Weakness, fit for receiving foreign Strength from Above, unfurnished with Human Science, and the more adapted for receiving Divine Knowledge, undervaluing his own Judgment to make the more room for Faith, neither disbelieving nor establishing any Doctrine contrary to the Laws and common Observances; humble, obedient, teachable, studious, a sworn Enemy to Heresy, and consequently freeing himself from the vain and ungodly Opinions introduced by the False Sects. He is as a *Charte blanche*, prepared to receive such Forms from the Finger of God, as he shall please to engrave on it. The more we resign and commit ourselves to God, and the more we renounce ourselves, of the greater Value we are. 'Take in good Part, says the Preacher, the Things that present themselves to thee, as they seem and taste to thee from one Day to another: The rest is out of thy Knowledge.' *Dominus novit cogitationes hominum, quoniam vanæ sunt.* i. e. 'The Lord knoweth the Thoughts of Man, that they are Vanity.'

Thus we see, that, of the three general Sects of Philosophy, two make open Profession of *Doubting* and *Ignorance*; and, in that of the *Dogmatists*, which is the third, 'tis obvious, that the greatest Part of them have only assumed the Face of Assurance, to give them the better Air. They have not been so solicitous to establish any Certainty for us, as to shew us how far they proceeded in this Pursuit of the Truth, *Quam docti fingunt magis quam norunt*, i. e. How the Learned rather feign than know. ^b *Timæus*, being to inform *Socrates* of what he knew of the Gods, the World, and Men, proposes to speak of them to him, as one

The Result of the Profession of the Dogmatists.

^a Psal. xciv. 11.

^b Plato in *Timæo*, p. 526.

one Man does to another, and thinks it sufficient if his Reasons are as probable as another Man's, for the exact Reasons were neither in his Hand, nor that of any Mortal whatsoever; which one of his Followers has thus imitated, *Ut potero, explicabo: nec tamen, ut Pythius Apollo, certa ut sint et fixa, quæ dixerò; sed ut homunculus, probabilia conjecturâ sequens* ^c. i. e. I will explain Things in the best manner I can, yet not, as the Oracle of *Delphos*, pronouncing them as fixed and certain, but like a mere Man, who adheres to Probabilities by Conjecture. And that other upon the natural and popular Topic of the Contempt of Death, as he has elsewhere translated it from the very Dissertation of *Plato*, ^d *Si fortè, de Deorum Naturâ ortûque Mundi differentes, minus id quod habemus in animo consequemur, haud erit mirum. Æquum est meminisse, et me, qui disseram, hominem esse, et vos qui judicetis, ut si probabilia dicentur, nihil ultra requiratis.* i. e. If, in discoursing of the Nature of the Gods, and the Origin of the World, we should happen not to express all that we conceive in our Minds, it will be no Wonder; for it is but just that we should remember, that both I who argue, and you who are my Judges, are but Men: So that, if probable Things are delivered, ye are to require nothing more. *Aristotle* commonly heaps up a great Number of the Opinions and Beliefs of other Men, for the sake of comparing them with his own, and to shew us how far he has gone beyond them, and how much nearer he approaches to Probability: For Truth is not to be judged by the Authority and Testimony of others; and therefore *Epicurus* was very careful not to quote them in his Writings. *Aristotle* was the Prince of all *Dogmatists*, and yet we are told by him, That much Knowledge administers Occasion of doubting the more. In Fact, we often find him wrapped up in Obscurity, so thick and impenetrable, that we know not, by his Opinion, what to chuse. 'Tis, in Effect, *Pyrrhonism* under the Form of Determination. Hear *Cicero's* Protestation, who expounds another's Fancy to us by his own. ^e *Qui requirunt, quid de quaque re ipsi sentiamus, curiosius id faciunt,*

^c Cic. Tusc. Quæst. lib. i. c. 9.
 verso Fragmentum, c. 3.

^d *Cicero's* *Timæus*, seu de Universo
^e Cic. de Natura Deorum, lib. i. c. 5.

ciunt, quàm necesse est.—*Hæc in Philosophia ratio, contra omnia differendi, nullamque rem apertè judicandi, perfectà à Socrate, repetita ab Arcesilâ, confirmata à Carneade, usque ad nostram viget ætatem. Hi sumus, qui omnibus veris falsa quædam adjuncta esse dicamus, tantâ similitudine, ut in iis nulla insit certè judicandi et assentiendi nota.* i. e. They who desire to know what we think of every Thing, are too inquisitive.—This Rule, in Philosophy, of disputing against every Thing, and of explicitly determining nothing, which was founded by *Socrates*, re-established by *Arcefilaus*, and confirmed by *Carneades*, has continued in Use even to our Times. We are they who declare, that in every Truth there is such a Mixture of Falshood, and that so resembling the Truth, that there is no Mark in them whereby to judge of, or assent to either with Certainty. Why has not only *Aristotle*, but most of the Philosophers, affected Obscurity, but only to enhance the Value of the Subject, and to amuse the Curiosity of our Minds, by furnishing them with this Bone to pick, on which there is no Flesh? *Clitomachus*^f affirmed, that by the Writings of *Carneades* he could

^f *Montaigne has supposed this to be the Meaning of Cicero, whose Words are these: The Opinion of which Callippon Carneades so studiously defended, that he even seemed to approve of it, altho' Clitomachus affirmed, that he never could understand what was approved by Carneades. Acad. Quæst. lib. x. c. 45. But this is not saying, That Clitomachus asserted, that, by the Writings of Carneades, he could never discover his Opinion. The Dispute is not, What were the Opinions of Carneades in the general, but what he used to say in Defence of Callippon's private Opinion concerning what constitutes Man's chief Good. Forasmuch as Carneades was an Academician, he could not advance any Thing positive or clearly decisive upon this important Question; which was the Reason that Clitomachus never could understand what was the Opinion of Carneades in this Matter. Callippon made the chief Good consist in Pleasure and Virtue both together, which, says Cicero, Carneades also was not willing to contradict, not that he approved it, but that he might oppose the Stoics; not to decide the Thing, but to embarrass the Stoics. Acad. Quæst. lib. iv. c. 42. In this same Book Cicero explains to us several of Carneades's Opinions; and, what is very remarkable is, that he only does it as they are set forth by Clitomachus. Having, says he, explained all that Carneades says upon this Subject, all those Opinions of Antiochus (the Stoic) will fall to the Ground. But, for fear lest I should be suspected of making him say what I think, I shall deliver nothing but what I collect from Clitomachus, who passed his Life with Carneades till he was an old Man, and, being a Carthaginian, was a Man of great Penetration, very studious moreover, and very exact. Acad. Quæst. lib. iv. c. 31. I have, says Cicero,*

could never discover what Opinion he was of. Why did *Epicurus* affect to be abstruse, and what else procured *Heraclitus* the Surname of *οχρεωδης*, or *obscure*?

Obscurity is a Coin which the Learned make use of, like Jugglers, to conceal the Vanity of their Art, and which the Stupidity of Mankind takes for current Pay.

*Clarus ob obscuram linguam, magis inter inanes :
Omnia enim stolidi magis admirantur amantque,
Inversis quæ sub verbis latitantia cernunt* ^g.

i. e.

Bombast and Riddle best do Puppies please,
For Fools admire and love such Things as these :
And a dull Quibble, wrapp'd in dubious Phrase,
Does to the very Height their Wonder raise.

Cicero reproves some of his Friends for having spent more Time in Astrology, Law, Logic, and Geometry, than those Arts deserved, saying, That the Study of these diverted them from the more useful and honourable Duties of Life. The *Cyrenaic* Philosophers equally despised Natural Philosophy and Logic. *Zeno*^h, in the very Beginning of the Books of the Commonwealth, declared all the liberal Arts unprofitable. *Chrysippus* said, That what *Plato* and *Aristotle* had wrote concerning Logic, they only composed it for Diversion, and by way of Exercise;

*The liberal
Arts despised
by some of the
Sects of the
Philosophers.*

* a little before explained to you from the Words of *Clitomachus*, in what Sense *Carneades* declared these Matters. These very Things *Cicero* repeats afterwards, where he transcribes them from a Book which *Clitomachus* had composed and addressed to the Poet *Lucilius*. After this, how could *Cicero* make *Clitomachus* say, that, by the Writings of *Carneades* in general, he could never discover what were his Sentiments? The Truth is, that *Clitomachus* had not read the Writings of *Carneades*; for, except some Letters that he wrote to *Anaratbes*, King of *Cappadocia*, which ran in his Name, the rest of his Opinions, as *Diogenes Laertius* says expressly, were preserved in the Books of his Disciples. In *Vita Carneadis*, lib. iv. sect. 65. The same Historian tells us, that *Clitomachus*, who composed above 400 Volumes, applied himself above all Things, to illustrate the Sentiments of *Carneades*, whom he succeeded. *Diogenes Laertius*, in the Life of *Clitomachus*, lib. iv. sect. 67.

^g *Lucret.* lib. i. v. 640, &c.

^h *Diog. Laert.* in the Life of *Zeno*, lib. vii. sect. 32.

ercise; and he could not believe that they spoke of so vain a Thing in earnest. *Plutarch* says the same of Metaphysics: And *Epicurus* had also said as much of Rhetoric, Grammar, Poetry, Mathematics, and (Natural Philosophy excepted) of all the other Sciences: And *Socrates* says the same of all, except Ethics and the Science of Life. Whatever Instruction any Man applied to him for, he always, in the first Place, desired him to give him an Account of the Conditions of his Life past and present, which he examined and judged, esteeming all other Learning subsequent to that and supernumerary. *Parum mihi placent eæ literæ quæ ad virtutem doctoribus nihil profuerunt*: i. e. That Learning is in small Repute with me, which did not contribute to the Virtue of the Teachers as well as Learners. Most of the Arts have been disparaged in like Manner by the same Knowledge. But they did not consider that it was foreign to the Purpose to exercise their Understanding on those very Subjects, wherein there was no solid Advantage.

As for the rest, some have reckoned *Plato* a Dogmatist; others a Doubter; others in some Things the former, and in others the latter. *Socrates*, who conducted his Dialogues, is continually starting Queries and stirring up Disputes, never determining, never satisfying, and professes to have no other Science but that of Opposition. *Homer*, their Author, has equally laid the Foundations of all the Sects of Philosophy, to shew how indifferent it was to which of them we inclined.

'Tis said, that ten several Sects sprung from *Plato*; and, in my Opinion, never did any Instruction totter and waver, if his does not.

Socrates said, 'That Midwives, while they make it their Business to assist others in bringing forth, lay aside the Misery of their own Generation: That, by the Title of the *Sage*, which the Gods had conferred upon him, he was also disabled in his virile and mental Love, of

What were
Plato's real
Sentiments.

To how many
Sects Plato
gave Birth.

Socrates compared himself
to Midwives.

ⁱ Sallust. p. 94. *Mattaire's* Edit. London, 1713.

‘ of the Faculty of bringing forth, contenting himself to
 ‘ help and assist those that were pregnant, to open their
 ‘ Nature, lubricate their Passages, facilitate the Birth of
 ‘ the Issue of their Brains; to pass Judgment on it; to
 ‘ baptise, nourish, fortify it; to swathe and circumcise
 ‘ it; exercising and employing his Understanding in the
 ‘ Perils and Fortunes of others.’

The Case is the same with the Generality of the Authors of this third Class, as the Ancients have observed of the Writings of *Anaxagoras*, *Democritus*, *Parmenides*, *Xenophon*, and others. They have a manner of Writing doubtful, both in Substance and Design, rather inquiring than teaching, though they intermix some

*The same Thing
 may be said of
 many great
 Philosophers
 and famous
 Writers.*

dogmatical Periods in their Stile. Is not this also visible in *Seneca* and *Plutarch*? How self-contradictory do they appear to such as pry narrowly into them? And the Reconcilers of the Lawyers ought first to reconcile them every one to themselves. *Plato* seems to me to have affected this Form of philosophizing by Dialogues, on purpose to the End that he might with greater Decency from several Mouths deliver the Diversity and Variety of his own Fancies. To treat of Matters variously is altogether as well as to treat of them conformably, and indeed better; that is to say, more copiously, and with greater Profit. Let us only look at Home, Sentences or Decrees are the utmost Period of all dogmatical and determinative Speaking: And yet those Arrets which our Parliaments make, those that are the most exemplary, and that are most proper to cultivate the Reverence due from the People to that Dignity chiefly, considering the Ability of the Persons vested with it, derive their Beauty not so much from the Conclusions, which are what they pass every Day, and are common to every Judge, as from the Discussion and Debating of the differing and contrary Arguments which the Matter of Law admits of. And the largest Field for the Censures, which some Philosophers pass upon others, is owing to the Contradictions and Variety of Opinions, wherein every one of them finds himself intangled, ei-

either on purpose to shew the Wavering of Man's Understanding upon every Subject, or else ignorantly compelled to it by the Volubility and Incomprehensibility of all Matter: Which is the very Signification * of that Maxim, so often repeated by *Plutarch*, *Seneca*, and many other Writers of their Class, viz. *In a slippery Track let us suspend our Belief*: For, as *Euripides* says,

The Works of God in sundry wise
Do puzzle Men's Capacities¹.

like that which *Empedocles* often makes use of in his Books, as if he was agitated by a Divine Fury, and compelled by the Force of Truth. No, no, we feel nothing, we see nothing, all Things are concealed from us^m; here is not one Thing of which we can positively determine what it is, according to the Divine Saying, *Cogitationes mortalium timidae, et incertae ad inventiones nostrae et providentiae*ⁿ. i. e. 'The Thoughts of mortal Men are miserable, and our Devices are but uncertain.'

It must not be thought strange if Men, though they despair of overtaking the Prey, do nevertheless take a Pleasure in the Pursuit: Study being of itself a pleasant Employment, so delightful, that, amongst the other Pleasures, the *Stoics* also forbid that which proceeds from the Exercise of the Understanding, are actually for curbing it, and think too much Knowledge Intemperance.

Democritus,

* To prove that this was exactly what *Montaigne* intended by those Words, *Zue signifie ce refrain, &c.* which Mr. Cotton has most absurdly turned into an Interrogation by this Jargon. *What means this Chink in the Close?* I need only point you to those that immediately preceded them in the Quarto Edition of 1588; where, after having spoke of those ancient Philosophers who had a Form of writing dubious, both in Substance and Design, inquiring rather than instructing, though they intermix some dogmatical Periods in their Stile, *Montaigne* says, in the same Breath, *Where is this more visible than in our Plutarch? How differently does he reason upon the same Topic? How often does he give us two or three contrary Causes for the same Effect, and how many various Arguments without preferring either to our Choice?*

¹ *Plutarch's* Treatise of the Oracles that ceased, c. 24.

^m Cic. *Quaest. Acad. lib. iv. c. 5.*

ⁿ *Wisdom ix. 14.*

Democritus, having eaten Figs * at his Table which tasted of Honey, fell immediately to considering within himself from whence they derived that uncommon Sweetness, and, to be satisfied in it, was about to rise from the Table, to see the Place where the Figs were gathered: This Maid, being informed what was the Cause of this Bustle, said to him, with a Smile, that he need give himself no Trouble about it, for she had put them into a Vessel in which there had been Honey. He was vexed at the Discovery, because it had deprived him of the Opportunity of finding out the Cause himself, and robbed his Curiosity of Matter to work upon. *Go thy way*, said he to her, *Thou hast done me an Injury; but, however, I will seek out the Cause of it as if it was natural*; and he would fain have found out some true Cause of an Effect that was false and imaginary. This Story of a famous and great Philosopher does very clearly represent to us the studious Passion that amuses us in the Pursuit of the Things which we despair of acquiring. *Plutarch* gives a like Example of one who would not be set right in a Matter of Doubt, because he would not lose the Pleasure of seeking it; and of another Person who would not suffer his Physician to allay the Thirst of his Fever, because he would not lose the Pleasure of quenching it by drinking. *Satius est supervacua discere quam nihil* ^{p.} i. e. 'Tis better to learn more than is necessary than nothing at all.

As, in all sorts of Feeding, the Pleasure of Eating is very often single and alone, and as many Things which we take, that are pleasant to the Palate, are neither nourishing nor wholesome; in like manner, what our Understanding extracts from Science, is nevertheless pleasant, though

*Democritus's
Passion for In-
quiries into Na-
tural Philoso-
phy.*

*The Considera-
tion of Nature
is Food for the
Mind of Man.*

R 2

* *Plutarch's Table-talk*, Qu. 10. lib. i. This Quotation, which I found as soon as I had dipped into the last Edition of *Bayle's Critical Dictionary*, at the Article *Democritus*, Note 1, is very just, as I was fully convinced by consulting *Plutarch* himself; but I have learnt from *M. de la Monnoye*, that, according to *Plutarch*, *Democritus* eat τὸ σίκνον, a Cucumber, and not τὸ σίκνον, a Fig, as *Montaigne* has translated it, copying after *Amyot* and *Xylander*. ^p *Senec. Epist.* 88.

'tis neither nutritive nor salutary. What they say is this :
 ' The Consideration of Nature is Food proper for our
 ' Minds ; it elevates and puffs us up, makes us disdain
 ' low and terrestrial Things, in Comparison with Things
 ' that are Sublime and Celestial. The Inquisition into
 ' great and occult Things is very pleasant, even to him
 ' who acquires nothing by it but the Reverence and Awe
 ' of judging it.' Those are the Terms of their Profession.
 The vain Image of this sickly Curiosity is yet more manifest by this other Example, which they are often fond of urging : ^a *Eudoxus* wished, and prayed to the Gods, that he might once see the Sun near at hand, to comprehend the Form, Magnitude, and Beauty of it, though he should be suddenly burnt by it. He was desirous, at the Peril of his Life, to acquire a Knowledge, of which the Use and Possession should be taken from him at the same Instant ; and, for the sake of this sudden and transitory Knowledge, lose all the other Knowledge he had then, or might have acquired hereafter.

I cannot easily persuade myself, that *Epicurus*, *Plato*,
The Atoms of Epicurus, the Ideas of Plato, the Numbers of Pythagoras, to what End they were advanced. and *Pythagoras*, have given us their *Atoms*, *Ideas*, and *Numbers*, for Articles of our Faith. They were too wise to establish Things so uncertain, and so disputable, for their *Credenda*. But, in the then obscure and ignorant State of the World, each of those great Men endeavoured to strike out some Image of Light, whatever it was, and racked their Brains for Inventions, that had, at least, a pleasant and subtle Appearance, provided that, however false they were, they might be able to stand their Ground against Opposition, *Unicuique ista pro ingenio finguntur, non ex scientiæ vi* ^{i. e.} Those are Things which every one fancies, according to his Genius, not by the Virtue of Knowledge.

One

^a In *Plutarch's* Tract, That 'tis impossible to live merrily, according to the Doctrine of *Epicurus*, ch. 3, you will find, in *Diogenes Laertius*, lib. viii. sect. 86,—91, the Life of *Eudoxus*, that celebrated *Pythagorean* Philosopher, who was cotemporary with *Plato*.

^r *M. Senec. Suasoriarum*, lib. i. Suas. 4.

One of the Ancients, being reproached that he professed Philosophy, but nevertheless, in his own Opinion, made no great Account of it, made Answer, That this was the true Way of pholosophizing. They would consider all, and weigh every Thing, and have found this an Employment suited to our natural Curiosity. Something they have writ-

*What is true
Philosophy.
Conduct of the
Philosophers,
with Regard
to Religion and
the Laws.*

ten for the Use of public Society, as their Religions; and for that Consideration, as it was but reasonable, they were not willing to sift the common Notions too finely, that they might not obstruct the common Obedience to the Laws and Customs of their Country. *Plato* treats this Mystery with barefaced Raillery; for, where he writes according to his own Method, he gives no certain Rule. When he personates the Legislator, he assumes a Stile that is magisterial and dogmatical, and yet, therewith, boldly mixes the most fantastical of his Inventions, as fit to persuade the Vulgar, as they are too ridiculous to be believed by himself, knowing very well how fit we are to receive all Manner of Impressions, especially the most cruel and immoderate. And, yet in his Laws, he takes great Care, that nothing be sung in Public but Poetry, of which the fabulous Fictions tend to some useful Purpose: It being so easy to imprint all Phantasms in the human Mind, that it were Injustice not to feed it with profitable Lyes, rather than with those that are unprofitable and prejudicial. He says, without any scruple, in his Republic, that it is very often necessary for Men's Good to deceive them. 'Tis easy to distinguish the Sects that have most adhered to Truth, and those that have most View to Profit, by which the latter have gained Credit. 'Tis the Misery of our Condition, that it often happens, that the Thing which appears to our Imagination to be the most true, does not appear to be the most profitable in Life. The boldest Sects, as the *Epicurean*, *Pyrrhonian*, and the new *Academic*, are constrained, after all is said and done, to submit to the Civil Law. There are other Subjects, which they have discussed, some on the Right, others on the Left; and each

each Sect endeavours to give them some Countenance, be it right or wrong. For, finding nothing so abstruse, which they would not venture to treat of, they were very often forced to forge weak and ridiculous Conjectures; not that they themselves looked upon them, as any Foundation for establishing any certain Truth, but merely for the Exercise of their Study. *Non tam id sensisse, quod dicerent, quam exercere ingenia materiæ difficultates videntur voluisse. i. e.* Not that they seem to have been persuaded of the Truth of what they said, but rather, that they were willing to exercise their Talents, by the Difficulty of the Subject. And, if it be not taken in this Light, how shall we palliate so great Inconstancy, Variety, and Vanity of Opinions, as we see have been produced by those excellent and admirable Souls? As, for Instance, what can be more vain, than to offer to define God by our Analogies and Conjectures? To regulate Him and the World by our Capacities and our Laws? To make Use of that little Scantling of Knowledge, which he has been pleased to allow to our State of Nature, to his Detriment? And, because we cannot extend our Sight to his glorious Throne, to bring him down to a Level with our Corruption and our Miseries?

Of all human and ancient Opinions concerning Religion, that seems to me the most probable, and the most excusable, which acknowledged God to be an incomprehensible Power, the Original and Preserver of all Things, all Goodness, all Perfection, receiving and taking in good Part the Honour and Reverence which Man paid unto him, under what Appearance, Name, or Ceremonies soever:

The most probable of all human Opinions touching Religion.

*S. Jupiter omnipotens rerum, Regumque Deumque,
Progenitor Genetrixque.*

i. e.

The Almighty Jupiter, the Author of all Things, and the Parent of Kings and Gods.

This

* Those which were the Verses of Valerius Soranus, were preserved by Varro, from whom St. Augustine has inserted them in his Book de Civitate Dei, lib. vii. c. 9, 11.

This Zeal has been universally looked upon from Heaven with a gracious Eye. All civilized Nations have reaped Fruit from their Devotion. Impious Men and Actions have every-where had suitable Events.

The *Pagan* Histories acknowledge Dignity, Order, Justice, Prodigies, and Oracles, employed for their Profit and Instruction in their fabulous Religions: God in his Mercy vouchsafing, perhaps, by these temporal Benefits, to cherish the tender Principles of a kind of brutish Knowledge, which they had of him, by the Light of Nature, through the false Images of their Dreams. And those which Man has framed out of his own Invention, are not only false but impious and injurious.

The Ideas which the Pagan Histories give of God.

And of all the Religions, which St. Paul found in Repute at *Athens*, that which they devoted to the secret and unknown God, seemed to him the most excusable.

What St. Paul thought of the Athenians unknown God.

Pythagoras shadowed the Truth a little more closely, judging that the Knowledge of this first Cause, and Being of Beings, ought to be indefinite without Prescription, without Declaration: That it was nothing but the extreme Effort of our Imagination towards Perfection, every Man amplifying the Idea of him, according to his Capacity. But, if *Numa* attempted to conform the Devotion of his People to this Project, to unite them to a Religion purely mental, without any present Object and material Mixture, he attempted a Thing of no Use.

What Pythagoras thought of the Idea which Man can form of God.

The Mind of Man cannot possibly maintain itself, floating in such an Infinity of rude Conceptions. There is a Necessity of adapting them to a certain Image proportioned to his Capacity. The Divine Majesty has, therefore, in some Measure, suffered himself, for our Sakes, to be circumscribed in corporal Limits. His Supernatural and Celestial Mysteries have Signs of our earthly State. His Adoration is expressed by Offices and Words that are sensible; for it is

There must be a palpable Religion for the People, according to Montaigne.

Man that believes, and that prays. I omit the other Arguments that are made use of upon this Subject. But I can hardly be induced to believe, that the Sight of our Crucifixes, that the Picture of our Saviour's Passion, that the Ornaments and Ceremonious Motions in our Churches, that the Voices accommodated to the Devoutness of our Thoughts, and that this Rousing of the Senses, do not warm the Souls of the People with a religious Passion of a very salutary Effect.

*The Worship
of the Sun the
most excusable
Adoration.*

Of the Objects of Worship, to which they have given a Body, according as Necessity required in this universal Blindness, I should, I fancy, most incline to those who adored the Sun,

— la lumiere commune,
L'oeil du monde : et si Dieu au chef porte des yeux,
Les rayons du Soliel sont ses yeux radiaux,
Qui doument vie à tous, nous maintrennent et gardent,
Et les faict des hommes en ce monde regarder :
Ce beau, ce grand Soleil, qui nous faict les saisons,
Selon qu'il entre, ou sort de ses douze maisons :
Qui remplit l'univers de ses vertus cognuës,
Qui d'untrait de ses yeux nous dissäpre les nuës :
L'esprit, l'ame du monde, ardent & flamboyant,
En la course d'un jour tout le ciel tournoyant,
Plein d'immense grandeur, rond, vagabond, et ferme :
Lequel tient dessous luy tout le monde pour terme :
En repos, sans repos, oysif et sans sejour,
Fils aisne de nature, et le pere du jourt.

i. e.

The common Light that shines indifferently
On all alike, the World's enlight'ning Eye;
And, if th'Almighty Ruler of the Skies
Has Eyes, the Sun-Beams are his radiant Eyes,
That Life and Safety give to Young and Old,
And all Men's Actions upon Earth behold.
This great, this beautiful and glorious Sun,
Which Seasons gives by Revolution;

! Ronfart.

That

That with his Virtues fills the Universe,
 And with one Glance does fullen Clouds disperse;
 Earth's Life and Soul, that, flaming in his Sphere,
 Surrounds the Heavens in one Day's Career;
 Immensely great, moving yet firm and round,
 Who the whole World below has made his Bound;
 At Rest, without Rest, idle without Stay,
 Nature's first Son, and Father of the Day.

Forasmuch as, besides this his Magnitude and Beauty, 'tis the Piece of this Machine which we discover at the remotest Distance from us, and therefore so little known, that they were pardonable for entering into the Admiration and Reverence of it.

Thales, who was the first that inquired ^u into Things of this Nature, thought God to be a Spirit, that made all Things of Water. *Anaximander*, that the Gods were, at different and distant Seasons, dying and entering into Life ^x, and that there was an infinite Number of Worlds. *Anaximenes*, that the Air was God ^y that he was immense infinite, and always in Motion. *Anaxagoras* ^z was the first Man who believed, that the Description and Manner of all Things were conducted by the Power and Reason of an infinite Spirit. *Alcmaeon* ^a ascribed Divinity to the Sun, the Moon, the Stars, and the Soul. *Pythagoras* has made God ^b to be a Spirit, diffused through the Nature of all Things, from whence our Souls are extracted. *Parmenides* ^c, a Circle surrounding Heaven, and supporting the World by its Heat and Light. *Empedocles* ^d pronounced the four Elements, of which all Things are composed, to be God. *Protagoras* ^e had nothing to say, whether there were Gods or not, or what they were. *Democritus* ^f was one while of Opinion, that the Images and their Circutions were Gods ^g; at another Time, he deified that Nature, which darts out those Savages; and, at another Time, he pays this Attribute to our Knowledge and Understanding. *Plato* ^h puts his Opinion into various Lights. He

^u Cic. de Natura Deorum, lib. i. c. 10. ^x Cic. ibid. ^y Idem, ibid.
^z Idem, ibid. c. 11. ^a Id. ibid. ^b Id. ibid. ^c Id. ibid. ^d Id. ibid. c. 12.
^e He was a Sophist of *Abdera*. Id. ibid. ^f Id. ibid. ^g Id. ibid. ^h Id. ibid.

He says, in his *Timæus*, that the Father of the World cannot be named; and, in his Book of Laws, that he thinks Men ought not to inquire into his Being: And elsewhere, in the very same Book, he makes the World, the Heaven, the Stars, the Earth, and our Souls, Gods, admitting, moreover, those which have been received by ancient Institution in every Republic. *Xenophon*¹ reports a like Perplexity in the Doctrine of *Socrates*; one while that Men are not to inquire into the Form of God, and presently makes him maintain that the Sun is God, and the Soul God: One while, he says, he maintains there is but one God, and afterwards, that there are many Gods. *Speusippus*, *Plato's* Nephew², makes God to be a certain Power governing all Things, and that it is an Animal. *Aristotle*³ one while says, it is the Soul, and another while the World: One while he gives this World another Master, and at another Time makes God the Author of Heaven. *Xenocrates*⁴ makes the Gods to be eight in Number, of whom five were among the Planets; the sixth consisted of all the fixed Stars, as so many of its Members; the seventh and eighth the Sun and Moon. *Heraclides Ponticus*⁵ is of a wavering Opinion, and finally deprives God of Sense, and makes him shift from one Form to another, and afterwards says, 'tis Heaven and Earth. *Theophrastus*⁶ wanders in the same Uncertainty amongst all his Fancies, one while ascribing the Superintendency of the World to the Understanding, at another Time to Heaven, and one while also to the Stars. *Strato*⁷ will have it to be Nature, having the Power of Generation, Augmentation, and Diminution, but without Form and Sentiment. *Zeno*⁸ makes it to be the Law of Nature, commanding Good and forbidding Evil, which Law is an Animal, and takes away the accustomed Gods, *Jupiter*, *Juno*, *Vesta*, &c. *Diogenes Apolloniates*⁹ ascribes the

¹ Cic. de Natura Deorum, Lib. i. c. 12. ² Cic. de Natura Deorum, c. 13.

³ Id. ibid. ⁴ Id. ibid. ⁵ Id. ibid. ⁶ Id. ibid. ⁷ Id. ibid. ⁸ Id. ibid. c. 14.

⁹ I cannot imagine where *Montaigne* learned, that *Age* was the Deity acknowledged by *Diogenes* of *Apollonia*; *Age* must surely have been printed instead of *Air*, in one of the first Editions of his *Essays*, from whence this

the Deity to Age. *Xenophanes*^a makes God round, seeing and hearing, but not breathing, nor having any Thing in common with the Nature of Man. *Aristo*^c thinks the Form of God to be incomprehensible, deprives him of Sense, and knows not whether he be an Animal or something else. *Cleantes*^b one while supposes him to be Reason, another while the World; sometimes the Soul of Nature, at other Times the supreme Heat, called *Æther*, rolling about and encompassing all. *Perseus*^w, the Disciple of *Zeno*, was of Opinion, that Men who have been remarkably useful and profitable to human Life, are firnamed Gods. *Chrysippus*^x made a confused Collection of all the foregoing Opinions, and reckons Men also, who are immortalized amongst a thousand Forms, which he makes of Gods. *Diagoras* and *Theodorus*^y flatly deny that there were ever any Gods at all. *Epicurus*^z makes the Gods shining, transparent, and perflable, lodged betwixt the two Worlds, as betwixt two Groves, secure from Shocks, invested with a human Figure, and the Members that we have, but which are to them of no Use.

*Ego Deum genus esse semper duxi, et dicam cœlitum,
Sed eos non curare opinor, quid agat humanum genus.*

i. e.

this Error was continued in all the following Editions. 'Tis certain, however, that *Cicero* says, expressly, that Air is the God of *Diogenes Apolloniates*, in his *Natura Deorum*, lib. i. c. 12. with whom agrees *St. Austin*, in his Book de *Civitate Dei*, lib. viii. c. 2. from whom it also appears, that this Philosopher ascribed Sense to the Air, and that he called it the Matter out of which all Things were formed, and that it was endowed with Divine Reason, without which nothing could be made. *M. Bayle*, in his Dictionary, at the Article of *Diogenes of Apollonia*, infers, that he made a Whole, or a Compound, of Air and the Divine Virtue, in which, if Air was the Matter, the Divine Virtue was the Soul and Form; and that, by Consequence, the Air, animated by the Divine Virtue, ought, according to that Philosopher, to be styled God. As for the rest, this Philosopher, by ascribing Understanding to the Air, differed from his Master *Anaximenes*, who thought the Air inanimate.

^a *Diog. Laert.* in the Life of *Xenophanes*, lib. ix. sect. 19.

^b *Cic. de Nat. Deorum*, lib. i. c. 14. ^w *Idem*, *ibid.*

^x *Idem*, *ibid.* c. 15. ^y *Id.* *ib.* See a learned and judicious Remark on this Passage by the President *Boulier*, Tom. i. of the Translation, by the Abbe d' *Olivet*, p. 247. ^z *Cic. de Nat. Deor.* lib. i. c. 23. and *Sextus Empiric.* adv. *Mathem.* lib. viii. p. 317. ^z *Cic. de Divinatione*, Lib. ii. c. 17.

i. e.

I ever thought that Gods above there were,
But do not think they care what Men do here.

Trust now, Sirs, to your Philosophy, and brag that you have found out the very Thing you wanted, amidst this Rattle of so many Philosophical Heads. The Perplexity of so many worldly Forms have had this Effect upon me, that Manners and Opinions, differing from mine, do not so much disgust as instruct me; and, upon a Comparison, do not puff me up so much as they humble me: And all other Choice than that, which comes expressly from the Hand of God, seems to me a Choice of small Prerogative. The Politics of the World are no less contrary upon this Subject than the Schools, whereby we may learn that Fortune itself is not more variable and inconstant than our Reason, nor more blind and inconsiderate.

The Things, which are the most unknown, are the most proper to be deified. Wherefore, to make Gods of ourselves, as the Ancients did, is the most ridiculous and childish Imagination possible. I should sooner adhere to those who worshipped the Serpent, the Dog, and the Ox; forasmuch as their Nature and Existence is less known to us, and that we have more Authority to imagine what we please of those Beasts, and to ascribe extraordinary Faculties to them. But to have made Gods of those of our own Condition, of whom we cannot but know the Imperfection, and to have attributed to them Desire, Anger, Revenge, Marriage, Generation, Kindred, Love, and Jealousy, our Members and our Bones, our Fevers and our Pleasures, our Deaths and Burials, must needs proceed from a marvellous Intoxication of the human Understanding.

To make Gods of Men is the utmost Degree of Extravagance.

*Quæ procul usque adeo divino ab numine distant,
Inque Deum numero quæ sint indigna viderit*^b.

i. e.

For these are so unlike the Gods; the Frame
So much unworthy of that glorious Name.

The

^b Lucret. lib. v. 123, 124-

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‘ The different Forms of these Gods are known, together with their Ages, Apparel, Ornaments, Genealogies, Marriages, Kindred; and they are exhibited, in all Respects, according to the Similitude of human Weakness; for they are represented to us with disturbed Minds, and we read of the Concupiscence and Anger of the Gods^c. And ’tis equally absurd to have ascribed Divinity, not only to Faith, Virtue, Honour, Concord, Liberty, Victory, Piety, but also to Voluptuousness, Fraud, Death, Envy, Old Age, Misery, Fear, Fever, Ill Fortune, and other Injuries of our frail and transitory Life.

*Quid juvat hoc, templis nostros inducere mores?
O curvæ in terris animæ et cælestium inanes^d!*

i. e.

O abject Souls, stuck ever deep in Clay!
Souls unenlighten’d by celestial Ray!
Else, could we thus affront each sacred Shrine,
Could we to Gods mere human Dross assign.

The *Egyptians*, with an impudent Precaution, interdicted, upon Pain of Hanging, that any one should say, that their Gods, *Serapis* and *Isis*, had formerly been Men: And yet no one was ignorant, that they had been such. And their Effigies, with the Finger upon the Mouth, signified, says *Varro*, that mysterious Decree to their Priests, to conceal their mortal Original, as it must, by necessary Consequence, cancel all the Veneration paid to them. Seeing that Man so much desired to equal himself to God, he had done better, says *Cicero*, to have attracted the Divine Qualities to himself, and drawn them down hither below, than to send his Corruption and Misery upwards. But, to take it right, he has several Ways done both the one and the other, with like Vanity of Opinion. When the Philosophers search narrowly into the

*The impudent
Precaution of
the Egyptians
about their
Gods.*

^c Cic. de Natura Deorum, lib. ii. c. 28.

^d Persius, Sat. ii. v. 61.

*Whether the
Philosophers
were serious in
treating of the
Hierarchy of
their Gods, and
of the Condi-
tion of Men in
another Life.*

the Hierarchy of their Gods, and make a great Bustle about distinguishing their Alliances, Offices, and Power; I cannot believe they speak as they think. When *Plato* describes *Pluto's* Verger to us, and the bodily Conveniencies or Pain that attend us, after the Ruin and Annihilation of our Bodies, and accommodates them to the Sense we have of them in this Life.

*Secreti celant calles, & myrtea circum
Sylvæ tegit, curæ non ipsâ in morte relinquunt^a.*

i. e.

In Vales and myrtle Groves they pensive lie,
Nor do their Cares forsake them, when they die.

When *Mahomet* promises his Followers a Paradise hung with Tapestry, adorned with Gold and precious Stones, furnished with Wenches of excellent Beauty, rare Wines, and delicate Dishes; I plainly see that they are in Jest, when, to humour our Sensuality, they allure and attract us by Hopes and Opinions suitable to our mortal Appetites: And yet some, amongst us, are fallen into the like Error, promising to themselves, after the Resurrection, a *Terrestrial* and *Temporal Life*, accompanied with all sorts of worldly Conveniences and Pleasures. Can we believe, that *Plato*, he who had such heavenly Conceptions, and was so well acquainted with the Divinity, as thence to acquire the Surname of the *Divine Plato*, ever thought that the poor Creature, *Man*, had any Thing in him applicable to that incomprehensible Power? And that he believed, that the weak Holds we are able to take were capable, or the Force of our Understanding sufficient to participate of Beatitude, or eternal Pains? We should then tell him, from human Reason, if the Pleasures thou dost promise us, in the other Life, are of the same kind that I have enjoyed here below, this has nothing in common with Infinity: Though all my five natural Senses should be even ravished with Pleasure, and my Soul full of all the Contentment it could hope or desire, we know

what

^a *Æneid. lib. vi. v. 443.*

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what all this amounts to, all this would be nothing: If there be any Thing of mine there, there is nothing Divine; if this be no more than what may belong to our present Condition, it cannot be of any Account: All Contentment of Mortals is mortal: Even the Knowledge of our Parents, Children, and Friends, if that can affect and delight us in the other World, if that still continue a Satisfaction to us there, we still remain in earthly and finite Conveniencies: We cannot, as we ought, conceive the Greatness of these high and divine Promises, if we could, in any sort conceive them: To have a worthy Imagination of them, we must imagine them unimaginable, inexplicable, and incomprehensible, and absolutely different from those of our wretched Experience. *'Eye hath not seen, saith St. Paul, nor Ear heard, neither have entered into the Heart of Man, the Things that God hath prepared for them that love him.* And if, to render us capable, our Being be reformed and changed (as thou sayest, *Plato*, by thy Purifications) it ought to be so extreme and total a Change, that, by Natural Philosophy, we shall be no more ourselves.

What must be the Change of our Being, to qualify us for Eternal Happiness.

*Hector erat tunc cum bello certabat, at ille
Tractus ab Aemonio non erat Hector equo^f.*

i. e.

He *Hector* was, whilst he did fight, but, when Drawn by *Achilles'* Steeds, no *Hector* then.

It must be something else that must receive these Rewards.

— *Quod mutatur, dissolvitur, interit ergo;
Trajiciuntur enim partes atque ordine migrant^g.*

i. e.

Things, chang'd, dissolved are, and therefore die;
Their Parts are mix'd, and from their Order fly.

For, in *Pythagoras's Metempsychosis*, and the Change of Habitation that he imagined Souls underwent, can we believe,

^e 1 Cor. ii. 9.
lib. iii. v. 756.

^f Ovid. Trist. lib. iii. El. 2. v. 27.

^g Lucret.

lieve, that the Lion, in whom the Soul of *Cæsar* is inclosed, does espouse *Cæsar*'s Passions, or that the Lion is he? For, if it was still *Cæsar*, they would be in the right, who, controverting this Opinion with *Plato*, reproach him, that the Son might be seen to ride his Mother transformed into a Mule, and the like Absurdities: And can we believe, that, in the Transformations which are made of the Bodies of Animals into others of the same kind, that the new Comers are no other than their Predecessors? From the Ashes of a Phoenix^b, they say, a Worm is ingendered, and from that another Phoenix; who can imagine, that this second Phoenix is not other than the first? We see our Silk-worms, as it were, die and wither; and from this withered Body a Butterfly is produced, and from that another Worm; how ridiculous would it be to imagine, that this were still the first? That which has once ceased to be, is no more.

*Nec si materiam nostram collegerit ætas
Post obitum, rursúmque redegerit, ut sita nunc est,
Atque iterùm nobis fuerint data lumina vitæ,
Pertineat quidquam tamen ad nos id quoque factum,
Interrupta semel cùm sit repententia nostra*ⁱ.

i. e.

Neither, tho' Time should gather and restore
Our Ashes to the Form they had before,
And give again new Life and Light withal,
Would that new Figure us concern at all;
Nor we again ever the same be seen,
Our Being having interrupted been.

And *Plato*, when thou sayest, in another Place, That it shall be the spiritual Part of Man, that will be concerned in the Fruition of the Rewards in another Life, thou tellest us a Thing, wherein there is as little Appearance of Truth.

*Scilicet avolsus radicibus, ut nequit ullam
Displicere ipse oculus rem, seorsum corpore toto*^k.

i. e.

^b Plin. Nat. Hist. lib. x. c. 2.
ibid. v. 562, &c.

ⁱ Lucret. lib. iii. v. 859, &c.

^k Id.

i. e.

For, as the Eye grows stiff, and altogether blind,
When from its Socket rent; so Soul and Mind
Lose all their Pow'rs, when from the Limbs disjoin'd. }

For, at this Rate, it would no more be Man, nor consequently us, who should be concerned in this Enjoyment; for we are compos'd of two principally essential Parts, the Separation of which is the Death and Ruin of our Being.

*Inter enim jecta est vitæ pausa, vagæque
Deerrarunt passim motus ab sensibus omnes*¹.

i. e.

When once that Pause of Life is come between,
'Tis just the same as we had never been.

We do not say, that the Man suffers, though the Worms feed upon his Members, and that the Earth consumes them.

*Et nihil hoc ad nos, qui coitu conjugioque
Corporis atque animæ consistimus uniter apti*^m.

i. e.

What's that to us? for *We* are only *We*,
While Soul and Body in one Frame agree.

Moreover, upon what Foundation of their Justice can the Gods take Notice of, or reward Man, after his Death, for his good and virtuous Actions, which they themselves promoted and produced in him? And why should they be offended at, or punish him for wicked ones, since themselves have created him in so frail a Condition, and when, with one Glance of their Will, they might prevent him from falling? Might not *Epicurus*, with great Colour of human Reason, object that to *Plato*? Did he not often save himself with this Sentence, 'That it is impossible to establish any Thing certain of the immortal Nature by the mortal? She does nothing but err

The Foundation of Rewards and Punishments in another Life.

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through-

¹ Lucret. lib. iii. v. 872.

^m Id. ibid. v. 857.

' throughout, but especially when she meddles with Divine Things.' Who does more evidently perceive this, than we do? For although we have given her certain and infallible Principles, and though we have enlightened her Steps with the sacred Lamp of Truth, which it has pleased God to communicate to us; we daily see, nevertheless, that if she swerve never so little from the ordinary Path, and strays from, or wanders out of the Way, set out and beaten by the Church, how soon she loses, confounds, and fetters herself, tumbling and floating in this vast, turbulent, and waving Sea of human Opinions, without Restraint, and without any View; so soon as she loses this great and common Road, she is bewildered in a Labyrinth

The Ridiculousness of pretending to know God by comparing him with Man.

of a thousand several Paths. Man cannot be any Thing but what he is, nor imagine beyond the Reach of his Capacity: ' 'Tis a greater Presumption, says *Plutarch*, in them who are but Men, to attempt to speak and discourse of the *Gods* and *Demi-Gods*, than it is in a Man, ignorant of Music, to judge of Singers; or in a Man, who never was in a Camp, to dispute about Arms and Martial Affairs, presuming, by some light Conjecture, to comprehend the Effects of an Art he is totally a Stranger to.' Antiquity, I believe, thought to pass a Compliment upon the Divinity, in assimilating it to Man, investing it with his Faculties, and adorning it with his quaint Humours, and more shameful Necessities; offering it our Aliments to eat, our Dances, Masquerades, and Farces to divert it, our Vestments to cover it, and our Houses to dwell in; caressing it with the Odours of Incense, and the Sounds of Music, besides Garlands and Nosegays: And, to accommodate it to our vicious Passions, soothing its Justice with inhuman Vengeance, and supposing it delighted with the Ruin and Dissipation of Things by its self created and preserved: As *Tiberius Sempronius*, who caused the rich Spoils and Arms he had gained from the Enemy in *Sardinia* to be burnt for a Sacrifice to *Vulcan*: As did *Paulus Æmilius* those of

Macedonia

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Macedonia to *Mars* and *Minerva*. So *Alexander*, arriving in the *Indian Ocean*, threw several great Vessels of Gold into the Sea, in Favour of *Thetis*; and, moreover, loaded her Altars with a Slaughter, not of innocent Beasts only, but of Men also; as several Nations, and ours amongst the rest, were ordinarily used to do: And I believe there is no Nation that has not tried the Experiment.

The general Practice of appeasing the Divinity, by sacrificing Men to it.

— *Sulmone creatos*
Quattuor hic juvenes, totidem quos educat Ufens,
Viventes rapit, inferias quos immolet umbrisⁿ.

i. e.

He took of Youths, at *Sulmo* born, Four;
 Of those at *Ufens* bred, as many more;
 Of them alive, in most inhuman wise,
 To offer to the God, in Sacrifice.

The *Getes*^o hold themselves to be immortal, and that their Death is nothing but a beginning a Journey towards their God *Zamolxis*. Once in five Years they dispatch one, from among them, to him, to intreat some Necessaries of him; which Envoy is chosen by Lot, and the Form of dispatching him, after having instructed him, by Word of Mouth, what he is to deliver, is, that three of the By-standers hold out so many Javelins, against which the rest throw his Body with all their Force. If he happens to be wounded in a mortal Part, and immediately dies, they think it a sure Argument of the Divine Favour; but, if he escape, they think him wicked and accursed, and another is deputed, after the same manner, in his Stead. *Amestris*, the^p Mother of *Xerxes*, being grown Old, caused, at once, fourteen young Men, of the best Families of *Persia*, to be buried alive, according to the Religion of the Country, to gratify some infernal Deity: And yet, to this Day, the Idols of *Themixtiran*

Zamolxis the God of the Getes.

Sacrifice of fourteen young Men.

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are

ⁿ *Æneid.* lib. x. v. 517, &c.

^o *Herodot.* lib. iv. p. 289.

^p She was the Wife of *Xerxes*, who was born of *Atossa*, Daughter of *Cyrus*. *Plutarch.* de Superstitione, c. 13, et *Herodotus*, lib. vii. p. 477.

are cemented with the Blood of little Children, and they delight in no Sacrifice, but of these pure and infantine Souls; a Justice thirsty of the Blood of Innocents.

Tantum Religio potuit suadere malorum ¹.

i. e.

Such impious Use was of Religion made,
Such dev'lish Acts Religion could persuade.

The *Carthaginians* sacrificed their own Children to *Saturn*; Carthaginian and they who had none of their own, bought Children sacrificed to Saturn. of others ², the Father and Mother being, in the mean Time, obliged to assist at the Ceremony, with a gay and contented Countenance. It was a

*The Barbarity
and Senseless-
ness of this
Practice.*

strange Fancy to gratify the Divine Bounty with our Affliction; like the *Lacedæmonians*, who regaled their *Diana* with the Tormenting of young Boys, whom they caused to be whipped, for her sake, very often to Death. It was a savage Humour to think to gratify the Architect by the Subversion of his Building; to seek to take away the Punishment due to the Guilty, by punishing the Innocent; and to imagine, that poor *Iphigenia*, at the Port of *Aulis*, should, by her Death, and by being sacrificed, make Satisfaction to God for the Crimes committed by the Army of the *Greeks*.

*Et casta incestè nubendi tempore in ipso
Hostia. concideret maculatu mæsta parentis* ³.

i. e.

And that the Chaste should, in her nuptial Band,
Die by a most unnat'ral Father's Hand.

And that the two noble and generous Souls of the two *Decii*, the Father and the Son, to incline the Favour of the Gods to be propitious to the Affairs of *Rome*, should throw themselves headlong into the Thickest of the Enemy. ⁴ *Quæ fuit tanta Deorum iniquitas, ut placari populo Romano non possent, nisi tales viri occidissent?* How great was

¹ *Lucr. lib. i. v. 102.* ² *Plutarch. ibid.* ³ *Idem, in the Notable Sayings of the Lacedæmonians.* ⁴ *Lucr. lib. i. v. 99, 100.* ⁵ *Cicero de Nat. Deor. lib. iii. c. 6.*

was the Resentment of the Gods, that they could not be reconciled to the People of *Rome*, unless such Men perished? To which may be added, that it is not in the Criminal to cause himself to be scourged, according to his own Measure, nor at his own Time, but that it purely belongs to the Judge; who considers nothing as Chastisements, but what he appoints; and cannot call that a Punishment, which the Sufferer chuses. The Divine Vengeance presupposes an absolute Dissent in us, both from its Justice, and our Punishments; and therefore it was a ridiculous Humour of *Polycrates*^{*}, the Tyrant of *Samos*, who, to interrupt the continued Course of his good Fortune, and to balance it, went and threw the dearest and most precious Jewel he had into the Sea; believing, that, by this Misfortune of his own procuring, he satisfied the Revolution and Vicissitude of Fortune; and she, to ridicule his Folly, ordered it so, that the same Jewel came again into his Hands, being found in the Belly of a Fish. And then to what End are those Tearings and Dismemberings by the *Corybantes*, the *Menades*, and in our Times by the *Mahometans*, who cut and slash their Faces, Bosoms, and Members, to gratify their Prophet, soasmuch as the Offence lies in the Will, not in the Breast, Eyes, Genitals, Beauty, the Shoulders, or the Throat? "*Tantus est perturbatæ mentis, & sedibus suis pulsæ, furor, ut sic Dii placentur, quemadmodum ne homines quidem sæviunt.*" So great is the Fury of troubled Minds, when once displaced from the Seat of Reason, as to think the Gods should be appeased, with what even Men are not so mad as to perform. The Use of this natural Contexture has not only Respect to us, but also to the Service of God, and other Men. And it is as unjust to hurt it for our Purpose, as to kill ourselves upon any Pretence whatever. It seems to be great Cowardice and Treachery to exercise Cruelty upon, and to destroy the Functions of the Body, that are stupid and servile, in Order to spare the Soul the Trouble of governing them according to Reason. *Ubi iratos Deos timeant, qui sic propitios habere merentur? In regie libidinis*

* Herodot. lib. iii. p. 201, 202.

* Div. Aug. de Civitate Dei, lib. vi. c. 10.

voluptatem castrati sunt quidam, sed nemo sibi, ne vir esset, jubente Domino, manus intulit. How are they afraid of the Anger of the Gods, who think to merit their Favour at that Rate? Some, indeed, have been made Eunuchs for the Lust of Princes: But no Man, at his Master's Command, has put his own Hand to unman himself: So did they fill their Religion with several ill Effects.

——— *sæpius olim*
Religio peperit scelerosa, atque impia facta *.

i. e.

Too true it is, that oft in elder Times
Religion did produce notorious Crimes.

Now nothing of ours can in any Sort be compared or likened unto the Divine Nature, which will not blemish and smut it with much Imperfection. How can that infinite Beauty, Power and Bounty, admit of any Correspondence, or Similitude, to such abject Things as we are, without extreme Detriment and Dishonour to his Divine Greatness? *Infirmum Dei fortius est hominibus: Et stultum Dei sapientius est hominibus* †. For the Foolishness of God is wiser than Men, and the Weakness of God is stronger than Men. ‡ *Stilpo* the Philosopher, being asked, Whether the Gods were delighted with our Adorations and Sacrifices: You are indiscreet, answered he, let us withdraw apart, if you talk of such Things. Nevertheless, we prescribe him Bounds, we keep his Power besieged by our Reasoning, (I call our Ravings and Dreams Reason, with the Dispensation of Philosophy, which says, both the Fool and the Knave run mad by Reason; but by a particular Form of Reason) we endeavour to subject him to the vain and feeble Appearances of our Understandings; him, who has made both us and our Knowledge. Because that nothing is made of nothing, God therefore could not make the World without Matter. What, has God put into our Hands the
Keys

* *Lucr. lib. i. ver. 83, 84: † 1 Cor. i. 25. ‡ Diog. Laert; in the Life of Stilpo, lib. ii. sect. 117.*

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Keys and most secret Springs of his Power? Is he obliged not to exceed the Limits of our Knowledge? Put the Case, O Man, that thou hast been able here to mark some Footsteps of his Performances: Dost thou therefore think, that he has therein done all he could do, and has crowded all his Forms and Ideas in this Work? Thou seest nothing, but the Order and Government of this little Vault, in which thou art lodged, if thou dost see so much: Whereas his Divinity has an infinite Jurisdiction beyond: This Part has nothing in Comparison of the Whole.

— *omnia cum cælo, terraque marique,
Nil sunt ad summam summâ totius omnem* *.

i. e.

The Earth, the Sea and Skies, from Pole to Pole,
Are *small*, nay nothing to the Mighty WHOLE.

'Tis a municipal Law that thou alledgest, thou knowest not what is the Universal. Tie thyself to that to which thou art subject, but not him; he is not of thy Brotherhood, thy Fellow-Citizen, or Companion: If he has in some Sort communicated himself unto thee, 'tis not to debase himself to thy Littleness, nor to make thee Comptroller of his Power. A human Body cannot fly to the Clouds: The Sun runs every Day his ordinary Course without ever Resting: The Bounds of the Sea and the Earth cannot be confounded: The Water is unstable, and without Firmness: A Wall, unless it has a Breach in it, is impenetrable to a solid Body: A Man cannot preserve his Life in the Flames; he cannot be both in Heaven and upon Earth, and in a thousand Places at once corporally. 'Tis for thee, that he has made these Regulations; 'tis thee, that they concern. He has manifested to *Christians*, that he has exceeded them all, whenever it pleased him. And, in Truth, why, Almighty as he is, should he have limited his Power within any certain Measure? In whose Favour should he have renounced his Privilege? Thy Reason has in no other Thing more of Probability and Foundation, than where it per-

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suades

* Lucr. lib. vi. v. 678, &c.

fuades thee that there is a Plurality of Worlds.

*Terramque et solem, lunam, mare, cetera quæ sunt,
Non esse unica sed numero magis innumerali^b.*

i. e.

That Earth, Sun, Moon, Sea, and the rest that are,
Not single, but innumerable were.

*The Plurality
of the Worlds
no new Opini-
on.*

The most eminent Wits of the elder Times
believed it; as do some of this Age of ours,
compelled by the Appearances of human Rea-
son: Forasmuch as in this Fabric, that we
behold, there is nothing single and one,

——— *cum in summâ res nulla sit una,
Unica quæ gignatur: Et unica solaque crescat^c.*

i. e.

Since nothing's single in this mighty Mass,
That can alone beget, alone increase.

and that all the Kinds are multiplied in some Number:
By which it seems not to be likely, that God should have
made this Work only without a Companion, and that the
Matter of this Form should have been totally drained in
this sole Individual.

*Quare etiam atque etiam tales fateare necesse est,
Esse alios alibi congressus materiai,
Qualis hic est avido complexu quem tenet æther^d.*

i. e.

Wherefore 'tis necessary to confess,
That there must elsewhere be the like Congress
Of the like Matter which the airy Space
Holds fast within its infinite Embrace.

Especially if it be a living Creature, which its Motions
render so credible, that *Plato^e* affirms it, and that many
of our People either confirm, or dare not deny it. No
more than that ancient Opinion, that the Heavens, the
Stars,

^b Lucret. lib. ii. v. 1084.

^c Id. ibid. v. 1076.

^d Id. ibid. v. 1063.

^e In his *Timæus*, p. 527.

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Stars, and other Members of the World, are Creatures composed of Body and Soul: *Mortal* in respect of their Composition, but *Immortal* by the Determination of the Creator. Now if there be many Worlds, as *Democritus*, *Epicurus*, and almost all Philosophy has believed, what do we know, but that the Principles and Rules of this of ours may in like manner concern the rest? They may peradventure have another Form, and another Polity. *Epicurus* supposes them either like or unlike.

We see in this World an infinite Difference and Variety according to the Distance of Places. Neither the Corn, Wine, nor any of our Animals are to be seen in that new Corner of the World discovered by our Fathers; 'tis all there another Thing. And, in Times past, do but consider in how many Parts of the World they had no Knowledge either of *Bacchus* or *Ceres*. If *Pliny* or *Herodotus* are to be believed, there are in certain Places a kind of Men very little resembling us^g. And there are mungrel and ambiguous Forms, betwixt the human and brutal Natures. There are Countries, where Men are born without Heads, having their Mouth and Eyes in their Breast^h: Where they are all *Hermophrodites*; where they go on all four; where they have but one Eye in their Forehead, and a Head more like a Dog than one of usⁱ: Where they are half Fish, the lower Part, and live in the Water: Where the Women bear at five Years old, and live but eight^k: Where the Head and Skin of the Forehead are so hard, that a Sword will not touch them, but rebounds again: Where Men have no Beards: Nations that know not the Use of Fire, and others that eject Seed of a black Colour^l. What shall we say of those that naturally

*Extraordinary
Difference be-
tween the dis-
tant Parts of
the Earth.*

^g *Diog. Laert.* in the Life of *Epicurus*, lib. x. sect. 85.

^h *Herod.* lib. iv. p. 324, where are said to be some with Heads like those of Dogs.

ⁱ *Plin. Nat. Hist.* lib. viii. c. 2. He took those for a sort of Apes.

^j *Herod.* lib. iii. p. 234. ^k *Plin. Nat. Hist.* lib. vi. c. 30. et lib. vii. c. 2.

^l *Herod.* lib. iii. p. 229. A very able Anatomist has assured me that this is false.

naturally^m change themselves into Wolves, Mares, and then into Men again? And if it be true, asⁿ *Plutarch* says, that, in some Place of the *Indies*, there are Men without Mouths, who nourish themselves with the Smell of certain Odours, how many of our Descriptions are false? Man is no more risible, nor, peradventure, capable of Reason and Society. The Disposition and Cause of our internal Composition would for the most Part be to no purpose.

Moreover, how many Things are there in our own Knowledge, that oppose those fine Rules we have cut out for, and prescribe to Nature? And yet we undertake to bring God himself into them! How many Things do we call miraculous and contrary to Nature? This is done by every Nation, and by every Man, in Proportion to their Share of Ignorance. How many occult Properties and Quintessences do we discover? For our going according to Nature is no more than going according to what we understand, as far as that is able to follow, and as far as we see into it: All beyond that is monstrous and irregular. Now, by this Account, all Things will be monstrous to the wisest and most understanding Men; for human Reason has persuaded them, that it had no manner of Ground or Foundation, not so much as to be sure that Snow is white; for *Anaxagoras* affirmed it to be black^o; if there be

^m Here *Montaigne* seems not to have rightly attended to his *Pliny*, who says, That a Person who can be persuaded that Men were ever metamorphosed into Wolves, and afterwards into Men again, will be ready to give his Credit to all the Fables that have been invented for so many Ages past. *Pliny*, having there quoted some Stories of such pretended Metamorphoses, cries out, 'Tis astonishing, how far the *Greeks* have extended their Credulity. There is no Lye ever so impudent that wants a Witness to prove it. *Pliny*, lib. viii. c. 22.

ⁿ I cannot find the Passage in *Plutarch* from whence *Montaigne* took this; but *Pliny*, in his Nat. Hist. lib. vii. c. 2, relates that at the Extremity of the *Indies*, near the Source of the *Ganges*, there is a Nation of *Astomes*, i. e. a People without Mouths, all whose Bodies are covered with a shag Hair, and dressed in the Down of Leaves, and who live only by the Scents they draw in through their Nostrils.

^o Cic. Acad. Quæst. lib. iv. c. 23. *Sextus Empiricus* also puts *Metrodorus* of *Cebios* in the Number of Sceptics, *Ei ἔστι κελίμενα ἀληθείας*, p. 146.

be any thing, or if there be nothing; if whether we know, or do not know; which *Metrodorus Chius* denied that Man was able to determine: Or whether we live, as *Euripides* doubts, whether the Life we live is Life, or whether that be not Life, which we call Death.

Τίς δ'οἶδεν εἰ ζῆν τὸ ὃ κεκλητῆαι θανεῖν,
Τὸ ζῆν δὲ θνήσκειν ἔστιν ὁ.

i. e.

Who knows if Life been't that which we call Death,
And Death the Thing that we call Life?

And not without some Appearance. For why do we from this Instant derive the Title of Being, which is but a Flash of Lightning in the infinite Course of an eternal Night, and so short an Interruption of our perpetual and natural Condition? Death possessing all that passed before, and all the future of this Moment, and also a good Part of the Moment itself. ^a Others swear there is no Motion at all, as the Followers of *Melissus*, and that nothing stirs. For, if there be but one, neither can that spherical Motion be of any Use to him, nor the Motion from one Place to another, as *Plato* proves, That ^{Motion of Things below denied.} there is neither Generation nor Corruption in Nature. ^b *Protagoras* says, That there is nothing in Nature but Doubt: That a Man may equally dispute of all Things; and even of this, whether a Man may equally dispute of all Things: ^c *Mansiphanes*, that, of Things which seem to be, nothing is more than it is not: That there

^a *Plato* in his *Gorgias*, p. 300, *Diog. Laert.* in the Life of *Pyrrho*, lib. ix. sect. 73, and *Sextus Empiricus*, *Pyrrh. Hypot.* lib. iii. c. 24, quote these Verses differently from themselves, and what they are here; and yet there is no real Difference in the Sense.

^b *Diog. Laert.* in the Life of *Melissus*, lib. ix. sect. 24.

^c *Diog. Laert.* in the Life of *Protagoras*, lib. ix. sect. 51. *Were I to believe Protagoras*, says *Seneca*, *there is nothing in the Nature of Things but what is doubtful*, Ep. 88.

^d This must certainly be a Mistake of the Press, for *Nausiphanes*, who was a Disciple and Follower of *Pyrrho*, as such must maintain, that there was nothing certain but Uncertainty; and this is what *Montaigne* would undoubtedly

there is nothing certain but Uncertainty. ' *Parmenides*, that, of that which seems, there is no one Thing in general; that there is but one Thing. " *Zeno*, that one even is not; and that there is nothing. If there were one Thing, it would either be in another, or in itself. If it be in another, they are two: If it be in itself, they are yet two; the comprehending and the comprehended. According to these Doctrines, the Nature of Things is no other than a Shadow, either false or vain.

For a *Christian* to talk after this Manner I always thought it very indiscreet and irreverent, God cannot die; God cannot contradict himself; God cannot do this, or that. I do not like to have the Divine Power so limited by the Rules of our Speech. And the Appearance which presents itself to us in these Propositions, ought to be represented more religiously and reverently.

Our Speech has its Failings and Defects, as well as all the rest. Grammar is that which creates most Disturbance in the World. Our Suits only spring from the Debate of the Interpretation of Laws: And most Wars proceed from the Inability of Ministers clearly to express the Conventions and Treaties of Princes. How many Quarrels, and of how great Importance, has the Doubt of the Meaning of this Syllable *Hoc* created in the World? Let us

edly have us here understand, according to the Report of *Seneca*, who says expressly, ' Were I to believe *Nausiphanes*, the only one thing certain is, that ' there is nothing certain.' Ep. 88.

' *Unum esse omnia*. This Opinion which *Cicero*, in *Quæst. Acad.* lib. iv. c. 37, attributes to *Xenophanes*, was also that of *Parmenides*, a Disciple of *Xenophanes*, if we may believe *Aristotle*, who says, lib. i. *Metaphys.* c. 5, That *Parmenides* really believed there was but one single Being, but that to serve Appearances he admitted of two Principles, Heat and Cold. I have this last Quotation from the Translator of *Cic. de Natura Deorum*, Tom. iii. p. 276. Were I to believe *Parmenides*, says *Seneca*, Ep. 88, there is nothing but one Thing. And probably from hence it was that *Montaigne* took what he tells us here of *Parmenides*.

" This *Zeno* must be the *Zeno* of *Eleus*, the Disciple of *Parmenides*. The *Pyrrhonians* reckoned him one of their Sect. *Diog. Laert.* in the Life of *Pyrrho*, lib. ix. sect. 72. *Montaigne* here has also copied *Seneca*, Ep. 88. where after these Words, *Were I to believe Parmenides, there is nothing besides one*, he adds immediately, *If, Zeno, there is not so much as one*.

us admit the Conclusion that Logic itself presents us with to be the clearest. If you say, It is fair Weather, and that you say true, it is then fair Weather. Is not this a very certain Form of speaking? And yet it will deceive us: That it will do so, let us follow the Example. If you say, You lye, and that you say true, then you do lye. The Art, the Reason, and Force of the Conclusion of this, are like to the other, and yet we are gravelled.

The *Pyrrhonian* Philosophers, I discern, cannot express their general Conception in any manner. For they absolutely require a new Language on purpose. Ours is all formed of affirmative Propositions, which are totally against them. Infomuch that when they say, I doubt, they are presently taken by the Throat, to make them confess, that at least they know and are assured that they do doubt. By which Means they have been compelled to shelter themselves under this medicinal Comparison, without which, their Humour would be inexplicable. When they pronounce, I know not; or, I doubt; they say, that this Proposition carries off itself, with the rest, not more, nor less than Rhubarb^w, that drives out the ill Humours, and carries itself off with them. This Fancy is better conceived by the Interrogation: What do I know? (as I bear it in the Emblem of a Balance^x.) See what Use they make of this irreverent Way of speaking. ^y In the present Disputes about our Religion, if you press its Adversaries too hard, they will roundly tell you, that it is not in the Power of God to make it so, that his Body should be in Paradise and upon Earth, and in several Places at once. And see what Advantage the ancient Scoffer made of this. However, says he, it is no little Consolation to Man to see that God cannot do all Things: For he cannot kill himself, if he would: Which is the greatest Privilege we have

*The Pyrrhoni-
ans at a Loss
for Words ca-
pable of repre-
senting their
Opinion.*

^w This is exactly the Comparison which the *Pyrrhonians* were accustomed to make use of.

^x This appears in *Montaigne's* Picture, which is the Frontispiece of the First Volume of these Essays.

^y This refers to what is said in the preceding Page, *That God cannot do this or that.*

have in such a painful Life : He cannot make Mortals immortal, nor bring to Life again the Dead : Nor make it so, that he who has lived, has not ; nor that he, who has had Honours, has not had them, having no other Right to the past, than that of Oblivion ^a. And, that this Comparifon of a Man to God may alfo be made out by pleafant Examples, he cannot order it fo, he fays, that twice ten fhall not be twenty. This is what he fays, and what a *Chriftian* ought to take heed of letting fall from his Lips. Whereas, on the contrary, it feems as if fome Men ftudied fuch mad impudent Language, to reduce God to their own Meafure.

——— *Cras vel atrâ
Nube polum pater occupato,
Vel fole puro, non tamen irritum
Quodcumque retro eft, efficiet : neque
Diffinget, infectumque reddet,
Quod fugiens femel hora vexit* ^a.

i. e.

To-morrow, let it fhine or rain,
Yet cannot this the paft make vain ;
Nor uncreate and render void,
That which was Yesterday enjoy'd ^b.

When we fay, that the Infinity of Ages, as well paft as to come, are but one Instant with God : That his Bounty, Wifdom, and Power are the fame with his Effence ; our Mouths fpeak it, but our Underftandings apprehend it not : And yet fuch is our vain Opinion of ourfelves, that we muft make the Divinity to pafs thro' our Sieve ; and from thence proceed all the Dreams and Errors with which the World is poffeffed, whilft we reduce and weigh in our Balance a Thing fo far above our Poife. ^c *Mirum quò procedat improbitas cordis humani, parvulo aliquo invitata fuffectu.* 'Tis a Wonder to what a Length the Pride of Man's Heart will proceed, if encouraged with the leaft Succefs. How insolently is *Epicurus* reproved by the
Stoics,

^a Plin. Nat. Hift. lib. ii. c. 7.
^b Sir Richard Fanshawe.

^c Horat. Carm. lib. iii. Od. 29.
Plin. Nat. Hift. lib. ii. c. 23.

Stoics, for his maintaining, that to be truly Good and Happy appertained only to God, and that the Wise Man had nothing but a Shadow and Resemblance of it? How presumptuously have they bound God by Destiny, (a Thing, that, by my Consent, none, that bears the Name of a *Christian*, should ever do again) and both *Tbales*, *Plato*, and *Pythagoras*, have subjected him to Necessity. This Arrogancy of attempting to discover God, with our Eyes, has been the Cause, that an eminent Person, of our Nation, has attributed to the Divinity a corporeal Form; and is the Reason, of what happens among us every Day, of attributing to God important Events, by a particular Appointment: Because they sway with us, they conclude, that they also sway with him, and that he has a more intire and vigilant Regard to them than to others of less Moment, or of ordinary Course. *Magna Dii curant, parva negligunt*^d. The Gods are concerned in great Matters, but slight the small. Observe his Example, he will clear this to you by his Argument: *Nec in regnis quidem Reges omnia curant*. Neither, indeed, do Kings, in their Administration, take Notice of all the minute Affairs. As if to that King of Kings it were more and less to subvert a Kingdom, or to move the Leaf of a Tree: Or as if his Providence acted after another manner in inclining the Event of a Battle, than in the Leap of a Flea. The Hand of his Government is laid upon every Thing, after the same manner, with the same Tenor, Power, and Order: Our Interest does nothing towards it; our Inclinations and Measures sway nothing with him. *Deus ita artifex magnus in magnis, ut minor non sit in parvis*. God is so great an Artificer in great Things, that he is no less in the least^e. Our Arrogancy sets this blasphemous Comparison ever before us: Because our Employments are a Burden to us, *Strato* has presented the Gods with a Freedom from all Offices, as their Priests have. He makes Nature produce and support all Things, and with her

*They deny it,
and yet actually
do it.*

^d Cic. de Nat. Deor. lib. ii. c. 66. et lib. iii. c. 35.
de Civitate Dei, lib. xi. c. 22.

^e St. Augustine

Weights and Motions constructs the several Parts of the World, discharging human Nature from the Awe of Divine Judgments, asserting, *Quod beatum, æternumque sit, id nec habere negotii quicquam, nec exhibere alteri*^f. That what is Blessed and Eternal, has neither any Business itself, nor gives any to another. Nature wills, that, in like Things, there should be a like Relation: The infinite Number of Mortals, therefore, concludes a like Number of Immortals; the infinite Things that kill and destroy, presuppose as many that preserve and profit. As the Souls of the Gods, without Tongue, Eyes, or Ears, do, every one of them, feel, amongst themselves, what the other feel, and judge our Thoughts; so the Souls of Men, when at Liberty, and loosed from the Body, either by Sleep, or some Extasy, divine, foretel, and see Things, which, whilst joined to the Body, they could not see. *Men*, says St. Paul, *professing them to be Wise, they became Fools, and changed the Glory of the incorruptible God into an Image made like to corruptible Man*^g. Do but take Notice of the juggling in the ancient Deifications. After the great and stately Pomp of the Funeral^h, so soon as the Fire began to mount to the Top of the Pyramid, and to catch hold of the Bier whereon the Body lay, they, at the same Time, let fly an Eagle, which, mounting upward, signified, that the Soul ascended into Paradise. We have a thousand Medals, and particularly of that virtuous *Faustina*, where this Eagle is represented carrying these deified Souls, with their Heels upwards, towards Heaven. 'Tis Pity that we should fool ourselves with our own Monkey Tricks and Inventions,

*Quod finxere timent*ⁱ.

i. e.

They are afraid of their own Inventions.

Like Children, who are frightened with the same Face of their Play-fellow, that they themselves have smeared and smutted. *Quasi quicquam infelicius sit homine, cui sua fig-*

^f Cic. de Nat. Deor. lib. i. c. 17.
dian. lib. iv.

ⁱ Lucan. lib. i. v. 486.

^g Rom. i. 22, 23.

^h Hero-

menta dominantur. As if any Thing could be more unhappy than Man, who is insulted by his own Fictions: 'Tis very far from honouring him who made us, to honour him that we have made. *Augustus* had more Temples than *Jupiter*, served with as much Religion, and Faith in Miracles. The *Thasians*, in Return of the Benefits they had received from *Agefilaus*, coming to bring him Word, that they had canonised him: 'Has your Nation^k,
' said he to them, that Power to make Gods of whom they
' please? Pray, first, deify some one amongst yourselves,
' and, when I shall see what Advantage he has by it, I will
' thank you for your Offer.' Man is certainly stark mad; he cannot make a Flea, and yet Gods by Dozens. Hear what *Trismegistus* says, in Praise of our Sufficiency: 'Of
' all the wonderful Things, it surmounts all Wonder, that
' Man could find out the Divine Nature, and make it.' And take here the Arguments of the School of Philosophy itself.

*Nosse cui Divos, et cæli numina, soli,
Aut soli nescire datum^l.*

i. e.

To whom to know the Deities of Heav'n,
Or know he knows them not, alone 'tis giv'n.

'^m If there is a God, he is a living Creature; if he be a
' living Creature, he has Sense; and, if he has Sense, he
' is subject to Corruption: If he be without a Body, he
' is without a Soul, and consequently without Action;
' and, if he has a Body, it is perishable.' Is not here a
Triumph? We are incapable of having made the World, there must then be some more excellent Nature, that has put a Hand to the Work. It were a foolish Arrogance to esteem ourselves the most perfect Thing of this Universe. There must then be something that is better, and this is Godⁿ. When you see a stately and stupendious Edifice, tho' you do not know who is the Owner of it,

^k *Plutarch*, in the Notable Sayings of the *Lacedæmonians*.

^l *Lucan.* lib. i. v. 452, &c.

^m *Cic. de Nat. Deor.* lib. iii. v. 13, 14.

ⁿ *Idem*, lib. ii. c. 6.

you would yet conclude, it was not built for Rats and Weasels °. And this Divine Structure, that we behold of the Celestial Palace, have we

*Heaven God's
Palace.*

not Reason to believe, that it is the Residence of some Proprietor, who is much greater than we? Is not the Higheſt always the moſt worthy? And we are the Lowermoſt. Nothing without a Soul, and without Reason, can produce a living Creature capable of Reason p. The World produces us, the World then has Soul and Reason q. Every Part of us is leſs than we. We are Part of the World, the World therefore is endued with Wiſdom and Reason, and that more abundantly than we r.

'Tis a fine Thing to have a great Government. The Government of the World then appertains to ſome happy Nature. The Stars do us no harm, they are then bountiful. We have

*The Govern-
ment of the
World.*

Need of Nouriſhment, ſo have the Gods alſo, and feed upon the Vapours of the Earth s. Worldly Goods are not Goods to God, therefore they are not Goods to us; offending, and being offended, are equally Teſtimonies of Imbecillity: 'Tis therefore Folly to fear God. God is good by his Nature, Man by his Industry, which is more. The Divine and Human Wiſdom have no other Diſtinction, but that the firſt is eternal. But Duration is no Acceſſion to Wiſdom, therefore we are Companions. We have Life, Reason, and Liberty; we eſteem Bounty, Charity, and Juſtice; theſe Qualities are in him. In Concluſion, the Building and Deſtroying, and the Conditions of the Divinity, are forged by Man, according as they relate to himſelf. What a Pattern, and what a Model! Let us ſtretch; let us raiſe and ſwell human Qualities as much as we pleaſe: Puff up thyſelf, vain Man, yet more and more, and more.

Nec ſi te ruperis, inquit t.

i. e.

Swell even till thou burſt, ſaid he,
Thou ſhalt not match the Deity.

Pre-

° Cic. de Nat. Deor. lib. ii. c. 6.
ibid. c. 12. r Idem, ibid. c. 11.
lib. ii. Sat. 3. v. 319.

p Idem, ibid. c. 8.
s Idem, ibid. c. 16.

q Idem,
t Hor.

Ch. XII. *An Apology for Raimond de Sebonde.* 275

Profectò non Deum, quem cogitare non possunt, sed semet ipsos pro illo cogitantes; non illum, sed seipsos, non illi, sed sibi comparant ^u. ‘Certainly they do not imagine God, of whom they can have no Idea, but, imagining themselves in his stead, they do not compare him, but themselves, not to him, but to themselves.’ In natural Things the Effects do but half relate to their Causes: How is this? His Condition is above the Order of Nature, too sublime, too remote, and too mighty to permit himself to be bound and fettered by our Conclusions. ’Tis not thro’ ourselves that we arrive at that Place; our Ways lie too low: We are no nearer Heaven on the Top of Mount *Senis*, than in the Bottom of the Sea; take the Distance with your *Astrolabe*: They debase God even to the carnal Knowledge of Women, even to how many Times, and how many Generations. *Paulina*, the Wife of *Saturninus*, a Matron of great Reputation at *Rome*, thinking she lay with the God *Serapis* ^w, found herself in the Arms of an *Amoroso* of hers, through the Pandarism of the Priests of his Temple. *Varro*, the most subtle and most learned of all the *Latin Authors* ^x, in his Book of *Theology*, writes, ‘That the Sexton of *Hercules’s* Temple, throwing Dice, with one Hand, for himself, and with the other for *Hercules*, played, with him, for a Supper and a Whore: If he won, at the Expence of the Offerings; if he lost, at his own: The Sexton lost, and paid the Supper and the Whore: Her Name was *Laurentina*, who saw, by Night, this God in her Arms; by whom she was told, moreover, that the first Man she met, the next Day, should give her a glorious Reward: This was *Tarunicus* ^y, a rich young Man, who took her home to his House, and in Time, left her his Heiress. She, on the other Hand, thinking to do a Thing that would be pleasing to this God, left the People of *Rome* her Heirs, and therefore

T 2

‘ had

^u St. Austin de Civit. Dei, lib. xii. c. 15.

^w Or *Anubis*, according to *Josephus’s Jewish Antiquities*, lib. xviii. c. 4. where this Story is related at Length.

^x St. Austin de Civit. Dei, lib. vi. c. 7.

^y Or *Tarutius*, according to St. Austin: But, according to *Plutarch*, who relates the same Story in the Life of *Romulus*, the first Man who met *Laurentia* (as he calls her) was one *Tarrutius*, a very old Man, c. 3. of *Amyot’s* Translation.

'had Divine Honours attributed to her.' As if it had not been sufficient that *Plato* was originally descended from the Gods, both by the Father and Mother, and that he had *Neptune* for the common Father of his Race^z. 'Twas certainly believed at *Athens*, that '*Aristo*, having a mind to enjoy the fair *Perictione*, could not, and was warned by the God *Apollo*, in a Dream, to leave her unpolluted and untouched till she was brought to Bed^a. These were the Father and Mother of *Plato*. How many ridiculous Stories are there of like Cuckoldings of poor Mortals by the Gods? And of Husbands injuriously disgraced in favour of their Children? In the *Mahometan* Religion there are enow *Merlins* found by the Belief of the People, that is to say, *Children without Fathers*, spiritual, divinely conceived in the Wombs of Virgins; and they carry Names that signify so much in their Language.

Nothing that both Man and Beast is fonder of than its Species.

We are to observe, that, to every Thing, nothing is more dear and estimable than its Being, (the Lion, the Eagle, and the Dolphin, prize nothing above their own Kind) and that each assimilates the Qualities of all other Things to its own proper Qualities, which we may, indeed, extend or contract, but that's all; for, beyond that Relation and Principle, our Imagination cannot go, can guess at nothing else, nor possibly go out thence, or stretch beyond it. From hence spring these ancient Conclusions: 'Of all Figures, the most beautiful is that of Man; therefore God must be of that Form: No one can be happy without Virtue, nor can Virtue be without Reason, and Reason cannot inhabit any where but in a human Shape; God is therefore cloathed in the human Figure^b. *Ita est informatum, anticipatumque mentibus nostris, ut homini, quum de Deo cogidet, forma occurrat humana*^c. 'It is so imprinted in our Minds, and the Fancy is so prepossessed with it, that when a Man thinks of God, a human Figure ever presents itself to the Imagination.

^z *Diogenes Laertius* in the Life of *Plato*, sect. 2. lib. iii.

^a 'Tis affirmed, for certain, that *Apollo* appeared, in a Vision by Night, to *Ariston*, and forbad him to touch his Wife for ten Months. *Plutarch* in his *Table-Talk*, lib. viii. Qu. 1.

^b *Cic. de Nat. Deor.* lib. i. c. 18.

^c *Idem*, *ibid.* c. 27.

‘gination.’ Therefore it was, that *Xenophanes* pleasantly said, ‘That if Beasts do frame any Gods to themselves, as ’tis likely they do, they make them certainly such as themselves are, and glorify themselves in it, as we do.’ For why may not a Goose say thus, ‘All the Parts of the Universe I have an Interest in, the Earth serves me to walk upon, the Sun to light me, the Stars have their Influence upon me: I have such Advantage by the Winds, and such Conveniencies by the Waters: There is nothing that yonder heavenly Roof looks upon so favourably as me; I am the Darling of Nature. Is it not a Man that treats, lodges and serves me? ’Tis for me that he both sows and grinds: If he eats me, he does the same by his Fellow-creature, and so do I the Worms that kill and devour him.’ As much might be said by a Crane, and with greater Confidence, upon the Account of the Freedom of his Flight, and the Possession of that sublime and beautiful Region. *Tam blanda conciliatrix, et tam sui est lena ipsa natura*^c. So flattering, and wheedling a Bawd, is Nature to herself. Now therefore, by the same Consequence, the Destinies are for us; for us is the World; it shines, it thunders for us; and the Creator and Creatures are all for us^f. The Mark and Point at which the Universality of Things does aim is this. Look into the Register that Philosophy has kept, for two thousand Years and more, of the Affairs of Heaven: The Gods all that while have neither acted nor spoken but for Man: She does not allow them any other Consultation or Vacation. But here we find them in War against us.

*Man imagines
that every
Thing was
made for him.*

— *Domitosque Herculeæ manu
Telluris juvenes, unde periculum
Fulgens contremuit domus
Saturni veteris*^g—

i. e.

The brawny Sons of Earth, subdu’d by Hand
Of Hercules, on the *Phlegræan* Strand,

T 3

Where

^d Euseb. Evang. Prep. lib. xiii. c. 13. ^e Idem, ibid. c. 27.

^f I have known some Divines, who laid down this Principle for an Article of Faith, and ready to pronounce their Anathema’s against any, who dared to question it. ^g Hor. lib. ii. Ode 12. v. 6, &c.

Where the rude Shock did such a rattle make,
As made old *Saturn's* shining Palace shake.

*The Gods ef-
fusing the
Quarrels of
Mortals.*

And here we see them participate of our
Troubles, to make a Return for our having
so often shared in theirs.

*Neptunus muros magnóque emota tridenti
Fundamenta quatit, totámque à sedibus urbem
Eruit: Hic Juno Scæa sævissima portas
Prima tenet*^b.——

i. e.

Neptune his massy Trident did employ,
With which he shook the Walls of mighty *Troy*,
And the whole City from its Platform threw;
Whilst to the *Scæan* Gates the *Græcians* flew,
Which *Junó* had set open to their View. }

The *Caunians*, jealous of the Authority of their own pe-
culiar Gods, arm themselves on the Days of
their Devotion, and run all about their Pre-
cincts, brandishing in the Air their Swords
with Fury, by that Means, to drive away and ba-
nish all strange Gods out of their Territoryⁱ. Their
Powers are limited, according to our Necessi-
ty. This cures Horses, that cures Men,
one cures the Plague, another the Scurf;
this the Phthific; one cures one Sort of
Scurvy, another another; *Adeò minimis etiam rebus prava
Religio inserit Deos*^k: So fond is a false Religion to create
Gods for the meanest Uses: One makes the Grapes to
grow, another Garlick. This has the Presidence over
Lechery, there is another over Merchandise; for every
Race of Artizans there is a God: One has his Province
in the East, another in the West.

Hic illius arma,———Hic currus fuit^l.

i. e.

Here lay her Armour; here her Chariot stood,

O sancte Apollo, qui umbilicum certum terrarum obtines^m;

i. e.

^b *Æn.* lib. ii. v. 610.

ⁱ Herodot. lib. i. p. 79.

^k Livy, lib.

^l *Æn.* lib. i. v. 20, 21.

^m Cic. de Divin. lib. ii. c. 56,

i. e.

O sacred *Phæbus*, who, with glorious Ray,
From the Earth's Center dost thy Light display.

*Pallada Cecropidæ, Minoïa Creta Dianam,
Vulcanum tellus Hipsipylæa colit.*

*Junonem Sparte, Pelopeiadesque Mycenæ,
Pinigerum Fauni Mænalis ora caput,
Mars Latio venerandus* ^m.——

i. c.

Th' *Athenians Pallas*, *Cynthia Crete* adores,
Vulcan is worship'd on the *Lemnian Shores* :
Proud *Juno's* Altars are by *Spartans* fed,
Th' *Arcadians* worship *Faunus* ; and 'tis said
To *Mars* by *Italy* is Homage paid. }

This has only one Town, or one Family in his Possession : One lives alone, another in Company, either voluntary, or upon Necessity.

Junctaque sunt magno templa nepotis arvo ⁿ.

i. e.

Jove and his Grandson in the same Temple dwell.

There are some so wretched and mean (for the Number amounts to six and thirty Thousand) that they must pack five or six together, to produce one Ear of Corn, and they thence take their several Names. Three to the Door, viz. One to the Plank, one to the Hinge, and one to the Threshold. Four to an Infant ; Protectors of its Swathing-Clouts, its Pap, and the Breasts which it sucks. Some certain, some uncertain and doubtful, and some that are not yet entered Paradise.

*Sorry, vulgar
Deities.*

*Quos, quoniam cæli nondum dignamur honore,
Quas dedimus certè terras habitare sinamus* ^o.

i. e.

Whom, since we yet not worthy think of Heaven,
We suffer to inhabit the Earth we've given.

T 4

There

^m Ovid. Fast. lib. iii. v. 81, &c.

ⁿ Idem, ibid. lib. i. v. 294.

^o Ovid. Metam. lib. i. Fab. 6. v. 32, 33.

There are amongst them Physicians, Poets, and Civil Deities. Some middle ones, betwixt the divine and human Nature, Mediators betwixt God and us, adored with a certain second and diminutive Sort of Adoration: Infinite in Titles and Offices: Some good, and others ill; some old and decrepid, and some that are mortal. For *Chrysippus*^p was of Opinion, that, in the last Conflagration of the World, all the Gods were to die but *Jupiter*: And makes a Thousand Similitudes betwixt God and him. Is he not his Countryman?

Jovis incunabula Creten^q.

i. e.

Crete noted for *Jupiter's* Cradle.

This is the Excuse we have upon Consideration of this Subject, from *Scaevola*, a High-Priest, and *Varro*, a great Divine, in their Times: 'That it is necessary that the People should be ignorant of many Things that are true, and believe many Things that are false.' *Quum veritatem, qua liberetur, inquirat: Credatur ei expedire, quod fallitur*^r. 'Seeing he inquires into the Truth, by which he would be made free, 'tis fit he should be deceived.' Human Eyes cannot perceive Things, but by the Forms they know of them. And we do not remember what a Fall poor *Phaeton* had, for attempting to govern the Reins of his Father's Horses, with a mortal Hand. The Mind of Man falls into as great a Profundity, and is after the same Manner bruised and shattered by its own Temerity. If you ask Philosophy of what Matter the Sun is? What Answer will she return, if not, that it is Iron and Stone, or some other Matter that she makes use of? If a Man require of *Zeno*, 'What Nature is?' 'An artificial Fire, says he, proper for Generation, and regularly proceeding^s.' *Archimedes*, Master of that Science, which attributes to itself the Precedency before all others, for Truth and Certainty; says, the Sun is a God of red-hot Iron. Was not this a fine Imagination, extracted from the inevitable Necessity of Geometrical Demon-

^p *Plutarch* of common Conceptions, c. 27. ^q *Ovid. Met. lib. viii. Fab. i. v. 99.* ^r *Aug. de Civit. Dei, lib. iv. cap. 31.* ^s *Cic. de Nat. Deor. lib. ii. v. 42.*

monstrations? Yet not so inevitable and profitable, but that *Socrates* thought it was enough to know so much of Geometry only, as to measure the Land a Man bought or sold[†]; and that *Polyænus*, ^{Geometry} ^{how far use-} who had been a great and famous Master in ^{ful.} it, despised it, as full of Falsity and manifest Vanity[‡], after he had once tasted the delicate Gardens of *Epicurus*. *Socrates*, in *Xenophon*, speaking of *Anaxagoras*, reputed by Antiquity learned above all others in Celestial and Divine Matters, says, ‘That[‡] he had cracked his Brain, as all other Men do, who too immoderately search in- to Knowledge of Things which do not appertain to them.’ When he made the Sun to be a burning Stone, he did not consider, that a Stone does not shine in the Fire; and, which is worse, that it will there consume. And in^{*} making the Sun and Fire one, that Fire does not turn Complexions black in shining upon them: That we are able to look steadily upon Fire: And that Fire kills Herbs and Plants. ’Tis *Socrates*’s Opinion, and mine too, ‘That it is the best Judgment concerning Heaven, not to judge of it at all.’ *Plato*, having occasion in his *Timæus*, to speak of *Dæmons*: ‘This Under- taking, says he, exceeds my Ability. We are there- fore to believe those Ancients, who have pretended to have been begotten by them.’ ’Tis against all Reason to disbelieve the Children of the Gods, though what they say should not be proved by necessary or probable Reasons; seeing they engage to speak of domestic and familiar Things. Let us see if we have a little more Light in the Knowledge of Human and Natural Things. Is it not a ridiculous Attempt for us to forge for those Things, to which, by our own Confession, our Know- ledge

*The Sum of
our Knowledge
of Natural
Things.*

[†] *Xenophon*. *Mirabilium*, lib. iv. sect. 7. c. 2. [‡] *Cic. Acad. Quæst.* lib. iv. c. 33. ^{*} *Id. ibid.* c. 6, 7.

^{*} *Socrates* was no great Natural Philosopher; if we may judge, by what he says of Fire, in Opposition to the Sun; for who does not know that Fire will blacken the Skin of any Person, that should stay long very near it; that, at a very small Distance, one cannot look upon it fixedly, and that, at a proper Distance, instead of killing Herbs and Plants, it nourishes them.

ledge is not able to attain, another Body, and to lend a false Form of our own Invention; as is manifest in the Motion of the Planets; to which, seeing our Understanding cannot possibly attain, nor conceive their natural Conduct, we lend them material, heavy, and substantial Springs of our own, by which to move*.

*Aureus axis erat, temo aureus, aurea summæ
Curvatura rotæ, radiorum argenteus ordo^y.*

i. e.

Gold was the Axle, and the Beam was Gold;
The Wheels with Silver Spokes on Golden Circles
roll'd.

You would swear, that we had had Coach-makers, Wheel-wrights, and Painters, that went aloft to erect Engines of various Motions, and to range the Carriages and Intersections of the heavenly Bodies of different Colours about the Spindle of Necessity, according to *Plato*.

*Mundus domus est maxima rerum,
Quam quinque altitonæ fragmine zonæ
Cingunt, per quam limbus bis sex signis
Stellimicantibus, altus in obliquo atthere, lunæ
Bigas acceptat^z.——*

i. e.

The World's a Mansion that doth all Things hold,
Which thund'ring Zones, in Number Five, infold,
Thro' which a Border painted with twelve Signs,
And that with sparkling Constellations shines,
In th' oblique Roof of Heaven's lofty Sphere,
Where *Luna's* Course is mark'd with Chaise and Pair.

These are all Dreams and fantastic Follies. Will not Nature be pleased some Day or other to lay open her Bosom to us, and plainly discover to us the Means and Conduct of her Movements, and prepare our Eyes to see them?
Good

* *Montaigne* will tell us presently, that the ancient Philosophers built a little too much upon Authorities that are merely Poetical: And so far he is in the right; but I cannot imagine why he pretends to take an Advantage against the Natural Philosophers, for some Authorities of this kind, which have never been reputed but as arbitrary Characters, invented to amuse the Imagination, rather than to inform the Understanding.

^y Ovid. *Met.* lib. ii. Fab. i. v. 106.

^z Varro in *Catal.*

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Good God, what Abuse, what Mistakes should we discover in our poor Science! I am mistaken, if it holds any one thing, as it really is; and I shall depart hence more ignorant of every Thing but my own Ignorance.

Have I not read in *Plato* this Divine Saying, That ^a *Nature is nothing but an ænigmatic Poesy!* As if a Man might peradventure say, a shaded and obscure Picture, breaking out here and there with an infinite Variety of false Lights to exercise our Conjectures. *Latent ista omnia crassis occultata et circumfusa tenebris, ut nulla acies humani ingenii tanta sit, quæ penetrare in cælum, terram intrare possit* ^b. i. e. All those Things lie concealed and involved in so thick Darkness, that no human Wit can be so sharp as to penetrate either Heaven or the Earth. And certainly Philosophy is no other than a falsified Poesy. From whence do the ancient Writers extract all their Authorities, but from the Poets? And the first of them were Poets themselves, and wrote accordingly. *Plato* is but a Poet unconnected. All super-human Sciences are set off in the poetic Style. Just as Women make use of Teeth of Ivory, where the Natural are wanting, and, instead of their true Complexion, make one of some artificial Matter; as they stuff themselves out with Cotton, &c. to appear plump, and, in the Knowledge and Sight of every one, trick up themselves with false and borrowed Beauty: So does Science, (and even our Law itself has, they say, legitimate Fictions, whereon it founds the Truth of its Justice) she gives us in Presupposition, and, for a current Pay, Things which itself inform us were invented: For by these Epicycles, Excentrics, and Concentrics, by which Astrology is helped to carry on the Motions of the Stars, she gives us
for

*Philosophy is
only Poetry so-
phisticated.*

^a *Montaigne* has here mistaken *Plato's* Sense, whose Words, in *Alcibiade II* —p. 42. C, are these, *Ἐν τε φύσει ποιητικὴ ἢ συμπᾶσα αἰνιγματώδης*. i. e. All Poetry is in its Nature ænigmatical. *Plato* says this by reason of a Verse in *Homer's Margites*, which he explains, and which indeed has something in it that is ænigmatical. Either *Montaigne* did not see this Passage in *Plato*, or else he read it without closely examining it. Nature is certainly a Riddle with respect to us; but it does not appear very plain in what Sense it may be called Ænigmatical Poetry. *Montaigne* himself, to whom this Term appears so divine, does not explain it to us very clearly.

^b *Cic.* in *Acad. Quæst. lib. iv. c. 39.*

for the best she could contrive upon that Subject; as also, in all the rest, Philosophy presents us, not that which really is, or what she does really believe, but what she has contrived with the greatest Plausibility. *Plato*, discoursing of the State of Human Bodies, and those of Beasts, says, *I should know what I have said is Truth, had I the Confirmation of an Oracle: But this is all I will affirm, that 'tis the most probable of any thing I could say.*

'Tis not to Heaven only that Philosophy sends her Ropes, Engines, and Wheels; let us consider a little what she says of ourselves, and of our Contexture. There is not more Retrogradation, Trepidation, Accession, Recession, and Rapture in the Stars and Celestial Bodies, than they have feigned in this poor little Human Body. In Truth, they have good Reason upon that very Account to call it a Microcosm, or little World, so many Views and Parts have they employed to erect and build it. To assist the Motions they see in Man, and the various Functions and Faculties that we find in ourselves, into how many Parts have they divided the Soul? In how many Places lodged it? In how many Ranks and Stories have they stationed this poor Creature Man, besides those that are natural, and to be perceived? And to how many Offices and Vocations have they assigned him? They make an Imaginary of a public Thing. 'Tis a Subject that they hold and handle: And they have full Power granted to them, to rip, place, displace, patch, and stuff him, every one according to his own Fancy, and yet they possess him not. They cannot, not in Reality only, but even in Dreams, so govern him, that there will not be some Cadence or Sound which will escape their Architecture, as enormous as it is, and botched with a Thousand false and fantastic Patches. And there is no Reason to excuse them; for though we pardon Painters when they paint Heaven, Earth, Seas, Mountains, and remote Islands, and only give us some slight Sketch of them, and, as of Things unknown, we are content with a faint Description; yet when they come to draw us, or any other Creature which is known and familiar to us, according to the

*The confused
Idea which
Man has of
himself.*

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the Life, we then require of them a perfect and exact Representation of Lineaments and Colours, and despise them if they fail in it. I am very well pleased with the *Milesian* Wench^c, who observing the Philosopher *Thales* to be always contemplating the Celestial Arch, and to have his Eyes still gazing upward, laid something in his way that he might stumble at, to admonish him, 'That it would be time to take up his Thoughts about Things that are in the Clouds, when he had taken care of those that were under his Feet.' Doubtless she advised him very well, 'rather to look to himself than to gaze at Heaven.' For, as *Democritus* says, by the Mouth of *Cicero*, *Quod est ante pedes, nemo spectat: Cæli scrutantur plagas*^d. i. e. No Man regards what is at his Feet; they are always prying towards Heaven. But such is our Condition, that the Knowledge of what we have in Hand is as remote from us, and as much above the Clouds, as that of the Stars: As *Socrates* says, in *Plato*, 'That whoever tampers with Philosophy, may be reproached as *Thales* was by the Woman, that he sees nothing of that which is before him^e. For every Philosopher is ignorant of what his Neighbour does: Yea, and of what he does himself, and is ignorant of what they both are, whether Beasts or Men.' As for these People who think *Sebonde's* Arguments too weak, who are ignorant of nothing, who govern the World, and know every thing,

*Quæ mare compeſcant cauſæ; quid temperet annum;
Stellæ ſponte ſua, juſſæve vagentur, et errent:
Quid premat obſcurum Lunæ, quid proferat orbem;
Quid velit, et poſſit rerum concordia diſcors*^f.

i. e.

What bounds the ſwelling Tides, what rules the Year;
Whether of Force, or Will, the Planets err;

^c She was Maid-Servant to *Thales* according to *Plato*, from whom this Story is taken; but he does not ſay that he ſtumbled at any Thing laid in his Way by his Servant; but that as he was walking along, with his Eyes lifted up to the Stars, he fell into a Well.

^d Cic. de Divin. lib. ii. c. 13.

^e *Plato* in *Theæteto*, p. 127.

^f Horat. lib. i. Epist. 12, c. 16, &c.

Why

Why Shadows darken the pale Queen of Night,
 Whence she renews her Orb and spreads her Light;
 What means the jarring Sympathy of Things, &c.

Have they not sometimes in their Writings sounded the Difficulties that occurred in the Knowledge of their own Being? We see very well that the Finger moves, and that the Foot moves; that some Parts move of themselves without our Leaves, and that others stir by our Direction; that one sort of Apprehension occasions Blushing, another Paleness; such an Imagination works upon the Spleen only, another upon the Brain, one occasions Laughter, the other Tears, another stupifies and astonishes all our Senses, and stops the Motion of our Members; at one Object the Stomach will rise, at another a Member that lies something lower. But how a spiritual Impression should make such a Breach into a massy and solid Subject, and the Nature of the Connexion and Contexture of these admirable Springs and Movements, never Man yet knew:

^g *Omnia incerta ratione, et in naturæ majestate abdita. i. e.* All these Things are impenetrable by Reason, and concealed in the Majesty of Nature, says *Pliny*. And *St. Austin*, *Modus quo corporibus adhærent spiritus, omnino mirus est, nec comprehendendi ab homine potest: Et hoc ipse homo est*^h. i. e. The Manner whereby Souls are united to Bodies, is altogether wonderful, and cannot be conceived by Man; and yet this Union constitutes Man himself. Mean while it is not so much as doubted: For the Opinions of Men are received according as the Ancients believed, by Authority and upon Trust, as if it were Religion and Law. The common Notion of it is, 'tis received as Gibberish; but this Truth, with all its Pile of Arguments and Proofs, is admitted as a firm and solid Body, that is no more to be shaken, no more to be judged of. On the Contrary, every one, according to the utmost of his Talent, corroborates and fortifies this received Belief with the utmost Power of his Reason, which is a supple Tool, pliable, and to be accommodated to any Figure. And thus the World comes to be filled with Lyes and Fopperies.

^g *Plin. lib. ii. c. 37.*

^h *St. Aug. de Spir. et Anim.*

The Reason that Men do not doubt of many Things, is, that they never examine common Impressions: They do not dig to the Root, where the Faults and Defects lie; they only debate upon the Branches: They do not examine whether such and such a Thing be true, but if it has been so, and so understood. It is not enquired into, whether *Galen* has said any thing to purpose, but whether he has said so or so. In truth it was very good Reason, that this Curb and Constraint to the Liberty of our Judgments, and this Tyranny over our Opinions, should be extended to the Schools and Arts. The God of Scholastic Knowledge is *Aristotle*: 'Tis irreligious to question any of his Decrees, as it was those of *Lycurgus* at *Sparta*: His Doctrine is a magisterial Law to us, though peradventure 'tis as false as another.

How it happens that Men scarce doubt of Things.

I do not know, why I should not as willingly embrace either the Ideas of *Plato*, or the Atoms of *Epicurus*, or the Plenum or Vacuum of *Leucippus* and *Democritus*, or the Water of *Thales*, or the Infinity of Nature of *Anaximander*ⁱ, or the Air of *Diogenes*^k, or the Members and Symmetry of *Pythagoras*, or the Infinity of *Parmenides*, or the One of *Musæus*, or the Water and Fire of *Apollodorus*, or the similar Parts of *Anagoras*, or the Discord and Friendship of *Empedocles*, or the Fire of *Heraclitus*, or any other Opinion (in that infinite Confusion of Opinions and Sentiments, which this fine Human Reason does produce by its Certitude and Clear-sightedness in every thing it meddles withal) as I should the Opinion of *Aristotle* upon this Subject of the Principles of Natural Things: Which Principles he builds of three Pieces, Matter, Form, and Privation. And what can be more vain, than to make Inanity itself the Cause of the Production of Things? Privation is a Negative: Of what Humour could he then make the Cause and Original of Things that

Difference of Opinions concerning Natural Principles.

ⁱ Sext. Empir. Pyrrh. lib. iii. c. 4. p. 155.

^k Of *Diogenes Apolloniates*, apud Sextum Empiricum in Pyrrh. Hypot. This is a further Proof of a former Note in this Chapter, that it was Air, and not Age, as *Montaigne* thought, must be the God of this Philosopher of *Apollonia*.

that are : And yet that were not to be controverted, but for the Exercise of Logic. There is nothing disputed, neither to bring it into Doubt, but to defend the Author of the School from foreign Objections : His Authority is the *non ultra*, beyond which it is not permitted to enquire.

It is very easy upon approved Foundations to build whatever we please ; for, according to the Law, and Ordering of the Beginning, the other Parts of the Structure are easily carried on without any Failure. By this Way we find our Reason well-grounded, and have good Warrant for what we say ; for our Masters prepossess and gain before-hand as much room in our Belief, as is necessary towards concluding afterwards what they please ; as Geometricians do by their granted Demands : The Consent and Approbation we allow them, giving them Power to draw us to the Right and Left, and to whirl us about at their own Pleasure. Whoever will have his Presuppositions taken for granted, is our Master and God : He will lay the Plan of his Foundations so ample and easy, that by them he may mount us up to the Clouds, if he so please. In this Practice and Negotiation of Science, we have given intire Credit to the Saying of *Pythagoras*, ' That every expert Person ought to be believed in his own Art.' The Logician refers the Signification of Words to the Grammarian, the Rhetorician borrows the State of Arguments from the Logician : The Poet his Measure from the Musician, the Geometrician his Proportions from the Arithmetician, and the Metaphysicians take the Physical Conjectures for their Foundations. For every Science has its Principles presupposed, by which Human Judgment is every-where curbed. If you rush against this Barrier, where the principal Error lies, they have presently this Sentence in their Mouths, ' That there is no disputing with Persons, who deny Principles.' Now Men can have no Principles, if not revealed to them by the Divinity : Of all the rest the Beginning, the Middle, and the End, is nothing but Dream and Vapour. As for those that contend upon Presupposition, we must on the Contrary presuppose to them the

*The receiving
of Principles
without Examination
liable to all kind of
Mistakes.*

same Axiom upon which the Dispute turns. For every human Presupposition and Declaration has as much Authority one as another, if Reason do not make the Difference. Wherefore they are all to be put into the Balance, and first the Generals, and those that tyrannise over us. The Persuasion of Certainty is a certain Testimony of Folly and extreme Uncertainty; and there are not a more foolish sort of Men, nor that are less Philosophers, than the *Philodoxes* of *Plato*¹. We must enquire whether Fire be hot? whether Snow be white? if we know whether there be such Things as Hard or Soft?

And as to those Answers of which they tell old Stories, as he that doubted if there was any such Thing as Heat, whom they bid throw himself into the Fire; and he that denied the Coldness of Ice, whom they bid put a Cake of Ice into his Bosom; they are pitiful Things unworthy of the Profession of Philo-

Whether philosophical Uncertainty is determinable by the Experience of the Senses.

sophy. If they had left us in our natural State, to receive the external Appearances of Things according as they present themselves to us by our Senses; and had permitted us to follow our own natural Appetites, and be governed by the Condition of our Birth; they might then have Reason to talk at that Rate, but 'tis from them that we have learned to make ourselves fit up for Judges of the World: 'Tis from them that we derive this Fancy, 'that human Reason is Controller-General of all that is above and below the Firmament, that composes every Thing, 'that can do every Thing, and, by the Means of which 'every Thing is known and understood.' This Answer would be good amongst *Cannibals*, who enjoy the Happiness of a long, quiet, and peaceable Life, without *Aristotle's* Precepts, and without the Knowledge of the Name of *Physics*. This Answer would peradventure be of more Value and greater Force than all those they shall borrow

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from

¹ 'Persons who are possessed with Opinions of which they know not the Grounds, whose Heads are intoxicated with Words; who see and affect only the Appearances of Things.' This is taken from *Plato*, who has characterised them very particularly at the End of the Fifth Book of his Republic.

from their Reason and Invention. Of this, all Animals, and all, where the Power of the Law of Nature is yet pure and simple, would be as capable as we; but those they have renounced. They need not tell us, it is true, for you see and feel it so: They must tell me whether I really feel what I think I do; and, if I do feel it, then let them tell me why I feel it, and how, and what: Let them tell me the Name, Original, the Bounds and Borders of Heat and Cold, the Qualities of the Agent and Patient: Or let them give me up their Profession, which is not to admit or approve of any Thing, but by the Way of Reason, that is their Touch-stone for Essays of every sort.

But certainly 'tis a Test full of Falsity, Error, Weakness, and Defect. Which way can we better prove it, than by itself? If we are not to believe it when speaking of itself, it can hardly be thought fit to judge of exotic Things foreign to it; if it knows any Thing, it will at least be its own Being and Abode. It is in the Soul, and either a Part or an Effect of it: For true and essential Reason, from which we, by false Colours, borrow the Name, is lodged in the Breast of the Almighty. There is its Habitation and Recess, and 'tis from thence that it proceeds, when God is pleased to impart any Ray of it to Mankind; and *Pallas* issued from her Father's Head, to communicate herself to the World.

Now let us see what human Reason tells us of itself, and of the Soul: Not of the Soul in general, of which almost all Philosophy makes the celestial and first Bodies Participants: Nor of that which *Thales*^m attributed to Things, which are themselves reputed inanimate, being moved by the Consideration of the Load-stone: But of that which appertains to us, and which we ought the best to know.

*Ignoratur enim quæ sit natura animæ,
Nata sit, an contrà nascentibus insinuetur,
Et simul intereat nobiscum morte dirempta,*

*. *Diog. Laert.* in the Life of *Thales*, lib. i. sect. 24.

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*An tenebras Orci visat, vastasque lacunas,
An pecudes alias divinitus insinuet seⁿ.*

i. e.

For none the Nature of the Soul doth know,
Whether that it be born with us, or no;
Or be infus'd into us at our Birth,
And dies with us when we return to Earth;
Or does descend to the black Shades below,
Or into other Animals does go.

Crates and ° *Dicæarchus* were induced to judge from Human Reason, ' that there was no Soul at all : But that the ' Body thus stirs by a Natural Motion : ° *Plato*, that it ' was a Substance moving of itself : *Thales*, a Nature ' without Repose^q : *Asclepiades*, an Exercising of the ' Senses : *Hesiod* and *Anaximander*, a Thing composed of ' Earth and Water : *Parmenides*, of Earth and Fire : *Empedocles*, of Blood^r. '

Sanguineam vomit ille animam^r.

i. e.

His Soul he vomited in Streams of Blood.

Possidonius, *Cleanthes* and *Galen*, judged from the same Principle that it was Heat, or a hot Complexion :

Ignæus est ollis vigor, et cælestis origo^r.

i. e.

Their Vigour is of Fire, and does prove
Itself descended from the Gods above.

' *Hippocrates*, that it was a Spirit diffused all over the
' Body : *Varro*, that it was an Air received at the Mouth,
U 2 ' heated

ⁿ Lucret. lib. iv. 113, &c.

° Apud Sext. Empir. Pyrrh. Hypot. lib. ii. c. 5. p. 57, et adv. Mathem. πρὸς ἀνθρώπους, p. 201. Dicæarchus Phærecrate[m] quendam Phthiotam senem —differentem inducit nihil esse omnino animum, &c. Cic. Tusc. Quæst. lib. i. c. 10.

^p De Legibus, lib. 10. p. 668.

^q i. e. According to *Plutarch de Placitis Philosophorum*, lib. iv. c. 2, which moves of itself, αὐτοκίνητον.

^r Empedocles Animum esse censet, cordi suffusum sanguine, Cic. Tusc. Quæst. lib. i. c. 9.

^s Virg. Æneid. lib. ix. v. 349.

^t Idem, ibid. lib. vi. 730.

' heated in the Lungs, moistened in the Heart, and diffused throughout the whole Body. " Zeno, the Quintessence of the four Elements: *Heraclitus Ponticus*, that it was the Light: *Xenocrates* and the *Egyptians*, a Moveable Number: The *Chaldeans*, a Vertue without any determinate Form.

*Habitum quendam vitalem corporis esse,
Harmoniam Græci quam dicunt*^w.

i. e.

A vital Habit in Man's Frame to be,
Which, by the *Greeks*, is call'd a Harmony.

Let us not forget *Aristotle*, who held the Soul to be that which naturally causes the Body to move, which he called *Entelechia*, with a colder Invention than any of the rest: For he neither speaks of the Essence, nor of the Origin, nor of the Nature of the Soul, and only takes Notice of the Effect. *Laëtantius*, *Seneca*, and most of the *Dogmatists*, have confessed, that it was a Thing they did not understand. After all this Enumeration of Opinions: ^x *Harum sententiarum quæ vera sit, Deus aliquis viderit*, says *Cicero*: 'Of these Opinions, which is the true, let some God determine. I know by myself, says *St. Bernard*, how incomprehensible God is, seeing I cannot comprehend the Parts of my own Being.' *Heraclitus*^y, who was of Opinion, that every Place was full of Souls and Demons,

^u I know not where *Montaigne* had this; for *Cicero* expressly says, that this Quintessence, or Fifth Nature, is a Thought of *Aristotle*, who makes the Soul to be composed of it; and that *Zeno* thought the Soul to be Fire, *Cic. Tusc. Quæst. lib. i. c. 9 and 10.* • After this, *Cicero* adds, that *Aristotle* calls the Mind, which he derives from that Fifth Nature, *Entelechia*, a new-coined Word, signifying a perpetual Motion. Tho' *Montaigne* has copied these last Words, in what he proceeds to tell us of *Aristotle*, he censures him for not having spoken of the Origin and Nature of the Soul. But had he only cast his Eye upon what *Cicero* had said, a little before, he would have been convinced, that *Aristotle* had taken Care to explain himself concerning the Origin of the Soul, before he remarked the Effect of it. If he has not thereby fully demonstrated what the Nature of it is, *Zeno* has not given us much better Light into it, when he says, *The Soul or Mind seems to be Fire*: And it would not be difficult to shew, that, in this Article, the other Philosophers have not succeeded better than *Zeno* and *Aristotle*.

^w *Lucret. lib. iii. v. 100.*

^x *Cic. in Tusc. Quæst. lib. i. c. 11.*

^y *Diog. Laert. in the Life of Heraclitus, lib. ix. sect. 7.*

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Demons, did nevertheless maintain, ' that no one could
' advance so far towards the Knowledge of his Soul, as
' ever to arrive at it; so profound was the Essence of it.'

Neither is there less Controversy and Debate

about the Seat of it. *Hippocrates* and *Hierophilus* place it in the Ventricle of the ^z Brain:

*In what Part
of Man the
Soul resides.*

Democritus and *Aristotle*, throughout the
a whole Body.

Ut bona sæpe valetudo cum dicitur esse

Corporis, et non est tamen hæc pars ulla valentis^b.

i. e.

So Health and Strength are both said to belong
To Man, but are no Parts of him that's strong.

Epicurus in the Stomach, or middle Region of the Breast.

*Hic exultat enim pavor, ac metus, hæc loca circum
Lætitie mulcent^c.*

i. e.

For this the Seat of Horror is and Fear,
And Joys in turn do likewise triumph here.

The *Stoics*, about, and within, the Heart: *Erasistratus*,
close to the Membrane of the Epicranion: *Empedocles*, in
the Blood, as also *Moses*, which was the Reason why he
interdicted eating the Blood of Beasts, in which their
Soul is seated. *Galen* thought, that every Part of the
Body had its Soul^d: *Strato* has placed it betwixt the Eye-
brows: ^e *Quâ facie quidem sit animus; aut ubi habitet, ne
quærendum quidem est*: 'What Figure the Soul is of, or
' what Part it inhabits, is not to be enquired into', says
Cicero. I very willingly deliver this Author to you in
his own Words: For should I go about to alter the
Speech of Eloquence itself? Besides it were no great Prize
to steal the Matter of his Inventions. They are neither
very frequent, nor very difficult, and they are pretty well
known. But the Reason why *Chrysippus* argues it to be

U 3

about

^z Plutarch. de Placitis Philosophorum, lib. iv. c. 5. ^a Sextus Empiricus
adv. Mathem. p. 201. ^b Lucret. lib. iii. v. 103. ^c Id. ib. v. 141.

^d Plutarch. de Placitis Philosophorum, lib. iv. c. 5. ^e Cic. Tusc. lib. i. c. 28.

about the Heart, as the rest of that Sect do, is not to be admitted. 'It is, says he, because, 'when we would affirm any Thing, we lay our Hand upon our Breasts: 'And when we are to pronounce *ἰγώ*, which signifies I, 'we let the lower Mandible sink towards the Stomach.' This Place ought not to be overslipped, without a Remark upon the Vanity of so great a Man: For, besides that these Considerations are infinitely trivial in themselves, the last is only a Proof to the *Greeks*, that they have their Souls lodged in that Part. No human Judgment is so vigilant, that it does not sometimes sleep. Why should we be afraid to speak? We see the *Stoics*, who are the Fathers of human Prudence, have found out, that the Soul of a Man, crushed under a Ruin, ^s does long labour and strive to get out, before it can disengage itself from the Burden, like a Mouse caught in a Trap. Some hold, that the World was made to give Bodies, by way of Punishment, to the Angels that fell, by their own Fault, from the Purity wherein they had been created: The first Creation having been no other than incorporeal: And, that according, as they are more or less depraved from their Spirituality, so are they more or less jocundly or dully incorporated. From thence proceeds all the Variety of so much created Matter. But the Spirit that, for his Punishment, was invested with the Body of the Sun, must certainly have a very rare and particular Measure of Thirst. The Extremities of our Perquisition all terminate in a Mist, as *Plutarch*^h says on the Head of Histories, where, as it is in Charts, all that is beyond the Coasts of known Countries is represented to 'be taken up with Marshes, impenetrable Forests, Deserts, and Places uninhabitable'. And this is the Reason why the most stupid and childish Reveries were mostly found in those Authors, who treat of the sublimest Subjects, and proceed the furthest in them: Losing themselves in their own Curiosity and Presumption. The Beginning

*The Vanity of
philosophical
Inquiries.*

^f Apud Galenum, lib. ii. de Placitis Hippocratis et Platonis.

^g Senec. Ep. 57:
to his Life of *Thesius*.

^h This Reflection of *Plutarch* is in the Preamble

ginning and End of Knowledge are equally reputed foolish. Observe to what a Height *Plato* soars in his poetic Clouds: Do but take Notice of his Gibberish of the Gods. But what did he dream of when he defined Man to be¹ a two-legged Animal, without Feathers: Giving those who had a Mind to deride him, a pleasant Occasion; for, having plucked a Capon alive, they called it the Man of *Plato*. And, as for the *Epicureans*, how simple were they to imagine, that their Atoms, which they said were Bodies, having some Weight, and a natural Motion downwards, had formed the World, 'till they were put in mind by their Adversaries, that, according to this Description, it was impossible they should unite and join to one another, their Fall being so direct and perpendicular, and producing so many parallel Lines throughout? Wherefore, there was a Necessity, that they should afterwards add a fortuitous and side-ways Motion, and that they should, moreover, accoutre their Atoms with Hooks and Crooks, to adapt them for a Union and Attachment to one another. And, even then, do not those that attack them upon this second Consideration, put them hardly to it? If the Atoms have, by Chance, formed so many Sorts of Figures, why did it never fall out that they made a House or a Shoe? Why, at the same Rate, should we not as well believe, that an infinite Number of Greek Letters, strewed all over a certain Place, might possibly fall into the Contexture of the *Iliad*? 'Whatever is capable of Reason, says *Zeno*, is better than
 ' that which is not capable of it^k: There is
 ' nothing better than the World; the World is therefore
 ' capable of Reason.' *Cotta*, by this Way of Argument,
 ' makes the World a Mathematician; and 'tis also made
 a Musician, and an Organist, by this other Argument of *Zeno*: 'The Whole is more than a Part; we are capable
 ' of Wisdom, and are Parts of the World; therefore the
 ' World is wise^l.' It would be endless to instance, not

Plato's ridiculous Definition of Man.

The Atoms of the Epicureans, what?

Zeno's weak Argument.

U 4

only

¹ *Diog. Laert.* in the Life of *Diogenes the Cynic*, lib. v. sect. 40.

^k *Cic. de Nat. Deor.* lib. iii. c. 9.

^l *Idem*, ib. lib. ii. c. 12.

only in the Arguments, which are false in themselves, but silly ones, that do not hold together in themselves, and that accuse their Authors, not so much of Ignorance, as Imprudence, in the Reproaches the Philosophers hit one another in the Teeth withal, upon their Diffensions in their Sects and Opinions. Whoever should bundle up a lusty Faggot of the Fooleries of human Wisdom, would produce Wonders: I willingly muster up these few for a Pattern, by a certain Bias, not less profitable than the most moderate Instructions. Let us judge, by these, what Opinion we are to have of Man, of his Sense and Reason, when, in these great Persons, and such as have raised human Knowledge so high, there are so many gross and palpable Errors. For my Part, I am rather apt to believe,

*Whether the
ancient Philo-
sophers treated
of Knowledge
seriously.*

that they have treated of Knowledge casually, played with it, dallied with Reason, as a vain and frivolous Instrument, like a Shittlecock, and set on foot all sorts of Fancies and Inventions, sometimes more nervous, and sometimes weaker. This same *Plato*, who defines Man, as if he were a Fowl, says elsewhere, after *Socrates*, 'That he does not, in Truth, know what Man is, and that he is one of the Members of the World the hardest to understand.' By this Variety and Instability of Opinions, they tacitly lead us, as it were, by the Hand, to this Certainty of their Uncertainty: They profess not always to deliver their Opinions bare-faced and apparent to us; they have, one while, disguised them in the fabulous Shadows of Poesy, and, another while, in some other Vizard: For our Imperfection carries this also along with it, that crude Meats are not always proper for our Stomachs; they must be dried, altered, and mixed: The Philosophers do the same: They, now and then, conceal their real Opinions and Judgments, and falsify them to accommodate themselves to the Public: They will not make an open Profession of Ignorance, and of the Imbecillity of human Reason, that they may not frighten Children; but they sufficiently discover it to us by the Appearance of Knowledge that is confused and uncertain. I advised a Person

in *Italy*, who had a great mind to speak *Italian*, that, provided he only had a Desire to make himself understood, without being ambitious to excel, he need but make Use of the first Words that came to the Tongue's End, whether *Latin*, *French*, *Spanish*, or *Gascon*; and that, by adding the *Italian* Terminations, he could not fail of hitting upon some Idiom of the Country, either *Tuscan*, *Roman*, *Venetian*, *Piedmontese*, or *Neapolitan*, and to apply himself to some one of those many Forms: I say the same of *Philosophy*; it has so many Faces, so much Variety, and has said so many Things, that all our Dreams and Chimeras are therein to be found. Human Fancy can conceive nothing Good or Bad that is not there: ^m *Nihil tam absurdè dici potest, quod non dicatur ab aliquo Philosophorum*: Nothing can be so absurdly said, that has not been said before by some of the Philosophers. And I am the more willing to expose my Whimsies to the Public; forasmuch as, though they are spun out of myself, and without any Pattern, I know they will be found to be related to some ancient Humour, and one or another will be sure to say, 'See whence he took it.' My Manners are Natural, I have not called in the Assistance of any Discipline to form them: But, weak as they are, when it came into my Head to publish them to the World, and when, in order to expose them to the Light in a little more decent Garb, I set about to corroborate them with Reasons and Examples, I wondered to find them accidentally conformable to so many philosophical Discourses and Examples. I never knew what Regimen my Life was of, till after it is now near worn out and spent. A new Figure; an unpremeditated and accidental Philosopher. But to return to the Soul: As for *Plato's* having placed Reason in the Brain, Anger in the Heart, and Concupiscence in the Liver; it was rather an Interpretation of the Movements of the Soul, than that he intended a Division and Separation of it, as of a Body into several Members: And the most likely of their Opinions is, that 'tis always a Soul, which,

*Philosophy full
of Uncertainty
and Extrava-
gance.*

*The most pro-
bable Hypothe-
sis concerning
the Human
Soul.*

by

^m Cic. de Divin. lib. ii. c. 58.

by its Faculty, reasons, remembers, comprehends, judges, desires, and exercises all its other Operations by divers Instruments of the Body, as the Pilot guides his Ship according to his Experience, one while straining or slackening the Cordage, one while hoisting the Main-yard, or moving the Rudder, by one and the same Power conducting several Effects: And that this Soul is lodged in the Brain, which appears in that the Wounds and Accidents, which touch that Part, do immediately hurt the Faculties of the Soul; and 'tis not inconsistent, that it should thence diffuse itself into the other Parts of the Body.

——— *Medium non deserit unquam
Cæli Phæbus iter, radiis tamen omnia lustrat* *.

i. e.

Phæbus ne'er deviates from the *Zodiac's* Way;
Yet all Things does enlighten with his Ray.

As the Sun sheds from Heaven its Light and Influence,
and therewith fills the World.

*Cætera pars animæ per totum diffusa corpus
Paret, et ad numen mentis, nomenque movetur* °.

i. e.

The other Part o'th' Soul which is confin'd
To all the Limbs, obeys the ruling Mind,
And moves as that directs.

*Different Opinions of the
Soul's Origin.*

Some have said, that there was a General Soul, as it were a great Body, from whence all particular Souls were extracted, and thither again return, always mixing itself again with universal Matter.

——— *Deum namque ire per omnes
Terrasque tractusque maris, cælumque profundum:
Hinc pecudes, armenta, viros, genus omne ferarum:
Quemque sibi tenues nascentem arcessere vitas,
Scilicet huc reddi deinde, ac resoluta referri
Omnia: Nec morti esse locum* °,

* Claud. in Paneg. de Consol. Hon. v. 411, 412.

° Lucret. iii. v. 144, 145.

° Virg. Georg. lib. iv. v. 221, &c.

i. e.

i. e.

——— For they suppose
That God through Earth, the Sea, and Heaven goes.
Hence Men, Beasts, Reptiles, Insects, Fishes, Fowls,
With Breath are quicken'd, and attract their Souls;
And into him at length resolve again,
No Room is left for Death.——

Others, that they only rejoined and re-united themselves to it: Others, that they were produced from the Divine Substance: Others, by the Angels from Fire and Air: Others, that they were from all Antiquity: Some that they were created at the very Point of Time, when the Bodies wanted them: Others make them to descend from the Orb of the Moon, and to return thither. The Generality of the Ancients believed, that they were ingendered from Father to Son, after a like Manner, and produced as all other natural Things, are founding their Argument on the Likeness of Children to their Parents,

³ *Instillata patris virtus tibi,
Fortes creantur fortibus et bonis* ¹.

i. e.

Thou hast thy Father's Virtues with his Blood;
For still the Brave spring from the Brave and Good.

and upon our Observation, that not only bodily Marks, but moreover a Resemblance of Humours, Complexions, and Inclinations of the Soul, descend from Parents to their Children.

*Denique cur acrum violentia triste leonum
Seminium sequitur, dolus vulpibus, et fuga cervis,
A patribus datur, et patrius pavor incitat artus,
Si non certa suo quia semine seminioque,
Vis animi pariter crescit cum corpore toto* ²?

i. e.

For why should Rage from the fierce Lion's Seed,
Or, from the subtle Foxes, Craft proceed,

Or

¹ I am at a Loss to know from whence *Montaigne* took this first Verse.

² Horat. lib. iv. Ode 4. v. 29.

³ Lucret. lib. iii. v. 741 to 743.

Or why the tim'rous and flying Hart
His Fear and Trembling to his Race impart,
But that a certain Force of Mind does grow,
And still increases as the Bodies do?

They add, that this is a Proof of the Divine Justice, which hereby punishes, in the Children, the Faults of their Fathers: Forasmuch as the Contagion of the Parents Vices is in some sort imprinted in the Soul of Children, and that the Irregularity of their Will affects them.

*The Opinion of
the Pre-exis-
tence of the
Souls, before
their Union to
our Bodies, con-
futed.*

Moreover, that if the Souls had any other Derivation than from a Natural Succession, and that they had been some other Thing out of the Body, they would retain some Memory of their first Being, considering the Natural Faculties that are proper to them of discoursing, reasoning, and remembering.

— *Si in corpus nascentibus insnuatur,
Cur super anteaetam aetatem meminisse nequimus,
Nec vestigia gestarum rerum ulla tenemus?*

i. e.

For at our Birth if it infused be,
Why do we then retain no Memory
Of our foregoing State, and why no more
Remember any Thing we did before?

For, to make the Condition of our Souls such as we would have it to be, we must suppose them all knowing, even in their natural Simplicity and Purity. By Consequence they had been such, exempt from the Prison of the Body, as well before they entered into it, as we hope they will be after they are gone out of it. And from this Knowledge it must follow, that they would be sensible when in the Body, as ^u *Plato* said, 'That what we learn is no other than a Remembrance of what we knew before,' a Thing which every one by Experience may maintain to be false. Forasmuch, in the first Place, as that we do not justly remember any Thing, but what we have been taught: And that, if the Memory did purely

per-

^t *Lucret. lib. iii. v. 671,*

^u *In Phædone, p. 382.*

perform its Office, it would at least suggest to us something more than what we have learned. Secondly, That what the Soul knew, being in its Purity, was a true Knowledge, knowing Things as they are by its Divine Intelligence: Whereas here we make it receive Falshood and Vice, when we instruct it wherein it cannot employ its Remembrance, that Image and Conception having never been planted in it. To say, that the corporal Prison does in such sort suffocate the Soul's natural Faculties, that they are thereby utterly extinct, is, first, contrary to this other Belief of acknowledging its Power to be so great, and the Operations of it, which Men sensibly perceive in this Life, so admirable, as to have thereby concluded this Divinity, and past Eternity, and the Immortality to come:

*Nam si tantopere est animi mutata potestas,
Omnis ut ætætarum exciderit retinentia rerum,
Non (ut opinor) id ab letbo jam longior errat *.*

i. e.

For if the Mind be chang'd to that Degree,
As of past Things to lose all Memory;
So great a Change as that, I must confess,
Appears to me than Death but little less.

Furthermore, 'tis here, with us, and not elsewhere, that the Force and Effects of the Soul ought to be considered: All the rest of its Perfections are vain and useless to it; 'tis by its present Condition, that all its Immortality is to be rewarded and paid, and of the Life of Man only that it is to render an Account: It had been Injustice to have stripped it of its Means and Powers, to have disarmed it, from the Time of its Captivity and Imprisonment, and its Weakness and Infirmary, from the Time wherein it was forced and compelled to extract an infinite and perpetual Sentence and Condemnation, and to insist upon the Consideration of so short a Time, peradventure but an Hour or two, or, at the most, but an Age, (which have no more Proportion with Infinity, than an Instant) for this momentary Interval to ordain, and definitively to deter-

determine its whole Existence. It were an unreasonable Disproportion to infer an eternal Recompence in Consequence of so short a Life. *Plato*, to defend himself from this Inconvenience, will have *future Rewards limited to the Term of a hundred Years, relatively to human Duration*: And, of us ourselves, there are enough, who have given them temporal Limits. By this they judged, that *the Generation of the Soul followed the common Condition of human Things*: As also its Life, according to the Opinion of *Epicurus* and *Democritus*, which has been the most received, in Consequence of these fine Appearances, that they saw it born, and that, according as the Body grew more capable, they saw it increase in Vigour, as the other did; that its Feebleness, in Infancy, was very manifest; as was, in Time, its Vigour and Maturity; after that, its Declension and Old-age; and, at last, its Decrepitude.

That the Soul is born, and grows strong and weak with the Body.

— *gigni pariter cum corpore, et unà Crescere sentimus, pariterque senescere mentem* *.

i. e.

As to the Soul, this Doctrine we do hold,
'Tis with the Body born, grows strong, and old.

They perceived it to be capable of diverse Passions, and agitated with several painful Motions, from whence it fell into a Lassitude and Uneasiness, capable of Alteration and Change, of Chearfulness, Stupidity, and Faintness, and subject to Diseases and Injuries, as well as the Stomach, or the Foot;

— *Mentem sanari, corpus ut ægrum Cernimus, et flecti medicinâ posse videmus* †.

i. e.

Sick Minds, as well as do our Bodies, feel
The Pow'r of Medicines that kill or heal.

intoxicated and disturbed with the Fumes of Wine, jostled from her Seat by the Vapours of a burning Fever, dozed by the Application of some Medicaments, and roused by others.

— *Cor-*

* *Lucret. lib. iii. v. 446.*

† *Idem, ibid. v. 509.*

— *Corpoream naturam animi esse necesse est,
Corporeis quoniam telis ictuque laborat*^a.

i. e.

Hence the Soul's Union with the Body's plain,
Since by corporeal Darts it suffers Pain.

They saw it in Astonishment, and all its Faculties over-
thrown by the mere Bite of a mad Dog, and that it then
had no Strength of Reason, no Sufficiency, no Virtue,
no Philosophical Resolution, no Resistance that could
exempt it from Subjection to these Accidents: The Sla-
ver of a Mastiff Cur, shed upon the Hand of *Socrates*, was
seen to shake all his Wisdom, and all his great and regu-
lar Imaginations, and so to annihilate them, as that there
remained no Trace of his former Knowledge.

— *vis animæ
Conturbatur—et divisa seorsum
Disjectatur eodem illo distracta veneno*^a.

i. e.

He's mad, because the Parts of Soul and Mind
Are by the Poison's Violence disjoin'd,
Disturb'd, and tofs'd.

And this Poison found no more Resistance in his great
Soul, than in that of an Infant of four Years old: A
Poison sufficient, if Philosophy were incarnate, to make
it furious and mad; insomuch that *Cato*, who ever dis-
dained Death and Fortune, could not endure the Sight of
a Looking-glass, or of Water, confounded with Horror
and Affright, at the Thought of falling, by the Bite of a
mad Dog, into the Disease, call'd, by Physicians, *Hydro-
phobia*.

— *vis morbi distracta per artus
Turbat agens animam, spumantes æquore falso
Ventorum ut validis fervere viribus undæ*^b.

i. e.

The Venom, having through the Body stole,
Makes such a strong Commotion in the Soul,

As

^a Lucret. lib. iii. v. 176, 177.

^a Id. ib. v. 498.

^b Id. ib. v. 491, &c.

As boist'rous Storms which o'er the Ocean rave,
And raise white Curls upon the foaming Wave.

Now, as to this Particular, Philosophy has sufficiently armed Man to encounter all other Accidents, either with Patience, or, if the Search of that costs too dear, by an infallible Defeat, in totally depriving himself of all Sensation : But these are Expedients, that are of Use to a Soul present to itself, and in its full Power, capable of Reason and Deliberation ; though of no Use in this Inconvenience, where, even in a Philosopher, the Soul becomes the Soul of a Mad-man, disturbed, confounded, and lost : Which many Occasions may produce, as a too vehement Agitation, which any violent Passion of the Soul may beget in itself ; or a Wound in a certain Part of the Person ; or Vapours in the Stomach, that may dazzle the Understanding, and turn the Brain.

*The Soul of the
Wiseſt Man
liable to become
the Soul of a
Fool.*

— *Morbis in corporis avius errat
Sæpè animus, dementit enim delirâque fatur,
Interdûmque gravi lethargo fertur in altum
Æternumque soporem, oculis nutûque cadenti* ^c.

i. e.

For when the Body's sick, and ill at Ease,
The Mind does often share in the Disease,
Wanders, grows wild, and raves, and sometimes, by
A heavy and a fatal Lethargy,
Is overcome, and cast into a deep,
An irresistible eternal Sleep.

The Philosophers, methinks, have not much touched this String, no more than another of equal Importance : They have this Dilemma continually in their Mouths, to console our mortal Condition : *The Soul is either mortal, or immortal ; if mortal, it will suffer no Pain ; if immortal, it will change for the better* : They never touch the other Branch ; what if it change for the worse ? And they leave to the Poets the Menaces of future Torments ; but thereby they give themselves a large Scope. These are

two

^c Lucret. lib. iii. v. 464, &c.

two Omissions, that I often meet with in their Discourses : I return to the first ^c : This Soul loses the Use of the sovereign *Stoical* Good, so constant and so firm. Our fine human Wisdom must here yield, and lay down her Arms. As to the rest, they also considered, by the Vanity of human Reason, that the Mixture and Association of two so contrary Things, as Mortal and Immortal, was unimaginable :

*Quippe etenim mortale æterno jungere, et unâ
Consentire putare, et fungi mutua posse,
Desipere est : Quid enim diversius esse putandum est,
Aut magis inter se disjunctum, discrepitansque,
Quam mortale quod est, immortalī atque perenni
Junctum in concilio, sævas tolerare procellas ^d ?*

i. e.

To join the Mortal then, and the Ætern,
And think they can agree in one Concern,
Is Madness : For what Things more diff'ring are
Unlike betwixt themselves, and apt to jar ?
How can it then be thought, that these should bear,
When thus conjoin'd, of Harms an equal Share ?

Moreover, they perceived the Soul dying, as well as the Body.

——— *Simul ævo fessa fatiscit ^e.*

i. e.

Fatigu'd together with the Weight of Age.

Which, according to *Zeno*, the Image of Sleep does sufficiently demonstrate to us : For he looks upon it as a Fainting and Fall of the Soul, as well as of the Body. *Contrahi animum, et quasi labi putat, atque decidere ^f.* He thinks the Mind is convulsed, and that it slips and falls : And what they perceived in some, that the Soul maintained its Force and Vigour to the last Gasp of Life, they attributed to the Variety of Diseases, as it is observable in Men at the last Extremity, that some retain one Sense,

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X

and

^c That the Soul lives, or may fare the worse. ^d Lucret. lib. iii. v. 801, &c. ^e Id. ibid. v. 459. ^f Cic. de Divinat. lib. ii. c. 58.

and some another, one the Hearing, and another the Smell, without any manner of Alteration; and that there is not so universal a Decay, that some Parts do not remain vigorous and entire.

*Non alio pacto quàm si pes cùm dolet ægri,
In nullo caput interea sit fortè dolore* ^z.

i. e.

So, often of the Gout a Man complains,
Whose Head is, at the same Time, free from Pains.

Truth is as impenetrable by the Sight of our Judgment, as the Sun by the Eyes of the Owl, says *Aristotle*. By what can we better convince him, than by so gross Blindness in so apparent a Light? For the contrary Opinion of the Immortality of the Soul, which, *Cicero* says, was first introduced (by the ^h Testimony of Authors at least) by *Pherecides Syrius*, in the Time of King *Tullus*; (though others attribute it to *Thales*, and some to others) is the Part of human Science, which is treated of with the most Doubt and Reservation. The most positive *Dogmatists* are forced, in this Point, principally to take Shelter under the *Academy*. No one knows what *Aristotle* has established upon this Subject, no more than all the Ancients in general, who handle it with a wavering Belief: *Rem gratissimam promittentium magis quam probantium* ⁱ. He conceals himself in a Cloud of Words of difficult and unintelligible Sense, and has left his Sectaries as much divided about his Judgment as his Subject. Two Things

*The Soul's
Immortality
weakly main-
tained by the
boldest Dog-
matists.*

*The Founda-
tion of the O-
pinion of the
Soul's Immor-
tality.*

render this Opinion plausible to them: One, 'that without the Immortality of Souls, 'there would be nothing whereon to ground 'the vain Hopes of Glory,' which is a Consideration of wonderful Repute in the World:

The

^z *Lucret. lib. iii. v. 111, 112.*

^h *Tusc. Quæst. lib. i. c. 16.*

ⁱ These Words are taken from *Seneca's* Epistle 102, where he says to his Friend, that he took Delight in his Inquiry into the Eternity of Souls; nay, that he believed it by an easy Acquiescence in the Opinions of the Great Men, who gave greater Promises, than Proofs of a Thing so very acceptable.

The other, ' that it is a very useful Impression, as *Plato* says, that Vices, when they escape the Discovery and Cognizance of Human Justice, are still within the Reach of the Divine, which will pursue them even after the Death of the Guilty.' *Vice punished by the Divine Justice after Death.* Man is excessively solicitous to prolong his Being, and has, to the utmost of his Power, provided for it: He lays his Body in the Earth to preserve it, and aims at Glory to perpetuate his Name: He has employed all his Thoughts to the Rebuilding of himself (uneasy at his Fortune) and to prop himself by his Inventions. The Soul, by reason of its Anxiety and Feebleness, being unable to stand by itself, wanders up and down to seek out Comfort, Hope, and Foundations, and alien Circumstances, to which it adheres and fixes: And, how light or fantastic soever they are, relies more willingly, and with greater Assurance upon them, than itself. But 'tis wonderful to observe, how short the most obstinate Maintainers of this so just and clear Persuasion of the Immortality of the Soul do fall, and how weak their Arguments are, when they go about to prove it by human Reason. *Somnia sunt non docentis sed optantis**, says one of the Ancients¹. By this Testimony Man may know, that he owes the Truth, he himself finds out, to Fortune and Accident; since that even then, when it is fallen into his Hand, he has not wherewith to grasp and maintain it, and his Reason has not Force to avail himself of it. All Things produced by Reason and Sufficiency, whether true or false, are subject to Uncertainty and Controversy. 'Twas for the Chastisement of our Pride, and to convince us of our Misery and Incapacity, that God caused the Perplexity and Confusion at the Tower of *Babel*. Whatever we undertake without his Assistance, whatever we see without the Lamp of his Grace, is but Vanity and Folly. We corrupt and debase the very Essence of Truth, which is uniform and constant, by our

X 2

Weak-

* Cic. Acad. lib. iv. c. 38.

¹ i. e. They are the Dreams of a Man, who wishes that Things were true, which he takes no Pains to prove. Cicero, in this Passage has his Aim only at *Democritus*, who, by supposing a Vacuum and Atoms of different kinds, ridiculously pretended to account for the Formation of all Things.

Weakness, when Fortune puts it into our Possession. What Course soever Man takes of himself, God still permits it to end in the same Confusion, the Image whereof he so lively represents to us in the just Chastisement where-with he crushed *Nimrod's* Presumption, and frustrated the vain Attempt of his Pyramid. *Perdam sapientiam sapientum, et prudentiam prudentium reprobo*^m. 'I will destroy the Wisdom of the Wise, and will bring to nothing the Understanding of the Prudent.' The Diversity of Idioms and Languages with which he disturbed this Work, what is it else but the infinite and perpetual Altercation and Discordance of Opinions and Reasons, which accompanies and confounds the vain Building of Human Wisdom? And 'tis to very good Effect, that it does so. For what would hold us if we had but one Grain of Knowledge? This Saint has very much pleased me by saying, *Ipsa veritatis occultatio, aut humilitatis exercitatio est, aut elationis attritio*ⁿ. i. e. 'The very Concealment of the Truth tends either to exercise Man to Humility, or to mortify his Pride.' To what a Pitch of Presumption and Insolence do we carry our Blindness and Folly?

But to return to my Subject; it was truly very good Reason, that we should be beholden to God only, and to the Favour of his Grace, for the Truth of so noble a Belief, since from his sole Bounty we receive the Fruit of Immortality, which consists in the Enjoyment of eternal Beatitude. Let us ingenuously confess, that God alone has dictated it to us, and that Faith is its Basis. For 'tis no Lesson of Nature and our own Reason. And whoever will make fresh Trial of his own Being and Power, both within and without, without this Divine Privilege: Whoever shall consider Man without Flattery, will see nothing in him of Efficacy, nor Faculty, that relishes of any thing but Death and Earth. The more we give and owe and render to God, we are the greater *Christians*. That which this *Stoic* Philosopher says, he held from the fortuitous Consent of the popular Voice; had it not been better, that he had held it from God? *Cum de animorum eternitate*

^{Tis by Revelation we are assured of the Soul's Immortality.}

^m 1 Cor. i. 19.

ⁿ Augustin. de Civit. Dei, lib. xi. c. 22.

æternitate differimus, non leve momentum apud nos habet consensus hominum, aut timentium inferos, aut colentium. Utor hac publica persuasione ^o. i. e. When we discourse of the Soul's Immortality, the Consent of Men, that either fear or adore the infernal Power, is of no small Moment to us. I make use of this public Persuasion.

Now the Weakness of Human Reasoning, upon this Subject, is particularly manifest by the fabulous Arguments they have superadded to this Opinion, in order to find out of what Condition this Immortality of ours is. Let us omit the *Stoics*, who give to Souls a Life after this but finite. *Usuram nobis largiuntur, tanquam cornicibus; diu mansuros aiunt animos; semper negant* ^p. i. e. They give us a long Life, as also they do to Crows; they say the Soul shall continue long; but that it shall exist always, they deny. The most universal and received Fancy, and which continues down to our Times (in *Persia*) is that, of which they make *Pythagoras* the Author; not that he was the original Inventor, but because it received a great deal of Weight and Repute by the Authority of his Approbation, viz. 'That Souls, at their Departure out of us, did nothing but shift from one Body to another, from a Lion to a Horse, from a Horse to a King, continually travelling, at this Rate, from one Habitation to another.' And he himself said, 'That he remembered he had been ^q *Atthalides*, then *Euphorbus*, and afterwards *Hermotimus*; and finally, from *Pyræbus*, was past into *Pythagoras*; having remembered himself Two Hundred and six Years.' And some have added, that the very same Souls sometimes remount to Heaven, and come down again.

What constitutes the Soul's Immortality, according to several Philosophers.

*O pater, anne aliquas ad Cælum hinc ire putandum est
Sublimes animas iterumque ad tarda reverti
Corpora? Quæ lucis miseris tam dira cupido?*

X 3

i. e.

^o Senec. Epist. 117.

^p Cic. Tusc. lib. i. c. 31.

^q *Diogenes Laertius* in the Life of *Pythagoras*, lib. viii. c. 4. 5.

^r Virg. *Æneid.* lib. vi. v. 719, &c.

i. e.

O Father, is it then to be conceiv'd,
 That any of these Spirits, so sublime,
 Should hence to the Celestial Regions climb,
 And thence return to Earth to re-assume
 Their sluggish Bodies rotting in a Tomb?
 For wretched Life, whence does such Fondness come? }

Origen makes them eternally to go and come, from a good to a worse Estate. The Opinion that *Varro* makes mention of, is, that, after Four Hundred and forty Years Revolution, they are re-united to their first Bodies. *Cbrysippus* held, that this would happen after a certain Space of Time not known nor limited. * *Plato* (who professes to have embraced this Opinion from *Pindar*, and the ancient Poets) thinking 'it is to undergo infinite Vicissitudes of Mutation, for which the Soul is prepared, having neither Punishment nor Reward in the other World, but what is Temporal, as its Life in this is but Temporal, concludes that it has a singular Knowledge of the Affairs of Heaven, of Hell, and of the World, through all which it has past, repast, and made stay in its several Voyages; Matters enough for its Memory.' *Observe its Progress elsewhere*: 'The Soul that has lived well is reunited to the Star, to which it is assigned: That which has lived ill removes into a Woman, and, if it do not then reform, is again metamorphosed into a Beast of a Condition suitable to its vicious Manners, and shall see no End of its Punishments, till it be returned to its native Constitution, and has by the Force of Reason purged itself from those gross, stupid, and elementary Qualities it was possessed with.' But I will not omit the Objection the *Epicureans* make against this Transmigration from one Body to another, and a pleasant one it is. They ask, 'What should be done, if the Number of the Dying should chance to be greater, than that of those who are coming into the World? For the Souls, turned out of their old Habitation, would tread on one another, striving first to get Possession of the new Lodging.' And they

* In *Menone*, p. 16, 17.

they further demand, ‘How they shall pass away their
‘Time, whilst waiting till the new Quarters were made
‘ready for them? Or, on the contrary, if more Ani-
‘mals should be born than die, the Body, *they say*, would
‘be but in an ill Condition, whilst in expectation of a
‘Soul to be infused into it; and it would fall out, that
‘some Bodies would die, before they had been alive.’

*Denique connubia adveneris, partusque ferarum,
Esse animas præsto deridiculum esse videtur,
Et spectare immortales mortalia membra
Innumero numero, certareque præproperanter
Inter se, quæ prima potissimaque insinuctur¹.*

i. e.

‘Tis fond to think that whilst wild Beasts beget,
Or bear their Young, a Thousand Souls do wait,
Expect the falling Body, fight and strive
Which first shall enter in and make it live.

Others have stopped the Soul in the Body of the Deceased, with it to animate Serpents, Worms, and other Vermin, which are said to be bred out of the Corruption of our Members, and even out of our Ashes; others divide the Soul into two Parts, the one Mortal, the other Immortal. Others make it Corporeal, and nevertheless Immortal. Some make it Immortal without Science or Knowledge. And there are even some of us who have believed, that Devils were formed of the Souls of the Damned; and *Plutarch* thinks that Gods were made of those that were saved. For there are few Things which that Author is so positive in, as he is in this; maintaining elsewhere a doubtful and ambiguous Way of Expression. ‘We are to hold, *says he*, and stedfastly to believe, ‘that the Souls of virtuous Men, both according to Nature and the Divine Justice, become Saints, and from ‘Saints, Demy-Gods, and from Demy-Gods, after they ‘are perfectly, as in Sacrifices of Purgation, cleansed and ‘purified, being delivered from all Passibility, and all ‘Mortality, they become not by any civil Decree, but

X 4

‘ in

¹ *Lucret. lib. iii. v. 757, &c.*

‘ in real Truth, and according to all Probability of Reason, intire and perfect Gods, in receiving a most happy and glorious End.’ But whoever desires to see him, the Man, I say, who is yet the most Sober and Moderate of the whole Tribe of Philosophers, lay about him with greater Boldness, and relate his Miracles upon this Subject, I refer him to this Treatise of the Moon, and his Dæmon of *Socrates*, where he may, more evidently than in any other Place whatever, satisfy himself, that the Mysteries of Philosophy have many strange Things in common with those of Poesy; the Human Understanding losing itself, in attempting to sound and search all Things to the Bottom: Even as we, tired and worn out with a long Course of Life, relapse into Infancy. Thus much for the fine and certain Instructions, which we extract from human

Variety of Opinions as to the Matter that produces the Human Body.

Science concerning the Soul. Neither is there less Temerity in what it teaches us touching our corporeal Parts. Let us single out one or two Examples; for otherwise we should lose ourselves in this vast and troubled Ocean of medicinal Errors. We would first know, whether, at least, they agree about the Matter, whereof Men produce one another. For, as to their first Production, it is no Wonder, if, in a Thing so sublime, and so long since past, human Understanding finds itself puzzled and distracted. *Archelaus* the Naturalist, whose Disciple and Favourite *Socrates* was, according to *Aristoxenus*, said, ‘ That ^u both Men and Beasts were made of a lacteous Slime, produced by the Heat of the Earth.’ *Pythagoras* says, ‘ That ^w our Seed is the Froth or Cream of our better Blood.’ *Plato*, ‘ That it is the Distillation of the ^x Marrow of the Back-Bone;’ and he raises his Arguments from this, ‘ That that Part is first sensible of Lassitude in the Act.’ *Alcmeon*, ‘ That it is ^y Part of the Substance of the Brain; and that it is so, says he, appears from the Weakness of the Eyes, in those who are overmuch addicted to that Exercise.’ *Democritus*, ‘ That it is ^z a Substance extracted from the whole ^{‘ Mass}

^u *Diogenes Laertius* in the Life of *Archelaus*, lib. ii. sect. 17.

^w *Plutarch. de Placitis Philosophorum*, lib. v. c. 3.

^x *Idem*, *ibid.* ^y *Idem*, *ibid.* ^z *Idem*, *ibid.*

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‘ Mass of the Body.’ *Epicurus*, ‘ That it is extracted from ^a Soul and Body.’ *Aristotle*, ‘ That it is an Excrement ^b drawn from the Aliment of the last Blood, which is diffused in our Members.’ Others, ‘ That it consists of the Blood concocted and digested by the Heat of the Genitals;’ which they judge to be so, by reason that, in excessive Efforts, a Man voids pure florid Blood; wherein there seems to be the more Likelihood, could any Likelihood be deduced from so infinite a Confusion.

Now, to bring this Seed to operate, how many contrary Opinions do they set on Foot? *Aristotle* *By what* and *Democritus* *Means the Seed* are of Opinion, ‘ that Wo- *becomes proli-*
men have no Sperm, and that ’tis nothing *fic.*
but a Sweat which the Heat of Pleasure
and Motion draws from them, that contributes nothing
at all to Generation.’ *Galen*, on the contrary, and his Followers, believe, ‘ that, without the Concurrence of Seeds, there can be no Generation.’

Here are the Physicians, the Philosophers, the Lawyers, and Divines, together by the Ears, with our Wives, about the Dispute, upon what *Time of Wo-*
Terms Women bear their Fruit: And I, for *men’s Pregnan-*
my Part, by what I know myself, second *cy undetermin-*
those of them that maintain a Woman goes eleven Months with Child. The World is built upon this Experience; there is not so despicable a Wife that cannot give her Judgment in all these Controversies, and yet we cannot agree. This is enough to prove, that Man is no better instructed in the Knowledge of himself, in his corporeal, than in his spiritual Part. We have proposed himself to himself, and his Reason to his Reason, to see what it would say; and, I think, I have sufficiently demonstrated how little it understands itself in itself: And he who understands not himself in himself, in what can he possibly understand himself? ^d *Quasi verò mensuram ullius rei possit*

^a Plutarch. de Placitis Philosophorum, lib. v. c. 3.

^b Idem, ibid.

^c Plutarch adds Zeno to Aristotle, and says expressly, that Democritus believed that the Females shed their Seed. *De Placitis Philosophorum*, lib. v. c. 5.

^d Plin. Nat. Hist. lib. ii. c. 1.

agere, qui sui nesciat. 'As if he could understand the Measure of any other Thing, that knows not his own.' In Earnest, *Protagoras* told us a pretty Flaw, in making Man the Measure of all Things, who never knew so much as his own: If it be not he, his Dignity will not permit, that any other Creature should have this Advantage: Now, he being so contrary in himself, and one Judgment so incessantly subverting another, this favourable Proposition was but a Mockery, which induced us necessarily to conclude the Nothingness of the Measure and the Measurer. When *Thales* reputes the Knowledge of Man very difficult for Man to attain to, he gives him to understand, that it was impossible for him to know any Thing else. You, for whom I have taken the Pains, contrary to my Custom, to write so long a Discourse, will not refuse to maintain your *Seconde*, by the ordinary Forms of arguing, wherewith you are every Day instructed, and in this will exercise both your Wit and Study: For this last Rule, in Fencing, is never to be made use of, but as an extreme Remedy. 'Tis a desperate Thrust, wherein you are to quit your own Arms, to make your Adversary abandon his; and a secret Sleight, which must be very rarely and cautiously put in Practice. 'Tis great Temerity to ruin yourself, that you may destroy another; you must not venture your Life, to be revenged, as *Gobrias* did: For, being in close Combat with a Lord of *Persia*, *Darius* coming in with his Sword in his Hand, and fearing to strike lest he should wound *Gobrias*; he called out to him boldly to fall on, though he should run them both through at once. I have known the Arms and desperate Conditions of single Combat, wherein he, that offered them, put himself and his Adversary upon Terms of inevitable Death to them both, censured for unjust. The *Portuguese*, in the *Indian Sea*, took certain *Turks* Prisoners, who, impatient of their Captivity, resolved to blow up the Ship, with themselves and Company; which they did accordingly, by striking the Nails of the Ship one against another, and making a Spark to fall into the Barrels of Powder that were set in the Place, where they were guarded.

guarded. We have here touched the utmost Limits of the Sciences, wherein the Extremity is vicious, as in Virtue : Keep yourselves in the common Road ; it is not good to be so subtle and cunning : Remember the *Tuscan* Proverb.

*Chi troppo s'affottiglia, si scavezza.*¹.

i. e.

He that spins his Thread too fine, will break it.

I advise you, in all your Opinions and Discourses, as well as in your Manners, and all other Things, to keep yourself in Moderation and Temperance, and to avoid Novelty. I am an Enemy to all extravagant Ways : You, who by the Authority you derive from your Grandeur, and yet more by the Advantages which those Qualities give you that are most your own, can, with a Beckon, command whom you please, ought to have given this Caution to some Professor of Letters, who might have proved and illustrated these Things to you in quite another manner : But here is as much as you will stand in Need of.

Epicurus said of the Laws, ' that the worst were so necessary for us, that, without them, Men ' would devour one another.' And *Plato* The Necessity of Laws to keep Men in Order. proves, ' that, without Laws, we should live ' like Beasts.' Our Wit is a rambling, dangerous, and rash Tool ; it is hard to affix any Rule or Measure to it : As for the Men of my Time, we see that almost all who are endued with any rare Excellence above others, and any extraordinary Vivacity, lash out into a Licentiousness of Opinions and Manners ; and 'tis a Miracle to find one that is Sober and Sociable. 'Tis right to confine human Wit within the strictest Limits possible. In Study, as in all the rest, its Advances ought to be numbered and fixed, and the Limits of its Inquiry to be artfully marked. It is curbed and fettered by Religions, Laws, and Customs, by Science, Precepts, Punishments and Rewards, mortal and immortal ; and yet we see, that, by its Volubility and Dissoluteness, it escapes from all these

¹ Proverb,

these Bounds. 'Tis a thin Body, which has nothing to hold or handle it by; a various and shapeless Body, incapable of being either tied or touched. In Earnest, there are few Souls so regular, firm, and well-bred, as to be trusted with their own Conduct; and that can, with Moderation, and without Temerity, sail in the Liberty of their own Judgments, beyond the common Opinions. 'Tis more expedient to put them under Guardianship: Wit is a dangerous Weapon, even to the Possessor, if he knows not how to use it discreetly; and there is not a Beast, for which a Head-board is more necessary, to keep his Looks down, and before his Feet, and to hinder him from wandering, here and there, out of the Tracks, which Custom and the Laws have made for him. Therefore it will much better become you to keep yourself in the beaten Path, let it be what it will, than to take a Flight with such unbridled License. But if any of these new Doctors will pretend to be Ingenious in your Presence, at the Expence both of your Soul and his own; in order to be safe from this dangerous Plague, which spreads daily in your Way, this Preservative, in the extremest Necessity, will prevent the Contagion of this Poison from hurting either you or your Company.

The Liberty, therefore, and Gaiety of the ancient Wits, produced in Philosophy, and the human Sciences, several Sects of different Opinions, every one undertaking to judge and make Choice of his Party. But now that Men go all one Way: *Qui certis quibusdam destinatisque sententiis addicti et consecrati sunt, ut etiam, quæ non probant, cogantur defendere*: 'Who are so devoted to certain determined Articles of Belief, that they are bound to defend even those they do not approve.' And now that we receive the Arts by Civil Authority and Decree, inso-much that the Schools have but one Pattern, and a like circumscribed Institution and Discipline, we no more take Notice what the Coin weighs, and is worth, but every one, in his Turn, receives it according to the Estimate that the common Approbation and Currency puts upon it: The Alloy

Alloy is not disputed, but how much it goes for ; and, in like manner, all Things are at Par. We take Physic as we do Geometry ; and Tricks of Hocus Pocus, Inchantments, the League and Correspondence with the Souls of the Dead, Prognostications, Domifications, and so much as the ridiculous Pursuit of the Philosophers Stone, all pass current, without Scruple. We need to know no more, but that *Mars's* House is in the middle of the Triangle of the Hand, that of *Venus* in the Thumb, and that of *Mercury* in the little Finger ; that, when the Table Line cuts the Tubercle or Ball of the Fore Finger, 'tis a Sign of Cruelty ; that when it falls short of the Middle Finger, and the natural Median Line makes an Angle with the Line of Life, in the same Side, 'tis a Sign of a miserable Death ; that if, in a Woman, the natural Line be open, and does not close the Angle with the Vital, it denotes that she will not be very Chaste. I leave you to judge, whether a Man thus qualified, may not pass, with Reputation and Favour, in all Companies.

Sign of Cruelty.

Of a miserable Death.

Of Unchastity.

Theophrastus said, ' that human Knowledge, guided by the Senses, might judge of the Causes of Things to a certain Degree ; but that, when arrived to the first and extreme Causes, it must stop short and retire, by reason either of its own Infirmity, or the Difficulty of Things.' 'Tis a moderate and gentle Opinion, that our own Understandings may conduct us to the Knowledge of some Things, and that it has certain Measures of Power, beyond which, 'tis Rashness to imploy it. This Opinion is plausible, and introduced by Men of well-composed Minds ; but 'tis hard to limit our Wit, 'tis curious and greedy, and will no more stop at a thousand, than at fifty Pages : Having myself experimentally found, that the Thing wherein one has failed, the other has hit, and that what was unknown to one Age, the Age following has explained ; and that the Arts and Sciences are not cast in a Mould, but are formed and perfected by Degrees, by often handling and polishing, as Bears leisurely lick their Cubs into Shape : What

The Extent of Human Knowledge.

I have not Strength to discover, I do not yet desist to sound and try it, but by handling and kneading this new Matter over again, and by turning and heating it, I pave the Way for him that shall succeed me, to enjoy it more at his Ease, and render it more manageable and supple for him.

————— *ut Hymettia sole*
Cera remollescit, tractatâque pollice multas
Vertitur in facies, ipsoque fit utilis usu ^b.

i. e.

As Wax does softer in the Sun become,
 And, temper'd 'twixt the Finger and the Thumb,
 Will various Forms, and sev'ral Shapes admit,
 Till for the present Use 'tis render'd fit.

As much will the second do to the third, which is the Cause that the Difficulty ought not to make me despair, and my own Imbecillity, as little; for 'tis No-body's but my own. Man is capable of all Things, as well as of some: 'And if he confesses, as *Theophrastus* says, the Ignorance of first Causes and Principles, let him surrender to me all the rest of his Knowledge:' If he is defective in Foundation, his Reason is on the Ground: Disputation and Inquisition have no other Aim nor Stay but Principles; if this do not stop his Career, he wavers *ad infinitum*. ⁱ *Non potest aliud alio magis minusve comprehendendi, quoniam omnium rerum una est definitio comprehendendi.* One Thing can no more nor less be comprehended than another, because the Rule of comprehending all Things is one and the same. Now, 'tis very likely, that, if the Soul knew any Thing, it would, in the first Place, know itself; and, if it knew any Thing out of itself, it would be its own Body and Case, before any Thing esse. If we see the Gods of Physic, to this very Day, debating about our Anatomy,

————— *Mulciber in Trojam, pro Troja stabat Apollo* ^k:

i. e.

^b Ovid. *Metam.* lib. x. Fab. 8. v. 42.

ⁱ Cic. *Acad. Quæst.* lib. iv. c. 41.

^k Ovid. *Trist.* lib. i. El. 2. v. 5.

i. e.

Vulcan against, for *Troy Apollo* stood.

when are we to expect, that they will be agreed? We are nearer Neighbours to ourselves, than the Whiteness of Snow, or the Weight of Stone, are to us. If Man does not know himself, how should he know his Forces and Functions? No question that we have some true Knowledge in us, but 'tis by Chance; and forasmuch as Errors are received into our Soul the same Way, after the same Manner, and by the same Conduct, it has not wherewithal to distinguish them, nor to chuse the Truth from Falshood. The *Academics* admitted a

certain Inclination of Judgment, and thought it too crude to say, that it was not more likely, that Snow was white, than black; and that we were not more assured of the Motion of a Stone, thrown by the Hand, than that of the eighth Sphere. And to avoid this Difficulty and Strangeness, that cannot, in Truth, easily lodge in our Imagination; though they did conclude, that we were, in no sort, capable of Knowledge, and that Truth is ingulphed in so profound an Abyss, as is not to be penetrated by human Sight: Yet did they acknowledge some Things to be more likely than others, and received into their Judgment this Faculty, that they had a Power to incline to one Appearance more than another: They allowed it this Propension, but interdicted all Resolution. The *Pyrrhonists* Opinion is more solid, and also more likely: For this *Academic* Inclination, and this Propension to one Proposition rather than another, what is it but an Acknowledgment of some more apparent Truth in this, than in that? If our Understanding be capable of the Form, Lineaments, Comportment, and Face of Truth, it might as well see it entire, as by halves, in its Birth and Imperfection. This Appearance of Likelihood, which makes them rather incline to the Left than to the Right, augments it: Multiply this Ounce of Verisimilitude, that turns the Scales to a hundred, to a thousand Ounces, it will happen, in the End, that the Balance will, itself, end

The Opinion of the Academics not so easy to be defended as that of the Pyrrhonists.

the Controversy, and determine one Choice, and one entire Truth. But how do they suffer themselves to incline to Verisimilitude, if they know not the Truth? How should they know the Probability of that, whereof they do not know the Essence: Either we can absolutely judge, or absolutely we cannot. If our intellectual and sensible Faculties are without Footing or Foundation; if they only waver and totter, 'tis to no Purpose that we suffer our Judgment to be carried away with any Thing of their Operation, what Appearance soever it may seem to present us: And the surest and most happy Seat of our Understanding would be that, where it kept itself serene, upright, and inflexible, without tottering, and without Agitation. *Inter visa, vera, aut falsa, ad animi assensum, nihil interest*¹. Amongst Things that are seen, whether true or false, it signifies nothing to the Assent of the Mind. That Things do not lodge in us in their Form and Essence, and do not there make their Entry by their own Force and Authority, we plainly see: Because, if it were so, we should receive them after the same manner: Wine would have the same Relish with the sick, as with the healthful: He who has his Finger chapped or benumbed, would find the same Hardness in Wood or Iron, which he handles, that another does. Strange Subjects then surrender themselves to our Mercy, and are seated in us as we please: Now if, on our Part, we did receive any Thing without Alteration, if human Grasp were capable and strong enough to seize on Truth by our own Means, these Means being common to all Men, this Truth would be conveyed from Hand to Hand, from one to another; and, at least, there would be some one Thing to be found in the World, amongst so many as there are, that would be believed, by Men, with an universal Consent. But, as there is no one Proposition, that is not debated and controverted amongst us, or that may not be, this makes it very manifest, that our Natural Judgment does not, very clearly, discern what it embraces: For my Judgment cannot make my Companion approve of what it approves; which is a Sign that I seized it by some other Means, than by

¹ Cic. Acad. lib. iv. c. 28.

by a Natural Power that is in me, and in all other Men. Let us lay aside this infinite Confusion of Opinions, which we see even amongst the Philosophers themselves, and this perpetual and universal Dispute about the Knowledge of Things: For this is truly presupposed, that Men, I mean, the most knowing, the best bred, and of the best Parts, are not agreed about any one Thing: Not that *Heaven* is over our Heads; for they who doubt of every Thing, do also doubt of that; and they who deny that we are able to comprehend any Thing, say, that we have not comprehended, that the *Heaven* is over our Heads; and these two Opinions are, without Comparifon, the strongest in Number. Besides, this infinite Diversity and Divifion, thro' the Trouble which our Judgment gives ourselves, and the Uncertainty that every one finds in himself, 'tis easy to perceive that its Seat is very unstable. How variously do we judge of Things? How often do we alter our Opinions? What I hold and believe to-day, I hold and believe with my whole Belief: All my Instruments and Engines take fast hold of this Opinion, and become responsible to me for it, as much as in them lies; I could not embrace nor preserve any Truth with greater Assurance, than I do this. I am wholly and intirely possessed with it: But has it not befallen me not only once, but a hundred, nay, a thousand times, and every Day to have embraced some other Notion with all the same Instruments, and in the same Condition, which I have afterwards judged to be false? A Man must, at least, become wise at his own Expence. If I have often found myself betrayed under this Colour; if my Touch prove ordinarily false, and my Balance unequal and unjust, what Assurance can I now have more, than at other times? Is it not Stupidity and Madness to suffer myself to be so often deceived by my Guide? Nevertheless, let Fortune remove us five hundred times from Place to Place; let her do nothing but incessantly empty and fill into our Belief, as into a Vessel, various other Opinions, yet still the present and the last is the certain and infallible; for this we must abandon Goods, Honour, Life, Health, and all.

The Uncertainty which every one may perceive in his own Judgment.

posterior res ille reperta

Perdit, et immutat sensus ad pristina quæque ^m.

i. e.

The last Things we find out are always best,
And make us to disrelish all the rest.

Whatever is preached to us, and whatever we learn, we should still remember, that it is Man that gives, and Man that receives; 'tis a mortal Hand that presents it to us, 'tis a mortal Hand that accepts it. The Things that come to us from Heaven, have the sole Right and Authority of Persuasion, they only have the Stamp of Truth; which also we do not see with our own Eyes, nor receive by our own Means: This great and sacred Image could not abide in so wretched a Habitation, if God, for this End, did not prepare it, if God did not, by his particular and supernatural Grace and Favour, reform and fortify it; at least our frail Condition ought to make us comport ourselves with more Reservedness and Moderation in our Changes. We ought to remember, that, whatever we receive into the Understanding, we often receive Things that are false, and that it is by the same Instruments that so often give themselves the Lye, and

*The Judgment
depends very
much on the Al-
terations of the
Body.*

are often deceived. Now, it is no Wonder they should contradict themselves, being so easy to be turned and swayed by very light Occurrences. It is certain, that our Apprehensions, our Judgment, and the Faculties of the Soul in general, suffer according to the Movements and Alterations of the Body, which Alterations are continual: Are not our Wits more sprightly, our Memories quicker, and our Discourses more lively in Health, than in Sicknes? Do not Joy and Gaiety make us receive Subjects that present themselves to our Souls, in quite another Light, than Care and Melancholy? Do you believe, that *Catullus's* Verses, or those of *Sappho*, please an old doting Miser, as they do a Youth that is vigorous and amorous? *Cleomenes*, the Son of *Anaxandrides*, being sick, his Friends reproached him, that he had
Humours

Humours and Whimsies which were new and unaccustomed: 'I believe it', *said he*, neither am I the same Man now, 'as when I am in Health: Being now another Creature, 'my Opinions and Fancies are also different from what 'they were before.' In our Courts of Justice, this Word is much in Use, which is spoken of Criminals, when they find the Judges in a good Humour, gentle and mild, *Gaudeat de bona fortuna*; 'Let him rejoice in his good Fortune: 'For it is certain, that Men's Judgments are sometimes more prone to condemn, more crabbed and severe, and at others more facile, easy, and inclined to excuse. He that carries with him, from his House, the Pain of the Gout, Jealousy or Theft by his Man, having his whole Soul possessed with Grief and Anger, it is not to be doubted but that his Judgment will lean that Way. That venerable Senate of the *Areopagites* was wont to hold their Courts by Night, for fear lest the Sight of the Parties might corrupt their Justice. The very Air itself, and the Serenity of the Sky, causes some Change in us, according to these *Greek Verses in Cicero*.

*Tales sunt hominum mentes, quales pater ipse
Jupiter, auctiferâ lustravit lampade terras*°.

i. e.

The Minds of Men do in the Weather share,
Dark or serene, as Days are foul or fair.

'Tis not only Fevers, Debauches, and great Accidents that overthrow our Judgments; the least Things in the World whirl it about: We may be sure, though we are not sensible of it, that, if a continued Fever can overwhelm the Soul, a Tertian will, in some Proportion or Measure, alter it. If an Apoplexy stupifies and totally extinguishes the Sight of our Understanding, we are not to doubt but that a great Cold will dazzle it: And, consequently, there is hardly one single Hour in a Man's whole Life, wherein our Judgment is in its due State, our Bodies being subject to so many continual Mutations, and stuffed with so many several sorts of Springs and Devices, that I believe

Y 2

° *Plutarch*, in his Notable Sayings of the *Lacedaemonians*.

° *Cicero's Fragmenta Poematum*.

the Physicians, when they say, that there is always some one or other out of Order.

As to what remains, this Malady does not very easily discover itself, unless it be extreme and past Remedy; forasmuch as Reason goes always lame and hobbling, as well with Falshood, as with Truth, and therefore 'tis hard to discover its Deviations and Mistakes: I always

*The Weakness
of our Judg-
ment not easy
to be discov-
ered.*

call that Appearance of Meditation, which every one forges in himself, Reason: This Reason, of the Condition of which, there may be an hundred contrary ones about one and the same Subject, is an Instrument of Lead and of Wax, ductile, pliable, and accommodable to all Biasses and Measures; so that nothing remains but the Art how to turn and wind it. Let a Judge mean ever so well, if he do not look well to himself, which few are careful to do, his Inclination to Friendship, to Relation, to Beauty, or Revenge, and not only Things of such Weight, but even the fortuitous Instinct, that makes us favour one Thing more than another, and which, without the Reason's Leave, puts the Choice upon us in two equal Subjects; or some Shadow, of like Vanity, may insensibly insinuate into his Judgment, the Recommendation or Disfavour of a Cause, and make the Balance dip. I, that watch myself as narrowly as I can, and that have my Eyes continually bent upon myself, like one that has no great Business elsewhere to do;

————— *quis sub Arcto*
Rex gelidæ metuatur oræ,
Quid Tyridatem terreat, unice
Securus ————— *p.*

i. e.

I'm quite indifferent, whatever King
Does rule the stubborn North, or whatsoe'er
The mighty *Tyridates* puts in Fear.

dare hardly tell the Vanity and Weakness I find in myself. My Footing is so unstable and slippery, I find myself so apt to totter and reel, and my Sight so disordered, that,
fasting,

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fasting, I am quite another Man, than when full; if Health and a fair Day smile upon me, I am a good-natured Man; if a Corn trouble my Toe, I am sullen, out of Humour, and not to be seen. The same Pace of a Horse seems to be one while hard, and another easy, and the same Road one while shorter, and another longer; and the same Form, one while more, and another less taking: I am one while for doing every Thing, and another for doing nothing at all; and what pleases me now, would be a Trouble to me at another Time. I have a thousand senseless and casual Actions within myself: Either I am possessed by Melancholy, or swayed by Choler; now, by its own private Authority, Sadness predominates in me, and by and by I am as merry as a Cricket. When I take a Book in Hand, I have then discovered admirable Graces in some particular Passages, and such as have struck my Soul; at another Time, I may turn and toss, tumble and rattle the Leaves over and over, and not see any Sense or Beauty in it. Even in my own Writings, I do not always find the Air of my first Fancy; I know not what I would have said, but am often put to it to correct and find out a new Sense, because I have lost the first that was better. I am ever in Motion: My Judgment does not always advance, but floats and roams,

*— velut minuta magno
Deprensa navis in mari vesaniente vento*⁹.

i. e.

Like a small Bark upon the swelling Main,
When Winds do ruffle up the liquid Plain.

Very often (as I am apt to do) having, for the sake of Exercise and Argument, undertaken to maintain an Opinion contrary to my own, my Mind, bending and applying itself that Way, attaches me to it so thoroughly, that I no more discern the Reason of my former Belief, and forsake it: I am, as it were, drawn in by the Side to which I incline, be it what it will, and carried away by

Y 3

⁹ Catull. Ep. 23. v. 12, 13.

my own Weight. Every one would almost say the same of himself, if he considered himself, as I do.

Preachers very well know, that the Emotions which steal upon them in speaking, animate them towards Belief; and that, in Passion, we are more stiff in the Defence of our Proposition, are more deeply impressed by it, and embrace it with greater Vehemence and Approbation, than we do in our cooler and calmer State. You only give your Council a simple Breviate of your Cause, he returns you a dubious and uncertain Answer, by which you find him indifferent, which Side he takes: Have you see'd him well, that he may relish it the better; does he begin to be really concerned, and do you find him zealous for you? His Reason and Learning will, by the same Degrees, grow hot in your Cause; behold, an apparent and undoubted Truth presents itself to his Understanding; he discovers a new Light in your Business, and does, in good Earnest, believe, and persuade himself that it is so: Nay, I do not know, whether the Ardour that springs from Spite and Obstinacy against the Power and Violence of the Magistrate and Danger, or the Interest of Reputation, may not have made a Man, even at the Stake, maintain the Opinion, for which, at Liberty, and amongst Friends, he would not have burned his Finger. The Shocks and Jostles, that the Soul receives from the corporeal Passions, can do much in it, but its own can do a great deal more; to which it is so subjected, that, peradventure, it is to be made good, that it has no other Pace and Motion, but from the Blowing of those Winds, without the Agitation of which, it would be becalmed, like a Ship in the middle of the Sea, to which the Winds have denied their Assistance: And whoever should maintain this, siding with the *Peripatetics*, would do us no great Wrong, because it is very well known, that the greatest Part of the most noble Actions of the Soul proceed from, and stand in Need of, this Impulse of the Passions. Valour, they say, cannot be perfect without the Assistance of Anger,

Semper Ajax fortis, fortissimus tamen in furore.

i. e.

Ajax was always Brave, but most when Mad.

Neither do we encounter the Wicked and the Enemy vigorously enough, if we be not angry; nay, the Advocate is to inspire the Judges with Indignation, to obtain Justice.

Strong Desires animated *Themistocles* and *Demosthenes*, and they put the Philosophers upon Watching, Fasting, and Pilgrimages; and they lead us to Honour, Learning, and Health, which are all very useful Ends: And this Meanness of Soul, while it suffers Vexation and Trouble, serves to breed Penitency and Repentance in the Conscience, and to make us sensible of the Scourge of God, and of political Correction for the Chastisement of our Offences: Compassion is a Spur to Clemency and Prudence; and the Prudence of preserving and governing ourselves is roused by our Fear; and how many brave Actions by Ambition? How many by Presumption? Finally, there is no eminent and sprightly Virtue, without some irregular Agitation.

Irregular Passions animate and accompany the most shining Virtues.

Was it not one of the Reasons that moved the *Epicureans* to discharge God from all Care and Sollicitude of our Affairs, because even the Effects of his Goodness could not be exercised in our Behalf, without disturbing his Repose, by the Means of the Passions, which are so many Incentives, like Spurs, to prick on the Soul to virtuous Actions? Or, did they think otherwise, and take them for Tempests, that shamefully hurry the Soul from her Tranquillity? *Ut maris tranquillitas intelligitur, nulla, ne minima quidem, aurâ fluctus commovente: Sic animi quietus et placatus status cernitur, quum perturbatio nulla est quâ moveri queat.* As it is understood to be a calm Sea, when there is not the least Breath of the Air stirring; so the State of the Soul is discerned to be quiet and placid, when there is no Perturbation to move it.

Why the Epicureans discharged the Divinity from all kind of Care.

Y 4

What

What Effects are owing to the Diversity of our Passions. What Variety of Sentiments and Reason, what Contrariety of Imaginations does the Diversity of our Passions inspire us with? What Assurance then can we take of a Thing so mobile and unstable, subject, by its Condition, to the Dominion of Trouble, and never going other than a forced and borrowed Pace? If our Judgment be in the Power even of Sickness and Perturbation; if it be from Folly and Temerity, that it is held to receive the Impression of Things; what Security can we expect from it?

The natural Ways of Entrance into the Cabinet of the Gods. Is it not a great Boldness in Philosophy to judge, that Men perform the greatest Actions, and nearest approaching the Divinity, when they are Furious, Mad, and beside themselves? As if we were the better for being deprived of our Reason, by its being stupified. The two natural Ways to enter into the Cabinet of the Gods, and there to foresee the Course of Destiny, are Fury and Sleep. This is pleasant to consider: By the Dislocation that the Passions cause in our Reason, we become Virtuous: By its Extirpation, occasioned by Madness, or by Sleep, the Image of Death, we become Diviners and Prophets. I was never so willing to believe Philosophy in any Thing, as this. 'Tis a pure Enthusiasm, wherewith Sacred Truth has inspired the Spirit of Philosophy, which makes it confess, contrary to its own Proposition, that the calm, composed, and most healthful Estate of the Soul, that Philosophy can seat it in, is not its best Condition: Our Waking is more a Sleep, than Sleep itself; our Wisdom not so Wise as Folly; our Dreams are worth more than our Meditations; and the worst Place we can take is in ourselves. But does not Philosophy think, that we are Wise enough to consider, that the Voice which the Spirit utters, when dismissed from Man, so clear-sighted, so great and so perfect, and, whilst it is in Man, so terrestrial, ignorant, and dark, is a Voice proceeding from the Spirit of a dark, terrestrial, and ignorant Man, and, for this Reason, a Voice not to be trusted and believed?

I have

I have no great Experience of these vehement Agitations, (being of a soft and heavy Complexion) the most of which surprise the Soul, on a sudden, without giving it Leisure to recollect itself: But the Passion, that is said to be produced, by Idleness, in the Hearts of young Men, though it proceed leisurely, and with a moderate Progress, does evidently manifest, to those who have tried to oppose its Power, the Violence our Judgment suffers in this Alteration and Conversion. I have formerly attempted to withstand and repel it: For I am so far from being one of those who invite Vices, that I do not so much as follow them, if they do not drag me along: I perceived it to spring, grow, and increase in Spite of my Resistance; and, at last, though my Eyes were open, it wholly seized and possessed me; so that, as if newly roused from Drunkenness, the Images of Things began to appear, to me, quite other than they were wont to be: I evidently saw the Person, I desired, grow and increase in Advantages of Beauty, and to expand and blow fairer by the Influence of my Imagination; and, as the Difficulties of my Attempt grew more easy and smooth, both my Reason and Conscience drew back: But, this Fire being evaporated in an Instant, as a Flash of Lightning, my Soul resumed another kind of Sight, another State, and another Judgment. The Difficulties of my Retreat appeared great and invincible, and the same Things had quite another Taste and Aspect, than the Heat of Desire had presented them to me; than which *Pyrrho* himself knows nothing more truly: We are never without Sickness; Agues have their hot and cold Fits; from the Effects of an ardent Passion, we fall again to those of a shivering one: As much as I had advanced, so much I retired.

What an Ascendant the Passion of Love has over the Human Mind.

*Qualis ubi alterno procurrens gurgite pontus,
Nunc ruit ad terras scopulisque superjacet undam,
Spumeus, extremamque sinu perfundit arenam:
Nunc rapidus retro, atque aestu revoluta resorbens
Saxa fugit, litusque vado labente relinquit.*

i. e.

So swelling Surges, with a thund'ring Roar,
 Driv'n on each other's Backs, insult the Shoar;
 Bound o'er the Rocks, inroach upon the Land,
 And from the Bottom throw up Shoals of Sand;
 Then backward, rapidly, they take their Way,
 Rolling the rattling Pebbles to the Sea.

Now, from the Knowledge of this Volubility of mine, I have accidentally begot, in myself, a certain Constancy of Opinions, and have not much altered those that were first and natural in me: For, what Appearance soever there may be in Novelty, I do not easily change, for Fear of losing by the Bargain; and, besides, I am not capable of chusing; I take other Men's Choice, and continue in the Station wherein God has placed me; I could not otherwise keep myself from perpetual Rolling. Thus have I, by the Grace of God, preserved myself intire, in the ancient Tenets of our Religion, without Disturbance of Mind, or Trouble of Conscience, amidst so many Sects and Divisions, as our Age has produced. The Writings of the Ancients, the best Authors, I mean, being full and solid, tempt, and carry me, which Way almost they will: He, that I am reading, seems always to have the most Force, and I find that every one, in Turn, has Reason, tho' they contradict one another. The Facility that good Wits have of rendering every Thing likely they would recommend; and there being nothing so strange, to which they do not undertake to give Colour enough, to deceive such a Simplicity as mine; this does evidently shew the Weakness of their Testimony. The Heaven and the Stars have been Three thousand Years in Motion, and all the World were of that Belief, till ^u *Cleanthes* the *Samian*, or (according to

^u *Plutarch*, in his Treatise of the Face that appears in the Moon's Orb, c. 4. where he says, that *Aristarchus* was of Opinion, that the *Grecians* ought to have brought *Cleanthes*, of *Samos*, to Justice, and to have condemned him for Blasphemy against the Gods, for giving out, that the Heavens remained immoveable, and that it was the Earth which moved through the oblique Circle of the *Zodiac* turning round its own Axis. But, as it appears elsewhere,

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to *Theophrastus*) *Nicetas*, of *Syracusa*, bethought himself to maintain, that it was the Earth which moved about its Axis thro' the oblique Circle of the *Zodiac*. And *Copernicus* has, in our Time, so grounded this Doctrine, that he very regularly makes Use of it for all Astrological Consequences. What can we infer from it, but that we ought not much to care which is the true Opinion? And who knows but that a third, a thousand Years hence, may rise, and overthrow the two former?

*Sic volvenda ætas commutat tempora rerum,
Quod fuit in pretio, fit nullo denique honore,
Porro aliud succedit, et è contemptibus exit,
Iuque dies magis appetitur, floretque repertum
Laudibus, et miro est mortales inter honore.*

i. e.

Thus ev'ry Thing is chang'd by Time's Rotation,
What once had Credit, soon grows out of Fashion;
To which some other Thing, despis'd before,
Succeeds, and grows in Vogue still more and more;
And, once receiv'd, all Praise too little seems,
So highly it is rais'd in Men's Esteems.

So that, when any new Doctrine presents itself to us, we have great Reason to mistrust it; and to consider, that, before that was set on foot, the contrary had been generally received; and that, as that has been overthrown by this, a third Invention may start up in Time to come, and damn the second. Before the Principles that *Aristotle* introduced, were in Reputation, other Principles contented human Reason, as these satisfy us now. What Patent have these Opinions, what particular Privilege, that the Career of our Invention must be stopped

Why new Opinions are to be distrusted.

Aristotle's Principles in Vogue.

where, that *Aristarchus*, of *Samos*, did believe the Earth's Motion, there must be some Mistake in this Place, as is the Opinion of *Menage*, who, by a little Variation only of *Plutarch's* Text, makes him say, not that *Aristarchus* meant to accuse *Cleanthes* of Impiety, for having maintained the Earth's Motion; but that, on the contrary, *Cleanthes* would have imputed it to *Aristarchus*, as a Crime. See *Menage*, in his Commentary upon *Diogenes*, lib. viii. sect. 85. p. 388, 389.

Lucret. lib. v. v. 1275, &c.

stopped by them, and that to them should appertain the sole Possession of our future Belief? They are no more exempt from being thrust out of Doors than their Predecessors were. When any one presses me with a new Argument, I ought to believe, that what I cannot answer, another can; for to believe all Likelihoods, that a Man cannot confute, is great Simplicity: It would, by that Means, come to pass, that all the Vulgar (and we are all of the Vulgar) would have their Belief as changeable as a Weather-cock: For the Soul, being so easy to be imposed upon, and so Non-resisting, must, of Force, incessantly receive Impressions, the last still effacing all Traces of that which went before. He that finds himself weak, ought to answer according to modern Practice, that he will speak with his Council, or refer himself to the Sages, from whom he received his Instruction. How long is it that Physic has been practised in the World? 'Tis said, that a new Comer, called *Paracelsus*, changes and overthrows the whole Order of ancient Rules, and maintains, that, till now, it has been of no other Use, but to kill Men. I do believe, that he will easily make this good; but I do not think it were great Wisdom to venture my Life in making Trial of his new Experience. 'We are not to believe every one (*says the Precept*) because every one can say all Things.' A Man of this Profession of Novelties and physical Reformations, not long since, told me, 'That all the Ancients were notoriously mistaken in the Nature and Motions of the Winds, which he would evidently demonstrate to me, if I would give him the Hearing.' After I had, with some Patience, heard his Arguments, which were all full of Probability: 'What then, *said I*, did those that sailed according to the Rules of *Theophrastus*, make Way Westward, when they had the Prow towards the East? Did they go side-ward or backward?' 'That's as it happened, *answered he*; but so it is, that they were mistaken.' I then replied, 'that I had rather be governed by Facts than Reason.' Now, these are Things that often clash, and I have been told, that, in *Geometry* (which pretends to have gained the highest Point of Certainty of all Science) there are

are Demonstrations so inevitable, as subvert the Truth of all Experience. As *Jaques Pelletier* told me, at my own House, that 'he had found out two Lines, stretching one 'towards the other to meet, which, nevertheless, he affirmed, tho' extended to all Infinity, could never happen to touch one another : ' And the *Pyrrhonians* make no other Use of their Arguments and their Reason, than to ruin the Appearance of Experience ; and 'tis a Wonder, how far the Suppleness of our Reason has followed them in this Design of controverting the Evidence of Facts : For they affirm, ' that we do not move, that we ' do not speak, and that there is neither Weight nor ' Heat,' with the same Force of Argument, that we verify the most likely Things. *Ptolemy*, who was a great Man, had established the Bounds of this World of ours ; and all the ancient Philosophers thought they had the Measure of it, excepting some straggling Islands, that might escape their Knowledge. It had been *Pyrrhonism*, a thousand Years ago, to doubt of the Science of *Cosmography*, and of the Opinions that every one had thence received : It was Heresy to believe there were *Antipodes* ; and, behold, in this Age of ours, there is an infinite Extent of firm Land discovered, not an Island, or a particular Country, but a Part almost as great as that we knew before. The Geographers of our Time stick not to assure us, that now all is found, and all is seen :

Nam quod adest præsto, placet, et pollere videtur *.

i. e.

What present is, does please, and seems the best.

But I would fain know, whether, if *Ptolemy* was therein formerly deceived, upon the Foundation of his Reason, it were not Folly in me to trust now in what these People say ; and whether it is not more likely, that this great Body, which we call the World, is quite another Thing, than what we imagine.

Plato says, ' That it changes Countenance in all Respects : That the Heavens, the Stars, and the Sun, have,

* *Lucret. lib. v. v. 1411.*

‘ have, all of them sometimes, Motions retrograde to what we see, changing East into West.’ The *Egyptian* *Several Opinions concerning the World.* Priests told *Herodotus*, ‘ That, from the Time of their first King, which was Eleven thousand and odd Years, (and they shewed him the Effigies of all their Kings, in Statues, taken from the Life) the Sun had, four times, altered his Course : That the Sea and the Earth did, alternately, change into one another ; and that the Beginning of the World is undetermined, which is also said by *Aristotle* and *Cicero* :’ And some, amongst us, are of Opinion, ‘ that it has been from all Eternity, is mortal, and renewed again by several Vicissitudes ;’ calling *Solomon* and *Isaiab* to witness, in order to evade the Objections, that God was once a Creator without a Creature ; that he had then nothing to do ; that, to counteract such Vacancy, he put his Hand to this Work ; and that, consequently, he is subject to Change. In the most famous of the *Greek* Schools, the World is taken for a God, made by another God, who is greater, and composed of a Body, and of a Soul, fixed in its Center, and dilating itself, by musical Numbers, to its Circumference : Divine, most Happy, most Great, most Wise, and Eternal. In him are other Gods, the Sea, the Earth, the Stars, who entertain one another with a harmonious and perpetual Agitation and divine Dance ; sometimes meeting, sometimes retiring from one another ; concealing and discovering themselves, changing their Order, one while before, and another behind. *Heraclitus*² was positive, ‘ That the World was composed of Fire, and, by the Order of the Destinies, was, one Day, to be inflamed and consumed in Fire, and then to be again renewed.’ And ³*Apuleius* says of Men : *Sigillatim mortales, cunctim perpetui.* ‘ That they are Mortal in particular, and Immortal in general.’ *Alexander* sent his Mother the Narrative of an *Egyptian* Priest, drawn from their Monuments, testifying the Antiquity of that Nation to be infinite, and containing the

¹ *Herodot.* lib. ii. p. 163, 164.

² *Diog. Laert.* in the Life of *Heraclitus*, lib. ix. sect. 8.

³ *Apuleius*, in his *Tract de Deo Socratis*.

true Birth and Progress of other Countries. *Cicero* and *Diodorus* say, 'That, in their Time, the *Chaldees* kept a Register of Four hundred thousand and odd Years.' *Aristotle*, *Pliny*, and others, 'that *Zoroaster* flourished Six thousand Years before *Plato's* Time.' *Plato* says, 'That the City of *Sais* has Records in Writing of Eight thousand Years; and that the City of *Athens* was built a thousand Years before the said City of *Sais*.' *Epicurus*, 'that, at the same Time Things are here in the Position we see, they are alike, and in the same Manner in several other Worlds:' Which he would have delivered with greater Assurance, had he seen the Similitude and Concordance of the new-discovered World of the *West-Indies*, with ours, present and past, in such strange Instances. In Reality, considering what is arrived at our Knowledge of the Course of this terrestrial Polity, I have often wondered to see, in so vast a Distance of Places and Times, such a Concurrence of so great a Number of popular and wild Opinions, and of savage Manners and Articles of Faith, which, by no Means, seem to proceed from our natural Reason. The human Understanding is a great Worker of Miracles. But this Relation has, moreover, I know not what of Extraordinary in it, even in Names, and a thousand other Things: For they found Nations there, (that, for aught we know, never heard of us) where Circumcision was in Use; where there were States and Civil Governments maintained by Women only, without Men; where our *Fasts* and *Lent* were represented, to which was added the Abstinence from Women; where our Crosses were, several ways, in Repute; where they were made Use of to honour their Sepultures; where they were erected, and, namely, that of *St. Andrew*, to protect themselves from Nocturnal Visions, and to lay upon the Cradles of Infants against Inchantments: In some Places there was found one of Wood, of a very great Height, which was adored for the God of

Circumcision.

St. Andrew's Cross.

A Cross adored for the God of Rain. Rain; and this was a great Way up in the Main Land, where there were seen a very clear Image of our thriving Priests, with the

Use of Mitres, the Celibacy of Priests, the Art of Divination by the Entrails of sacrificed Animals, Abstinence from all Sorts of Flesh and Fish in their Diet, the Form for Priests officiating in a particular, and not the vulgar Language: And this Fancy, that the first God was expelled by a second, his younger Brother; that they were

The Creation of the World.

created with all Sorts of Accommodations, which have since been taken from them for their Sins, their Territory changed, and their natural Condition made worse: That they were, of Old, drowned by an Inundation of Water from Heaven; that but few Families escaped, who retired into Caves of high Mountains, the Mouths of which they stopped, so that the Waters could not get in, having shut up, together with themselves, several Sorts of Animals; that, when they perceived the Rain to cease, they sent out Dogs, which returning clean and wet, they judged, that the Water was not yet much abated; but afterwards sending out others, and seeing them return dirty, they issued out to re-people the World, which they found only full of Serpents. In

The Day of Judgment.

one Place it appeared, they were persuaded of a Day of Judgment; insomuch that they were marvellously displeased at the *Spaniards* for discomposing the Bones of the Dead, in rifling the Graves for Riches, saying, that those Bones, so scattered, could not easily be rejoined. They traffick by Exchange, and no other Way, with Fairs and Markets for that End:

Dwarfs at the Tables of Princes.

Dwarfs, and deformed People, for the Ornament of the Tables of their Princes: The Use of Falconry, according to the Nature of their Birds; tyrannical Subsidies, fine Gardens, Dances, tumbling Tricks, and Juggling Instruments of Music,

Divers Sorts of Games.

Armories, Tennis-playing, Dice, and Lotteries, wherein they are sometimes so eager and hot, as to stake and play away themselves, and their Liberty; Physic, no otherwise than by Charms:

The

The Way of Writing in Hieroglyphics ; the Belief of only one first Man, the Father of all Nations ; the Adoration of one God, who formerly lived a Man *Adoration of one God made Man.* in perfect Virginity, Fasting, and Penance, preaching the Law of Nature, and the Ceremonies of Religion, and who vanished from the World without a natural Death ; the Opinion of Giants ; the Custom of making themselves Drunk with their Beverages, and drinking as long as they could stand ; Religious Ornaments painted with Bones and dead Men's Skulls ; Surplices, Holy Water sprinkled, Wives and Servants, who strive to be burned and interred with the dead Husband or Master ; a Law by which the Eldest succeeds to all the Estate, no other Provision being made for the Younger, but Obedience ; the Custom, that, upon Promotion to a certain Office of great Authority, the Person promoted is to take upon him a new Name, and to leave that he had before ; another, to strew Lime upon the Knee of the new-born Child, with these Words, *From Dust thou comest, and to Dust thou must return* ; as also the Art of Augury : These poor Shadows of our Religion, which are observable in some of these Examples, are Testimonies of its Dignity and Divinity. It is not only, in some sort, insinuated into all the Infidel Nations on this Side of the World, by a certain Imitation, but in the 'fore-named *Barbarians* also, as by a common and supernatural Inspiration : For we also find there the Belief of Purgatory, but of a new Form ; that which we give to the Fire, they give to the Cold, *A new sort of Purgatory.* and imagine, that the Souls are purged and punished by the Rigour of excessive Cold. And this Example puts me in mind of another pleasant Diversity : For, as there were, in that Place, some People who chose to strip and unmuffle the Glands of their Penis, and clipped off the Prepuce, after the *Mahometan* and *Jewish* Manner : There were others, who made so great Conscience of laying it bare, that they carefully pursed it up with little Strings, to keep the End from the Air. And I remember this other Diversity, that whereas we, in Honour of Kings and Festivals, put on the best Cloaths we

VOL. II. Z have,

have, in some Regions, to express their Disparity and Submission to their King, his Subjects present themselves before him in their vilest Habits, and, entering his Palace, throw some old tattered Garment over their better Apparel, to the End that all the Lustre and Ornament may solely remain in him.

But, to proceed ; if Nature inclose, within the Bounds of her ordinary Progress, the Beliefs, Judgments, and Opinions of Men, as well as all other Things : If they have their Revolution, their Season, their Birth and Death, like Cabbage Plants : If the Heavens agitate and rule them at their Pleasure, what magisterial and permanent Authority do we attribute to them ? If we experimentally see, that the Form of our Existence depends upon the Air, the Climate, and the Soil where we are born ; and not only the Colour, the Stature, the Complexion, and the Countenance, but the Faculties of the Soul itself : ‘ *Et plaga Cæli non solum ad robur corporum, sed etiam animorum facit* : ‘ The Climate contributes not only to the Strength ‘ of Bodies, but to that of the Mind also,’ says *Vegetius* : And that the Goddess, who founded the City of *Athens*, chose, for its Situation, a temperate Air, fit to make the Men prudent, as the *Egyptian* Priests told *Solon* : ‘ *Athenis tenue Cælum : Ex quo etiam acutiores putantur Attici : Crassum Thebis : Itaque pingues Thebani, et valentes* : ‘ The ‘ Air of *Athens* is thin, from whence also the *Athenians* ‘ are reputed to be more acute : And at *Thebes* ’tis thick, ‘ wherefore the *Thebans* are looked upon as fat and strong.’ In such Sort that, as the Fruits and Animals differ, the Men are also more or less Warlike, Just, Temperate, and Docile ; here given to Wine, elsewhere to Theft or Uncleaness ; here inclined to Superstition, elsewhere to Infidelity ; in one Place to Liberty, in another to Servitude ; capable of a Science or an Art, Dull or Witty, Obedient or Mutinous, Good or Bad, according as the Place, where they are seated, inclines them ; and assume a new Constitution, if removed, like Trees ; which was the Reason why *Cyrus* would not grant the *Persians* Leave to quit their rough and craggy Country, to remove to another that

was

^a *Veget. lib. i. c. 2.*

^c *Cic. de Fato, c. 4.*

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was pleasant and plain; saying, 'That fat and tender Soils made Men effeminate; and fertile Soils produced barren Minds.' If we see one Art and one Belief flourish one while, and another while another, by some Celestial Influence: If we see such an Age produce such Natures, and incline Mankind to such or such a Bias: The Spirits of Men one while gay, and another grum, like our Fields; what becomes of all those fine Prerogatives we so sooth ourselves withal? Seeing that a wise Man, a hundred Men, or many Nations, may be mistaken, nay, that Human Nature itself, as we believe, is many Ages wide in one Thing or another, what Assurances have we, that she sometimes is not mistaken, or not in this very Age of ours?

Methinks, that, amongst other Testimonies of our Imbecillity, this ought not to be forgotten, that Man cannot, by his own Desire, find out what is necessary for him; that, neither in Fruition, nor in Imagination and Wish, we can agree about what we want to content us. If we leave it to our own Thought, to cut out, and make up as it please: It cannot so much as desire what is proper for it, and satisfy itself.

The Inconstancy of Man's Desires a good Proof of his Weakness.

— *quid enim ratione timemus
Aut cupimus? Quid tam dextro pede concipis, ut te
Conatus non pœniteat, votique peracti?*

i. e.

How void of Reason are our Hopes and Fears!
What in the Progress of our Life appears
So well design'd, so dext'rously begun,
But, when we have our Wish, we wish undone.

And therefore it was, that Socrates begged nothing of the Gods, but what they knew to be best for him: And the Prayers of the Lacedæmonians, both private and public, were only to obtain Things Good and Fair, referring the Choice of them to the Discretion of the Supreme Power.

Socrates's Prayers.

Z 2

Con-

*Conjugium petimas, partumque Uxoris, at illis
Notum qui pueri, qualisque futura sit Uxor* ^z.

i. e.

We pray for Wives and Children, they above
Know only, when we have them, what they'll prove.

And *Christians* pray to God, *that his Will may be done*; that they may not fall into the Inconvenience the Poet feigns of King *Midas*. 'He prayed to the Gods, that all he touched might be turned into *Gold*: His Prayer was heard; his Wine was *Gold*, his Bread was *Gold*, and the Feathers of his Bed, his Shirt, and Cloaths were turned into *Gold*;' so that he found himself ruined with the Fruition of his Desire, and, being enriched with an intolerable Wealth, was fain to unpray his Prayers.

*Attonitus novitate mali, divesque, miserque,
Effugere optat opes, et quæ modò voverat, odit* ^h.

i. e.

Astonish'd at the Strangeness of the Ill,
To be so Rich, yet miserable still;
He wishes now he could his Wealth evade,
And hates the Thing for which before he pray'd.

To instance in myself; being young, I desired of Fortune, above all Things, the Order of St. Michael, which was then the utmost Distinction of Honour among the *French Noblesse*, and very rare. She pleasantly gratified my Longing: Instead of raising me, and lifting me up from my own Place to attain to it, she was much kinder to me, for she brought it so low, and made it so cheap, that it stooped down to my Shoulders, and lower. ⁱ *Cleobis and Biton*, *Trophonius* and *Agamedes* ^k, having requested, the two first of their Goddess, the two last of their God, a *Recompence worthy of their Piety*, had Death for a Reward: So differing from ours are the heavenly Opinions concerning what

^z Juvenal. Sat. x. v. 352, 353.

^h Ovid. Metam. lib. xi. Fab. 3. v. 43, &c.

ⁱ Herodot. lib. ii. and xiii.

^k Plutarch's Consolation to *Apollonius* on the Death of his Son.

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what is fit for us. God might grant us Riches, Honours, Life, and even Health, sometimes, to our own Hurt; for every Thing that is pleasing to us, is not always wholesome for us: If he sends us Death, or an Increase of Sickness, instead of a Cure, *Virga tua, et baculus tuus, ipsa me consolata sunt*¹; *Thy Rod and thy Staff have comforted me*: He does it by the Rule of his Providence, which better and more certainly discerns what is proper for us, than we can do; and we ought to take it in good Part, as coming from a most wise and most gracious Hand.

————— *Si consilium vis,
Permittes ipsis expendere numinibus quid
Conveniat nobis, rebusque sit utile nostris;
Charior est illis homo, quàm sibi*^m.

i. e.

If thou'lt be rul'd, leave to the Gods, in Pray'rs,
To weigh what's fit for us in our Affairs;
For Man to them, by infinite Degrees,
Than he is to himself, far dearer is.

For to require Honours and Commissions is to require that he may throw you into a Battle, set you upon a Cast at Dice, or something of the like Nature, whereof the Issue is to you unknown, and the Consequence doubtful. There is no so sharp and violent Dispute amongst the Philosophers, as about the Question of *the Sovereign Good of Man*; which, by the Calculation of *Varro*, gave Birth to Two hundred and fourscore Sects. ⁿ *Qui autem de summo bono dissentit, de totâ Philosophiæ ratione disputat*: For whoever enters into Controversy concerning the Supreme Good, disputes upon the whole System of Philosophy.

*Tres mihi convivæ prope dissentire videntur,
Poscentes vario multum diversa palato,
Quid dem? Quid non dem? Renuis tu quod jubet alter,
Quod petis, id sanè est invisum, acidumque duobus*^o.

Z 3

i. e.

¹ Psal. xxiii. 4.
lib. v. c. 5.

^m Juv. Sat. x. v. 312, &c.
^o Hor. lib. ii. Epist. 2. v. 61, &c.

ⁿ Cic. de Fin.

i. e.

Methinks I've Three invited to a Feast,
 A diff'rent Palate too has ev'ry Guest,
 Requiring each to gratify his Taste;
 To please them all, what Dishes shall I chuse?
 What not? What he prefers, you Two refuse;
 What you yourself approve, offends their Sight,
 Will mar their Meal, and pall their Appetite.

Such must naturally be the Answer to their Conteſts and Debates. Some ſay, that our Well-being conſiſts in *Vir- tue*, others in *Pleaſure*, others in ſubmitting to *Nature*; one in *Knowledge*, another in being exempt from *Pain*, another in not ſuffering ourſelves to be carried away by *Appearances*; and this Fancy ſeems to have ſome Relation to that of the ancient *Pythagoreans*.

*Nil admirari prope res eſt una Numici,
 Solaque quæ poſſit facere, et ſervare beatum* ^p.

i. e.

Not to admire, *Numicus*, is almoſt the Beſt,
 If not the only Means to make and keep us Bleſt.

Which is the Drift of the *Pyrrhonian* Sect. *Aristotle* attributes the Admiring of nothing to Magnanimity: And *Arcefilaus* ſaid, ' that Conſtancy, and a ⁹ right inflexible State ' of Judgment, were a real Good; but Conſent and Conformity, Vices and Evils: ' 'Tis true, that, in thus eſta- bliſhing it by a certain Axiom, he quitted *Pyrrhonism* ^r.

The *Pyrrhonians*, when they ſay, that the *Ataraxy*, which is the Immobility of Judgment, is the *Sovereign Good*, do not deſign to ſpeak it affirmatively; but that the ſame Motion of the Soul, which makes them avoid Precipices, and take Shelter from the Air, preſents them this Fancy, and makes them reſuſe another.

How much do I wiſh, that, whiſt I live,
 either ſome other, or *Juſtus Lipſius*, the moſt
 learned Man now living, of a moſt polite and
 judicious

^p Hor. lib. i. Epist. 6. v. 1, 2.
 c. 33. p. 48.

^r Idem, ibid.

⁹ Sext. Empir. Pyrr. Hypot. lib. i.

judicious Understanding, and truly resembling my *Turnebus*, had both the Will, and Health, and Leisure sufficient, sincerely to collect into a Register, according to their Divisions and Classes, as many as are to be found of the Opinions of the ancient Philosophers, about the Subject of our Being and Manners, their Controversies, the Succession and Reputation of the Sects, with the Application of the Lives of the Authors, and their Disciples, to their own Precepts, in memorable Accidents, and upon exemplary Occasions. What a beautiful and useful Work that would be!

*Plan of a
Treatise of the
different Sects
of Philosophers.*

For, if it be from ourselves, that we are to extract the Rules of our Manners, into what a Confusion do we throw ourselves? For that which our Reason advises us to, as the most probable, is generally for every one to obey the Laws of his Country, as it was the Advice of *Socrates*, inspired, as he pretends himself, by a Divine Counsel. And what does this mean, but that our Duty has no other Rule but what is accidental? Truth ought to have a like and universal Visage: If Man could know Equity and Justice, that it had a Body, and a true Being, he would not fetter it to the Conditions of this Country, or that: It would not be from the Whimsies of the *Persians* or *Indians*, that Virtue would receive its Form.

*The Confusion
into which Men
run, about the
Regularity of
their Manners.*

There is nothing more subject to perpetual Agitation than the Laws. Since I was born, I have known those of the *English*, our Neighbours, three or four Times changed, not only in Matters of *Civil Regimen*, which is the only Thing where- in Constancy is dispensed with, but in the most important Subject that can be, namely, *Religion*: At which I am vexed and ashamed, because it is a Nation, with whom those of my Province have formerly had so great Familiarity, that there yet remain, in my Family, some Footsteps of our ancient Kindred. And here, with us at Home, I have known a Thing, that was Capital, to become lawful; and we that hold others, are likewise, according to the Chance of War, in a Possibility of being

*Laws subject
to continual
Changes.*

found, one Day, guilty of High-Treason, both against God and Man, should the Justice of our Arms fall into the Power of Injustice, and, after a few Years Possession, take a quite contrary Being. How could that ancient God ' more clearly accuse the Ignorance of human Knowledge concerning the Divine Being, and give Men to understand, that their Religion was but a Thing of their own Contrivance, useful as a Bound to their Society, than by declaring, as he did to those who came to his *Tripod* for Instruction, ' That every one's true Worship was that ' which he found in Use in the Place where he chanced ' to be ?' O God, what infinite Obligation have we to the Bounty of our Sovereign Creator, for having purged our Belief from those wandering and arbitrary Devotions, and for having placed it upon the Eternal Foundation of his Holy Word ! But what will then Philosophy say to us in this Necessity, that we must follow the Laws of our Country ? That is to say, the floating Sea of the Opinions of a Republic, or a Prince, that will paint out Justice for me in as many Colours, and reform it as many Ways as there are Changes of Passions in themselves. I cannot suffer my Judgment to be so flexible : Where is the Goodness of a Thing, which I saw Yesterday in Repute, and To-morrow in none, and which, on the Crossing of a River, shall become a Crime ? What Truth is it that these Mountains inclose, but is a Lye to the World beyond them ?

But they are pleasant, when, to give some Certainty to the Laws, they say, ' that there are some ' firm, perpetual, and unchangeable,' which they call *Natural*, ' that are imprinted in ' human Kind by the Condition of their own ' Essence ;' and those some reckon three, some four, some more, some less ; a Sign that it is a Mark as doubtful as the rest. Now, they are so unfortunate (for what can I call it else but Misfortune, when, of so infinite a Number of Laws, there should not be found one, at least, that Fortune, and the Temerity of Chance, has suffered to be universally received by the Consent of all Nations ?) they are,

are, I say, so miserable, that, of these three or four select Laws, there is not one that is not contradicted and disowned, not only by one Nation, but by many. Now, the only likely Sign by which they can prove any Laws to be Natural, is the Universality of Approbation; for we should, without Doubt, all agree to follow that which Nature had truly ordained us; and not only every Nation, but every particular Man would resent the Force and Violence that any one should do him, who would put him upon any Thing contrary to this Law. Let them produce me but one of this Condition.

Protagoras and *Aristo* gave no other Essence to the Justice of Laws, than 'the Authority and Opinion of the Legislator, and that, these laid aside, the Things honest and good would lose their Qualities, and remain empty Names of Things indifferent.' *Thrasymachus*, in *Plato*, is of Opinion, that 'there is no other Right but the Convenience of the Superior.' There is not any Thing wherein the World is so various, as in Laws and Customs; such a Thing is abominable here, which is elsewhere in Esteem, as in *Lacedæmonia*, the Dexterity of Stealing: Marriages within the Degrees of Consanguinity are capitally interdicted among us; they are elsewhere in Honour.

The Foundation of the Justice of Laws.

——— *Gentes esse feruntur,
In quibus et nato genitrix, et nata Parenti,
Jungitur, et pietas geminato crescit amore.*

i. e.

There are some Nations in the World, 'tis said,
Where Fathers Daughters, Sons their Mothers wed;
And their Affections still do higher rise,
More firm and constant by these double Ties.

The Murder of Infants, Murder of Fathers, Communication of Wives, Traffic of Robberies, Licence in all Sorts of Voluptuousness: In short, there is nothing so extreme, that is not allowed by the Custom of some Nation or other.

It

It is to be believed, that there are Natural Laws, as we see in other Creatures, but in us they are *Those of Nature lost among Men.* lost: This fine human Reason, every-where so insinuating itself to govern and command, as to shuffle and confound the Face of Things, according to its own Vanity and Inconstancy. *Nilil itaque amplius nostrum est; quod nostrum dico, artis est:* Therefore nothing is any more truly ours; what we call ours is the Effect of Art. Subjects have diverse Lustres, and diverse Considerations; and from thence the Diversity of Opinions principally proceeds: One Nation considers a Subject in one Aspect, and stops there; another takes it in another View.

There is nothing so horrible to be imagined, as for a Man to eat his Father; yet the People of *The Bodies of their deceased Fathers eaten by some People, and why.* Old, whose Custom it was so to do, looked upon it as a Testimony of Piety, and good Affection, meaning thereby to give their Progenitors the most worthy and honourable Sepulture^u; lodging in themselves, and, as it were, in their own Marrow, the Bodies and Reliques of their Fathers; and, in some sort, vivifying and regenerating them, by Transmutation, into their living Flesh, by Means of Nourishment and Digestion. It is easy to consider, what a Cruelty and Abomination it must have appeared to Men possessed and tinctured with this Superstition, to throw their Parents Remains to the Corruption of the Earth, and the Nourishment of Beasts and Worms.

Theft allowed by Lycurgus, and why. Lycurgus considered, in Theft, the Vivacity, Diligence, Boldness, and Dexterity of purloining any Thing from our Neighbours, and the Utility that redounded to the Public, that every one might look more narrowly to the Preservation of what was his own; and believed, that, from this double Institution of Assaulting and Defending, an Advantage accrued to military Discipline, (which was the principal Science and Virtue, to which he aimed to inure that Nation) of greater Consideration than the Disorder and Injustice of taking another's Man's Goods.

Dionysius,

^u Sext. Empir. Pyrr. Hypot. lib. iii. c. 24. p. 157.

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Dionysius, the Tyrant, offered *Plato* a Robe of the *Per-
sian* Fashion, long, damasked, and perfumed. *Plato* refused it, saying, ‘ * That, being born
‘ a Man, he would not willingly dress him-
‘ self in Woman’s Cloaths;’ but *Aristippus*
accepted it, with this Answer, ‘ That no Ac-
‘ coutrement could corrupt a chaste Courage.’ His
Friends reproaching him with Meanness of Spirit, for
laying it no more to Heart, that *Dionysius* had spit in his
Face: ‘ * Fishermen, *said he*, suffer themselves to be dash-
‘ ed with the Waves of the Sea, from Head to Foot, to
‘ catch a Gudgeon.’ *Diogenes* was washing Cabbages,
and, seeing him pass by, ‘ If thou couldst live on Cab-
‘ bage, *said he*, thou wouldst not fawn upon a Tyrant.’
To whom *Aristippus* replied, ‘ And, if thou knewest how
‘ to live amongst Men, thou wouldst not be washing
‘ Cabbages.’ Thus Reason finds a Colour for diverse
Effects: ’Tis a Pot with two Ears, that a Man may take
by the right or left.

*A perfumed
Robe refused by
Plato, and ac-
cepted by Ari-
stippus.*

———— bellum, ô terra hospita, portas,
Bello armantur equi; *bellum hæc* armenta minantur:
Sed tamen iidem olim curru succedere sueti
Quadrupedes, et fræna jugo concordia ferre,
Spes est pacis *.

i. e.

A War this foreign Land seems to declare,
Horses are arm’d for, Herds do threaten War;
And yet these Brutes having with Patience bore
The Yoke, and yielded to the Reins before,
There’s Hopes of Peace.

Solon, being importuned, by his Friends, not to shed
powerless and unprofitable Tears for the *Solon’s Tears*
Death of his Son: ‘ It is for that Reason *for the Death*
‘ that I the more justly shed them, *said he*, *of his Son.*
‘ because they are * unavailing and unprofitable.’ *So-
crates’s*

* *Diog. Laert.* in the Life of *Aristippus*, lib. ii. sect. 78.

* *Idem*, *ibid.* sect. 67.

* *Idem*, *ibid.* sect. 68. and *Hor.* lib. i. Ep. 17. v. 13, &c.

* *Æneid.* lib. iii. v. 539, &c.

* *Diog. Laert.* in the Life of *Solon*, lib. i. sect. 63.

crates's Wife exasperated her Grief by this Circumstance,
The Mourning ' Oh, how unjustly do these wicked Judges
of Socrates's ' put him to Death ! ' ' Why, replied *be,*
Wife. ' hadst thou rather they should justly exe-
 ' cute me ? ' We have our Ears bored ; the *Greeks* look-
 ed upon that as a Mark of Slavery : We retire in pri-
 vate to enjoy our Wives ; the *Indians* do it in public ^d :
 The *Scythians* sacrificed Strangers in their Temples ^e ; else-
 where Temples are a Refuge.

*Inde furor vulgi, quod numina vicinorum,
 Odit quisque locus, cum solos credat habendos
 Esse Deos, quos ipse colit ^f.*

i. e.

This 'tis that Spite and vulgar Spleen creates,
 That all their Neighbours Gods each City hates ;
 Each calls the other's God a senseless Stock ;
 Its own Divine, tho' carv'd from the same Block.^g

I have heard of a Judge, that where he read a sharp Con-
 flict betwixt *Bartolus* and *Baldus*, and some Point contro-
 verted with many Contrarieties, he wrote in the Margin
 of his Book, *A Question for a Friend* ; that is to say, that
 Truth was there so perplexed and disputed, that, in such
 a Cause, he might favour which of the Parties he thought
 fit : 'Twas only for Want of Wit and Capacity, that he
 did not write, *A Question for a Friend*, throughout. The
 Advocates and Judges of our Times find Biass enough,
 in all Causes, to accommodate them to what they them-
 selves think fit : In so infinite a Science, depending upon
 the Authority of so many Opinions, and so arbitrary a
 Subject, it cannot be, but that, of Necessity, an extreme
 Con-

^b *Diog. Laert.* in the Life of *Socrates*, lib. ii. sect. 35.

^c *Sext. Empir. Pyrrh. Hypot.* lib. iii. c. 24. p. 152.

^d *Idem, ibid.* lib. i. c. 14. p. 30.

^e *Idem, ibid.*

^f *Juv. Sat. xv. v. 37.*

^g *Juvenal* speaks here of *Egypt*, where, *he says*, the People were enraged
 against one another, to the last Degree, because some worshipped Deities,
 whom others abhorred, &c. And do we not see, that the *Christians*, tho'
 they worship but one and the same only God, the Creator of the Heavens,
 and the Earth, are no less enraged one against another, because some of
 them believe in certain Things, which others of them cannot.

Confusion of Judgments must arise. There is also hardly any Suit so clear, wherein Opinions do not differ; what one Court has determined, another determines quite contrary, and itself contrary to that at another Time: Of which we see very frequent Examples, by this License, which is a marvellous Blemish to the ceremonious Authority and Lustre of our Justice, not to stick to Sentences, but to run from Judge to Judge, to decide one and the same Cause. As to the Liberty of philosophical Opinions concerning Vice and Virtue, 'tis a Subject not necessary to be expatiated upon, and wherein are found many Opinions, that are better concealed, than published to weak Minds: ^h *Arcefilaus* said, 'that, in Fornication, it was no Matter where, or with whom, it was committed'. *Et ob obscenas voluptates, si natura requirit, non genere, aut loco, aut ordine, sed formâ, ætate, figurâ metiendas Epicurus putat—Ne amores quidem sanctos à sapiente alienos esse arbitrantur;—Queramus ad quam usque ætatem juvenes amandi sint.* 'And obscene Pleasures, if Nature requires, *Epicurus* thinks are not to be measured, either by Race, Place, or Rank, but by Age, Shape, and Beauty.—Neither are Sacred Amours thought to be foreign to wise Men;—We are to inquire till what Age young Men are to be loved ^k.' These two last *Stoical* Quotations, and the Reproach that ⁱ *Dicaearchus* threw in the Teeth of *Plato* himself, upon this Account, shew how much the soundest Philosophy indulges Licenses that are excessive, and very remote from the common Usance. Laws derive their Authority from Possession and Usance: 'Tis dangerous to trace them backward to their Beginning; they grow great, and ennobles themselves, like our Rivers, by running: But follow them upward to their Source, 'tis but

^h *Plutarch's* Dialogue of the Rules and Maxims of Health, c. 5.

ⁱ *Cic. Tusc. lib. v. c. 33.*

^k *Cic. de Fin. Bon. et Mal. lib. iii. c. 2. Senec. Epist. 123.*

^l In all the Editions of *Montaigne*, as well as in *Mr. Cotton's* Translation, 'tis printed *Diogarchus*, instead of *Dicaearchus*, which, undoubtedly, is the right Name, as appears from the Passage of *Cicero, Tusc. Quæst. lib. iv. c. 33 and 34.* where he says, that the Philosophers, and particularly *Plato*, were justly blamed, by *Dicaearchus*, for approving of Amours with Boys.

a little Spring, scarce discernible, that thus swells, and fortifies itself by growing old. Do but consult the ancient Considerations, that gave the first Motion to this famous Torrent, so full of Dignity, Horror, and Reverence, you will find them so slight and delicate, that it is no Wonder, if these People, who weigh and reduce every Thing to Reason, and who admit nothing by Authority, or upon Trust, have their Judgments very remote from those of the Public. It is no Wonder, if People, who take their Pattern from the first Image of Nature, should, in most of their Opinions, swerve from the common Path : As for Example, few, amongst them, approved of the strict Conditions of our Marriages, and most of them were for having Wives in common, and without Obligation : They refused our Ceremonies. *Cbrysippus* said, ' That a certain Philosopher would have made a dozen Somersaults, and ' turned up his Tail, without his Breeches, for a Dozen ' of Olives.' That Philosopher would hardly have advised *Callisthenes* to have refused *Hippoclitides* the fair *Agarista*, his Daughter ^m, for having seen him stand on his Head upon a Table. *Metrocles* let a Fart, a little indiscreeetly, in Disputation, in the Presence of his Scholars, and kept himself hid in his own House for Shame, till *Crates* came to visit him ⁿ, who, adding to his Consolations and Reasons the Example of his own Liberty, fell to fart with him, who should let most ; by which Means he cured him of that Scruple, and withal drew him to his own *Stoical* Sect, from that more polite one of the *Peripatetics*, of which he had been till then. That which we call Decency, to be afraid to do that in public, which it is decent enough to do in private, the *Stoics* call Folly, and to be so modest as to conceal and disown what Nature, Custom, and our Desires publish and proclaim of our Actions, they reputed a Vice. The other thought it was undervaluing the Mysteries of *Venus*, to draw them out of her private Oratory, to expose them to the View of the People ; and that to bring her Sports out from behind the Curtain, was to spoil them : Modesty is a Thing of Weight :

^m Herodot. lib. vi. p. 428, 429, 430.

ⁿ See the Life of *Metrocles*, in *Diog. Laert.* lib. vi. sect. 94.

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Weight: Secrecy, Reservation, and Circumscription are Qualities to be esteemed; and Pleasure did very ingeniously, when, under the Visor of Virtue, she sued not to be prostituted in the open Streets, trodden under Foot, and exposed to the public View, being destitute of the Dignity and Convenience of her private Cabinets. Hence some say, that to put down public Stews is not only to disperse the Fornication into all Places that was confined to one, but, moreover, to incite wild and idle People to this Vice, by the Difficulty of coming at it.

Mæchus es Ausidia qui vir, Cervine, fuisti;

Rivalis fuerat qui tuus, ille vir est:

Cur aliena placet tibi, quæ tua non placet Uxor?

Nunquid securus non potes arrigere?

This Experience is diversified in a thousand Examples.

Nullus in Urbe totâ, qui tangere vellet

Uxorem gratis, Cæciliane, tuam,

Dum licuit: sed nunc positis custodibus, ingens

Turba futurorum est. Ingeniosus homo es,

A Philosopher, being taken in the very Act, and asked what he was doing, coldly replied, *I am planting Man*; no more blushing to be so caught, than if they had found him planting Garlic.

It is, I suppose, out of a tender and respectful Opinion, that a great and religious Author^a thinks, 'this Act is so necessarily bound to Privacy and Shame, that he cannot persuade himself there could be any absolute Performance in those licentious Embraces of the Cynics, but that they only made it their Business to represent lascivious Gestures; to maintain the Impudence of their Schools Profession: and that, to eject what Shame had with-held and confined, it was afterwards necessary for them to withdraw into the Shade.' But he had not seen far enough into their Debauches; for *Diogenes*, defiling himself in public, wished, in the Hearing of all that saw him, 'that he could satiate himself

*The Impudence
of the Cynics.*

^a Mart. lib. iii. Epig. 70. ^p Mart. lib. i. Epig. 74.

^q St. *Austin*, de Civit. Dei, lib. xiv. c. 20.

‘himself by that Exercise.’ To those who asked him, ‘Why he did not find out a more commodious Place to eat in, than the open Street;’ he made Answer, ‘Because I am hungry in the open Street.’ The Women Philosophers, who mixed with their Sect, mixed also with their Persons, in all Places, without Reservation: And *Hipparchia* was not received into *Crates*’s Society, but upon Condition, that she should, in all Things, follow the Usances and Customs of his Rule. These Philosophers set a great Price upon Virtue, and renounce all other Discipline but the Moral: And yet, in all Actions, they attributed the sovereign Authority to the Election of their Sage, and above the Laws, and gave no other Curb to Voluptuousness, but Moderation only, and the Preservation of the Liberty of others.

Heraclitus and *Protagoras* (forasmuch as Wine seemed bitter to the Sick, and pleasant to the Sound, the Rudder crooked in the Water, and straight when out, and such-like contrary Appearances as are found in Subjects) argued from thence, ‘That all Subjects had, in themselves, the Causes of these Appearances; and that there was some Bitterness in the Wine, which had some Sympathy with the sick Man’s Taste; and the Rudder some bending Quality, sympathising with him that looks upon it in the Water:’ And so of all the rest, which is to say, ‘That all is in all Things, and consequently nothing in any one; for, where all is, there is nothing.’

This Opinion put me in mind of the Experience we have, that there is no Sense, or Aspect, of any Thing, whether bitter or sweet, straight or crooked, that human Wit does not find out in the Writings he undertakes to tumble over. Into the cleanest, purest, and most perfect Discourse that can possibly be, how many Lyes and Falsities are there suggested? What Heresy has not there found Ground and Testimony sufficient to make it embraced

The purest Way of Speaking, capable of various Interpretations.

¹ *Diogenes* the Cynic, in his Life by *Diog. Laert.* lib. vi. sect. 69.

² Idem, *ibid.* sect. 58.

³ *Diog. Laert.* in her Life, lib. vi. sect. 96, 97.

embraced and defended? 'Tis for this, that the Authors of such Errors will never depart from Proof of the Testimony of the Interpretation of Words. A Person of Dignity, who would prove to me, by Authority, the Search of the Philosophers Stone, wherein he was, *The Philosophers Stone approved.* over Head and Ears, engaged, quoted to me, lately, five or six Passages in the Bible, upon which he said he first founded his Attempt, for the Discharge of his Conscience; (for he is, by Profession, a Divine) and, in Truth, the Invention was not only pleasant, but, moreover, very well accommodated to the Defence of this fine Science.

By this Way the Reputation of divining Fables is acquired: There is no Fortune-teller, if he have this Authority, but, if a Man will take the Pains to search him, and narrowly to pry into all the Folds and Glosses of his Words, he may make him, like the Sibyls, say what he will. There are so many Ways of Interpretation, that it will be hard but that, either obliquely, or in a direct Line, an ingenious Wit will find out, in every Subject, some Air that will serve for his Purpose: Therefore is a cloudy and ambiguous Stile in such frequent and ancient Use; let the Author but make himself Master of this, he may attract and imploy Posterity about his Predictions; which not only his own Parts, but the accidental Favour of the Matter itself, may as much or more assist him to obtain: Let him, as to the rest, express himself after a foolish, or a subtle manner, whether obscurely or contradictorily, 'tis no Matter; a Number of Wits, shaking and sifting him, will squeeze out of it a great many Forms, either according to his Meaning, or collateral, or contrary to it, which will all redound to his Honour: He will see himself enriched by the Means of his Disciples, like the Regents of Colleges, by their Pupils and yearly Presents. This it is which has given Reputation to many Things of no worth at all; that has brought several Writings in Vogue, and given them all Sorts of Matter that can be desired; one and the same Thing receiving a

Obscure Writings easily find Interpreters who do them Honour.

thousand and a thousand Images, and various Considerations, nay, even as many as we please.

Is it possible, that *Homer* could mean to say all that we
How Homer make him; and that he designed so many,
came to be and so various Figures, as that the Divines,
reckoned the Law-givers, Philosophers, and all Sorts of
Leader of all Men who treat of Sciences, how variously
Generals. and oppositely soever, should quote him, and
 support their Arguments by his Authority, as the Master
 General of all Offices, Works, and Artisans, and Coun-
 sellor General of all Enterprises? Whoever has had Oc-
 casion for Oracles and Predictions, has there found suffi-
 cient to serve his Turn. 'Tis a Wonder how many, and
 how admirable Occurrences, a learned Friend of mine has
 there found out in Favour of our Religion, who cannot
 easily be put out of the Conceit, that it was *Homer's* De-
 sign; (yet he is as well acquainted with this Author, as
 any Man of his Time) and what he has found in Favour
 of ours, very many, anciently, have found in Favour of
 theirs. Do but observe, how *Plato* is tumbled and tossed,
 every one thinking it an Honour to apply him to himself,
 and to set him on what Side they please: They draw him
 in, and ingraft him in all the new Opinions the World re-
 ceives; and, according to the different Course of Things,
 set him in Opposition to himself: Every one makes him
 disavow, according to his own Sense, the Manners and
 Customs which were lawful in his Age, because they are
 unlawful in ours; and all this with Vivacity and Power,
 in Proportion to the Force and Sprightliness of the Wit
 of the Interpreter. From the same Foundation that *He-
 raclitus* and this Sentence of his had, 'That all Things
 'had in them those Forms which we discerned,' *Democri-
 tus* drew a quite contrary Conclusion; namely, 'That
 'Subjects had nothing at all in them of what we find in
 'them; and because Honey is sweet to one, and bitter
 'to another,' he argued, 'That it was neither sweet nor
 'bitter.' The *Pyrrhonians* would say, 'That they
 'knew

* In Sext. Empir. Pyrrh. Hypot. lib. i. c. 23.

* Idem, advers. Mathem. p. 163.

‘knew not whether it is sweet or bitter, or neither the one, or the other, or both;’ for these always aspire to the high Point of Dubitation. * The *Cyrenaics* held; ‘That nothing was perceptible from without, and that that only was perceptible, which internally touched us, as Grief and Pleasure; acknowledging neither Sound, nor Colour, but certain Affections only that we receive from them, and that Man’s Judgment had no other Seat.’ † *Protagoras* believed, ‘That what seemed so to every one, was true to every one.’ The *Epicureans* lodged ‘all Judgment in the Senses, and in the Knowledge of Things, and in Pleasure.’ *Plato* would have ‘the Judgment of Truth, and Truth itself derived from Opinions, and the Senses to appertain to the Mind and Thought.’

This Discourse has put me upon the Consideration of the Senses, in which lies the greatest Foundation and Proof of our Ignorance: Whatsoever is known, is, doubtless, known by the Faculty of the Knower; for, seeing the Judgment proceeds from the Operation of him that judges, ’tis an Argument, that this Operation performs it by his own Means and Will, not by the Constraint of another; as it would happen, if we knew Things by the Power, and according to the Law of their Essence: Now all Knowledge makes its Way in us by the Senses, they are our Masters:

Our Knowledge commences and terminates in the Senses.

*via qua minuta fidei
Proxima fert humanum in pectus, templaque mentis*.*

i. e.

The nearest Path that Certainty can find,
By which to occupy the Human Mind.

Science begins by them, and is resolved into them: After all, we should know no more than a Stone, if we did not know, that there is Sound, Smell, Light, Taste, Measure, Weight, Softness, Hardness, Sharpness, Colour, Smoothness,

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* Cic. Acad. Quæst. lib. iv. c. 7. † Idem, ibid. c. 46. ‡ Lucret, lib. v. v. 103.

ness, Breadth, and Depth : These are the Platforms and Principles of the whole Structure of our Knowledge ; and, according to some, Science is nothing else but Sense : He that could make me contradict the Senses, would have me by the Throat, he could not make me go further back : The Senses are the Beginning, and the End of Human Knowledge.

*Invenies primis ab sensibus esse creatam
Notitiam veri, neque sensus posse refelli :
Quid majore fide porro quam sensus haberi
Debet ?*

i. e.

Of Truth, whate'er Discoveries are made,
Are by the Senses to us first convey'd ;
Nor will one Sense be baffled ; for on what
Can we rely more safely on than that ?

Let us attribute to them the least we can, we must, however, of Necessity, grant them this, that it is by their Means and Médiation that all our Instruction makes its Way. Cicero says, ‘^b That *Chrysippus*, having attempted to extenuate the Force and Virtue of the Senses, represented to himself Arguments, and so vehement Oppositions to the contrary, that he could not be satisfied in himself therein :’ Whereupon *Carneades*, who maintained the contrary Side, boasted, ‘ that he would make Use of the same Words and Arguments that *Chrysippus* had done, to controvert and confute him ;’ and therefore thus cried out against him, ‘ O Wretch ! Thy own Force has destroyed thee.’ There can be nothing absurd to a greater Degree, than to maintain, that Fire does not warm, that Light does not shine, and that there is no Weight nor Solidity in Iron, which are Notices conveyed to us by the Senses ; neither is there Belief nor Knowledge in Man, that can be compared to that for Certainty.

The

^a Lucret. lib. iv. v. 480, 481, — 484, 485.

^b Cic. Acad. Quæst. lib. iv. c. 27.

^c *Plutarch*, in the Contradictions of the Stoic Philosophers, c. 9.

Ch. XII. *An Apology for Raimond de Sebonde.* 357

The first Consideration I have upon the Subject of the Senses is, that I make a Doubt, whether, or no, Man be furnished with all the natural Senses. I see several Animals, who live an intire and perfect Life, some without Sight, others without Hearing : Who knows, whether to us also, one, two, or three, or many other Senses may not be wanting ? For, if any one be wanting, our Reason cannot discover the Want thereof : 'Tis the Privilege of the Senses to be the utmost Limit of our Perception : There is nothing beyond them that can assist us in discovering them ; nor can any one Sense discover the Extent of another.

*An poterunt oculos aures reprehendere, an aures
Tactus, an hunc porro tactum sapor arguet oris,
An confutabunt nares, oculive revincant ?*

i. e.

Can Ears the Eyes, the Touch the Ears correct ;
Or is that Touch by Tasting to be check'd :
Or th' other Senses, shall the Nose, or Eyes,
Confute in their peculiar Faculties ?

They all make the extremest Limits of our Ability.

— *seorsum cuique potestas
Divisa est, sua vis cuique est.*

i. e.

Each has its Power distinctly, and alone,
And every Sense's Power is its own.

It is impossible to make a Man, born Blind, conceive that he does not see ; impossible to make him desire Sight, or to lament the Want of it : For which Reason, we ought not to derive any Assurance from the Soul's being contented and satisfied with those we have ; considering, that it cannot be sensible herein of its Infirmary and Imperfection, if there be any such Thing : It is impossible to say any Thing to this blind Man, either by Reason, Argument, or Similitude, that can possess his Imagination with any Notion of Light, Colour, and Sight : There nothing remains

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^a Lucret. lib. iv.

^c Idem, ibid.

remains behind, that can produce the Sense to Evidence. Those that are born Blind, who say they wish they could see, it is not that they understand what they desire: They have learned, from us, that they want something; that there is something to be desired, that we have, which they name indeed, together with its Effects and Consequents, but yet they know not what it is, nor apprehend it at all. I have seen a Gentleman, of a good Family, who was born Blind, or, at least, Blind, from such an Age, that he knows not what Sight is; who is so little sensible of his Defect, that he makes Use, as we do, of Words proper to Seeing, and applies them after a manner wholly particular, and his own. They brought him a Child, to which he was Godfather, which having taken into his Arms: 'Good God, *said he*, what a fine Child is this, ' what a pretty Face it has!' He will say, like one of us, ' this Room has a very fine Prospect; it is clear Weather; the Sun shines bright.' And, moreover, as Hunting, Tennis, and shooting at Butts are our Exercises, and he has heard so; he has taken a Fancy to them, makes them his Exercise, believes he has as good a Share of the Sport as we have, and will express himself angry or pleased, as we do, and yet knows nothing of it but by the Ear. One cries out to him, ' Here's a Hare,' when he is upon some even Plain, where he may gallop; and, afterwards, when they tell him, ' The Hare is killed,' he will be as overjoyed, and proud of it, as he hears others are. He will take a Tennis-ball in his Left-hand, and strike it away with the Racket: He will shoot with a Musquet at Random, and is contented with what his People tell him, that he is over or wide of the Mark. Who knows, whether Mankind commits not the like Absurdity, for want of some Sense, and that, through this Defect, the greatest Part of the Face of Things is concealed from us? What do we know, but that the Difficulties, which we find in several Works of Nature, are owing to this; and that diverse Effects of Animals, which exceed our Capacity, are produced by the Power of some Sense, that we are defective in? And whether some of them have not, by this Means, a Life more full and intire than ours?

We seize an Apple, as it were, with all our Senses: We find Redness, Smoothness, Smell, and Sweetness in it; but it may have other Qualities besides these, as drying up or binding, which no Sense of ours can reach to. Is it not likely, that there are sensitive Faculties in Nature, that are fit to judge of, and to discern those, which we call the occult Properties in several Things, as for the Loadstone to attract Iron; and that the want of such Faculties is the Cause that we are ignorant of the true Essence of such Things? 'Tis, peradventure, some particular Sense, that gives Cocks to understand what Hour it is of Morning, and of Midnight, and makes them to crow accordingly; that teaches Chickens, before they have any Experience of what they are, to fear a Sparrow-hawk, and not a Goose, or a Peacock, though Birds of a much larger Size: That warns them of the hostile Quality a Cat has against them, and makes them not to fear a Dog; to arm themselves against the Mewing (a kind of flattering Voice) of the one, and not against the Barking (a shrill and angry Note) of the other: That teaches Wasps, Ants, and Rats to fall upon the best Pear, and the best Cheese, before they have tasted them; and inspires the Stag, Elephant, and Serpent, with the Knowledge of a certain Herb proper for their Cure: There is no Sense, that has not a great Dominion, and that does not produce an infinite Number of Discoveries. If we were defective in the Intelligence of Sounds, of Music, and of the Voice, it would cause an inconceivable Confusion in all the rest of our Science: For, besides what is annexed to the proper Effect of every Sense, how many Arguments, Consequences, and Conclusions do we draw to other Things, by comparing one Sense with another? Let an understanding Man imagine human Nature originally produced without the Sense of Seeing, and consider what Ignorance and Trouble such a Defect would bring upon him, what a Darkness and Blindness in the Soul; he will then see, by that, of how great Importance to the Knowledge of Truth the Privation of such another Sense, or of two or three, should we be so deprived, would

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be:

^r All this is taken from *Sextus Empiricus's Pyrrhon. Hypotypos.* lib. i. c. 14. p. 20.

be: We have formed a Truth by the Consultation and Concurrence of our five Senses; but, peradventure, we should have the Consent and Contribution of eight or ten, to make a certain Discovery of it, and of its Essence.

The Sects that controvert the Knowledge of Man, do it principally by the Uncertainty and Weakness of our Senses: For since all Knowledge is, by their Means and Mediation, conveyed unto us, if they fail in their Report, if they corrupt or alter what they bring us from without, if the Light which, by them, creeps into the Soul, be obscured in the Passage, we have nothing else to hold by. From this extreme Difficulty all these Fancies proceed, that every Subject has, in itself, all we there find: That it has nothing in it of what we think to find there; and the *Epicureans* Notion, that the Sun is no bigger than 'tis judged, by our Sight, to be:

Human Knowledge controverted by the Weakness and Uncertainty of our Senses.

*Quicquid id est, nihilo fertur majore figurâ,
Quam nostris oculis quam cernimus esse videtur^h.*

i. e.

But, be it what it will in our Esteem,
It is no bigger than to us doth seem.

That the Appearances, which represent a Body great to him that is near, and less to him that is far from it, are both true:

*Nec tamen hic oculis falli concedimus bilum;
Proinde animi vitium hoc oculis adfingere noliⁱ.*

i. e.

Yet that the Eye's deceived, we deny;
Charge not the Mind's Fault therefore on the Eye.

And, positively, that there is no Deceit in the Senses; that we are to lie at their Mercy, and seek elsewhere Reasons to excuse the Difference and Contradictions we therein find, even to the Inventing of Lyes, and other Flams, (for

ⁱ Lucret. lib. v. v. 677.

^h What *Lucretius* says here of the Moon, *Montaigne* applies to the Sun, of which, according to *Epicurus's* Principles, the same Thing may be affirmed.

ⁱ Lucret. lib. iv. v. 380,—386.

(for 'tis come to that) rather than accuse the Senses. *Ti-magoras* swore, 'That, by pressing or turning his Eye', 'he could never perceive the Light of the Candle to double, and that the seeming so proceeded from the Mistake of Opinion, and not from the Eye.' The most absurd of all Absurdities, in the Judgment of the *Epicureans*, is, in 'denying the Force and Effect of the Senses.'

*Proinde quod in quoque est his visum tempore, verum est,
Et si non potuit ratio dissolvere causam,
Cur ea quæ fuerint juxtim quadrata, procul sint
Visa rotunda : Tamen præstat rationis egentem
Reddere mendosè causas utriusque figuræ,
Quàm manibus manifesta suis emittere quoquam,
Et violare fidem primam, et corvellere tota
Fundamenta, quibus nixatur vita salusque :
Non modò, enim ratio ruat omnis, vita quoque ipsa
Concidat extemplo, nisi credere sensibus ausis,
Præcipitesque locos vitare, et cætera quæ sint
In genere hoc fugienda¹.*

i. e.

Whatever, and whenever seen, is true,
And if our Reason can't the Knot undo,
Why Things seem square when they are very near,
And at a greater Distance round appear ;
'Tis better yet, for him that's at a Pause,
To give of either Figure a false Cause,
Than to permit Things manifest to go
Out of his Hands, to give the Lye unto
His first Belief, and the Foundations rend,
On which our Life and Safety do depend :
For Reason not alone, but Life and all,
Together will with sudden Ruin fall ;
Unless we dare our Senses trust, to miss
The Danger of a dreadful Precipice,
And other such-like Dangers, that with Care
And Wariness to be avoided are.

This

^k Cic. Acad. Quæst. lib. iv. c. 25.

¹ Lucret. lib. iv. v. 502—513.

This so desperate and unphilosophical Advice expresses only this, 'That human Knowledge cannot support itself but by Reason, that is unreasonable, foolish, and mad; but that it is yet better, that Man, to give himself a Credit, make Use of this, and any other Remedy, how fantastick soever, than to confess his necessary Ignorance; a Truth so disadvantageous to him.' He cannot avoid owning, that the Senses are the sovereign Masters of his Knowledge; but they are uncertain, and falsifiable in all Circumstances: 'Tis there that he is to fight it out to the last, and if just Forces fail him, as they do, he must supply that Defect with Obstinacy, Temerity, and Impudence. In case that what the *Epicureans* say be true, viz. 'That we have no Knowledge, if what the Senses make appear be false;' and if that also be true, which the *Stoics* say, 'That what appears from the Senses is so false, that they can furnish us with no manner of Knowledge;' we shall conclude, to the great Disadvantage of these two *Dogmatical* Sects, 'that there is no Knowledge at all.'

As to the Error and Uncertainty of the Operation of the Senses, one may furnish himself with as many Examples as he pleases; so common are the Frauds and Tricks they put upon us. In the Echo of a Valley, the Sound of the Trumpet seems to meet us, which comes from a Place behind.

*Extantesque procul medio de gurgite montes
Classibus inter quos liber patet exitus, iidem
Apparent et longè divolsi licèt, ingens
Insula conjunctis tamen ex his una videtur.
Et fugere ad puppim colles, campique videntur
Quos agimus præter navim^m.*

i. e.

And Rocks i' th' Seas, that proudly raise their Head,
Though far disjoin'd, though Royal Navies spread
Their Sails between; yet, if from Distance shewn,
They seem an Island all combin'd in one:

Thus

^m Lucret. lib. iv. v. 398, &c.

Thus Ships, tho' driven by a prosperous Gale,
Seem fix'd to Sailors, those seem under Sail
That ride at Anchor safe; and all admire,
As they row by, to see the Rocks retire.

— *Ubi in medio nobis equus acer obhæsit
Flumine, equi corpus transversum ferre videtur
Vis, et in adversum flumen contrudere raptim*ⁿ.

i. e.

Thus, when in rapid Streams my Horse hath stood,
And I look'd downward on the rolling Flood;
Though he stood still, I thought he did divide
The headlong Streams, and strive against the Tide,
And all Things seem'd to move on ev'ry Side.

Like a Musquet Bullet, under the Fore-finger, the Middle-finger being lapped over it, which feels so like two, that a Man will have much ado to persuade himself there is but one; the End of the two Fingers feeling, each of them, one at the same Time.

For that the Senses are, very often, Masters of our Reason, and constrain it to receive Impressions which it judges and knows to be false, *That the Senses sometimes impose upon our Reason.* is frequently seen: I set aside the Sense of Feeling, that has its Functions nearer, more lively and substantial; that so often, by the Effect of the Pains it brings to the Body, overthrows all those fine Stoical Resolutions, and compels him to cry out of his Belly, who has resolutely established this Doctrine in his Soul, that the Cholic, as well as all other Pains and Diseases, are indifferent Things, not having the Power to abate any Thing of the sovereign Felicity, wherein the wise Man is seated by his Virtue. There is no Heart so effeminate, that the Rattle and Sound of our Drums and Tabors will not inflame with Courage; nor so sullen, that the Harmony of our Music will not rouse and chear; nor so stubborn, that will not feel itself struck with some Reverence, in viewing the vast Gloominess of our Churches, the Variety of Ornaments, and the Order of our Ceremonies, and to hear the solemn Music of our Organs, and the

the composed and devout Harmony of our Voices : Even those that come with Contempt, feel a certain Shivering in their Hearts, and something of Dread; that makes them doubt of their own Opinion. For my Part, I do not think myself hardy enough to hear an Ode of *Horace*, or *Catullus*, sung by a pretty young Mouth without Emo-

*The Voice the
Flower of
Beauty.*

tion : And *Zeno* had Reason to say, ' That the Voice was the Flower of Beauty ^p. ' A certain Person would once make me believe, that a Man, whom all we *Frenchmen* know, had imposed upon me, in repeating some Verses to me which he had made ; that they were not the same upon the Paper that they were in the Tune, and that my Eyes would form a contrary Judgment to my Ears : So great a Power has Pronunciation to give Fashion and Value to Works that are left to the Modulation of the Voice. And therefore *Philoxenus* was not so much to blame, when he heard one give an ill Accent to some Composition of his ^q, for spurning and breaking certain Furniture of his, saying, ' I break what is yours, because you spoil what is mine. ' To what End did those Men, who, with a positive Resolution, destroyed themselves, turn away their Faces rather than see the Blow they gave themselves ? And why is it, that those, who, for their Health, desire and command Incisions and Caustics, cannot endure the Sight of the Preparations, Instruments, and Operations of the Surgeon ; considering, that the Sight is not, any way, to participate in the Pain ? Are not these proper Examples, to verify the Authority which the Senses have over Reason ? 'Tis to much Purpose to know these Treasures were borrowed from a Page, or a Lacquey ; that this Vermilion came from *Spain*, and this Cerufs from the Ocean : Our Sight will, nevertheless, compel us to confess the Subject of it more agreeable, and more lovely, against all Reason : For, in this, there is nothing of its own.

Auferimur cultu : gemmis, auroque teguntur

Crimina : pars minima est ipsa puella sui :

Sæpe

^p *Diog. Laert.* in the Life of *Zeno*, lib. vii. sect. 23.

^q *Diog. Laert.* in the Life of *Arcefilaus*, lib. iv. sect. 36.

Sape ubi sit quod ames inter tam multa requiras;

*Decipit hac oculos, Ægide, dives amor.*¹

i. e.

By Dress we're won: Gold, Gems, and rich Brocades
Make up the Pageant that your Heart invades;
In all that glitt'ring Figure which you see,
The far least Part of her own Self is she;
In vain for her you love, amidst such Cost,
You search, the Mistress in such Dress is lost.

What a strange Power do the Poets attribute to the
Senses, who feign *Narcissus* so desperately in Love with
his own Shadow!

Cunctaque miratur, quibus est mirabilis ipse,

Se cupit imprudens, et qui probat, ipse probatur.

*Dumque petit, petitur: Pariterque accendit et ardet.*²

i. e.

Admireth all, for which to be admir'd;

And, inconsiderately, himself desir'd

The Praises which he gives, his Beauty
claim'd;

Who seeks, is sought, th' Inflamer is inflam'd.

*Narcissus in
Love with his
his own Person.*

And *Pygmalion's* Judgment so disturbed by
the Impression of the Sight of his Ivory Sta-
tue, that he loves and adores it, as if it were
a living Woman.

*And Pygma-
lion with his
Statue.*

Oscula dat, reddique putat, sequiturque tenetque,

Et credit tactis digitos insidere membris,

*Et metuit pressos veniat ne livor in artus.*³

i. e.

He kisses, and believes he's kiss'd again,

Seizes, and 'twixt his Arms his Love doth strain,

And thinks the polish'd Ivory, thus held,

Does to his Fingers am'rous Pressure yield,

And has a tender Fear, lest Black and Blue

Should in the Parts with Ardour press'd ensue.

Let

¹ Ovid. de Rem. Amor. lib. i. v. 343.

² Ovid. Met. lib. iii. Fab. v.

et vi. v. 85, &c.

³ Idem, ib. lib. x. Fab. viii. v. 14, &c.

*How we are
deceived by the
Sight, the
Ear, &c.*

Let a Philosopher be put into a Cage of small thin set Bars of Iron, and hang him on the Top of the high Tower of *Noſtredame* at *Paris*; he will ſee, by manifold Reaſon, that he cannot poſſibly fall, and yet he will find (unleſs he have been uſed to the Tilers Trade) that the exceſſive Height will unavoidably frighten and aſtoniſh him: For we hardly think, ourſelves ſafe in the Galleries of our Steeples, if they are railed with an open Ballaſt, altho' of Stone; and ſome there are that cannot endure ſo much as to think of it. Let there be a Beam thrown over betwixt the two Towers, of Breadth ſufficient to walk upon, there is no Philoſophical Wiſdom ſo firm, that can give us the Courage to walk over it, as we ſhould do if 'twas upon the Ground. I have often tried this upon our Mountains; and, tho' I am one who am not extremely fearful, yet I was not able to look down that vaſt Depth without Horror, and Trembling of my Hams and Legs, tho' I ſtood above my Length from the Edge of the Precipice, and could not have fallen down, unleſs I choſe it. Here I alſo obſerved, that what Height ſoever the Precipice were, provided there were ſome Tree, or ſome jutting out of a Rock, a little to ſupport and divide the Sight, it ſomewhat eaſes our Fears, and gives ſome Courage, as if theſe Things might break our Fall: But that we are not able to look down ſteep ſmooth Precipices without being giddy: *Ut deſpici vertigine ſimul oculorum animique non poſſit*; which is a manifold Impoſition of the Sight. And therefore it was, that the famous Philoſopher put out his own Eyes, to free his Soul from being corrupted by them, and that he might philoſophiſe at greater Liberty. But, by the ſame Rule, he ſhould have dammed up his Ears, which, *Theophraſtus* ſays, are the moſt dangerous Organs about us, for receiving violent Impreſſions to alter and diſturb us; and, finally, ſhould have deprived himſelf of all the other Senſes, that is to ſay, of his Life and Being; for they have all the Power to command our Soul and Reaſon: *Fit etiam ſæpe ſpecie quadam,*

^u Democritus in Cic. de Finibus, lib. v. c. 29. But Cicero only ſpoke of it as of a Thing uncertain; and *Plutarch* ſays poſitively, that 'tis a Falſehood. See his Diſcourſe of Curioſity, c. xi.

quadam, sepe vocum gravitate et cantibus, ut pellantur animi vehementius; sepe etiam curâ et timore ^w: For it oft falls out, that Minds are more vehemently struck by some Aspect, by the Quality and Sound of the Voice, or by Singing; and oft-times also by Grief and Fear. Physicians hold, 'That there are certain Complexions that are 'agitated by some Sounds and Instruments, even to Fury.' I have seen some, who could not bear to hear a Bone gnawed under the Table; and there is scarce a Man, who is not disturbed at the sharp and harsh Noise that the File makes in grating upon Iron; nor also to hear Chewing near them, or to hear any one speak, who has an Impediment in the Throat or Nose, will move some People even to Anger and Hatred. Of what Use was that piping Prompter of *Gracchus*, who softened, raised, or modelled his Master's Voice, as he pleased, whilst he declaimed at *Rome*, if the Motion and Quality of the Sound had not the Power to move and alter the Judgments of the Auditory? In Truth, there is wonderful Reason to keep such a Clutter about the Firmness of this fine Piece, that suffers itself to be turned and twined by the Breath and Accidents of so light a Wind.

The same Cheat that the Senses put upon our Understanding, they deceive in their Turn. The Soul also, sometimes, has its Revenge; they lie and contend which should most deceive one another: What we see and hear when we are transported with Passion, we neither see nor hear as it is.

The Senses altered and corrupted by the Passions of the Soul.

Et solem geminum, et duplices se ostendere Thebas ^x.

i. e.

The Sun did seem as if two Suns it were,
And *Thebes* a double City did appear.

The Object that we love, appears to us more Beautiful than it really is:

*Multimodis igitur pravas, turpesque videmus,
Esse in deliciis, summoque in honore vigere* ^y.

i. e.

^w Cic. de Divin. lib. i. c. 37.
lib. iv. v. 1148, &c.

^x *Aeneid*. lib. iv. v. 470.

^y *Lucr.*

i. e.

Hence 'tis that ugly Things, in fancy'd Drefs,
Seem gay, look fair to Lover's Eyes, and please.

As does what we hate, more ugly. To a discontented and afflicted Man, the Light of the Day seems Dark and Gloomy : Our Senses are not only depraved, but often totally stupified by the Passions of the Soul : How many Things do we see, that we do not take Notice of, if the Mind be taken up with other Thoughts ?

— *in rebus quoque apertis noscere possis,
Si non advertas Animum, proinde esse, quasi omni
Tempore semotæ fuerint, longeque remotæ* ².

i. e.

Nay, even in plainest Things, unless the Mind
Take heed, unless she sets herself to find,
The Thing no more is seen, no more belov'd,
Than if the most obscure, and most remov'd.

It appears, that the Soul retires within, and amuses the Powers of the Senses ; and so both the Inside, and the Outside of Man, is full of Infirmary and Deceit.

They who have compared Life to a Dream, were, per-
The Life of adventure, more in the right than they were
Man compared aware of ; when we dream, the Soul lives,
to a Dream. operates, and exercises all its Faculties, nei-
ther more nor less, than when awake, but more gently and
obscurely ; yet not with so much Difference, as there is
betwixt Night and Noon-day, betwixt Night and Shade ;
there she sleeps, here she slumbers ; but whether more or
less, 'tis still dark, and *Cimmerian* Darknefs : We wake
sleeping, and sleep waking. I do not see so clearly in my
Slumber ; but, as to my being awake, I never found it
clear enough, and free from Clouds. Moreover, Sleep,
when it is profound, sometimes rocks even Dreams them-
selves asleep ; but our Awakening is never so sprightly, as
thoroughly to purge and dissipate those Whimsies, which
are the Dreams of those awake, and worse than Dreams.
Our Reason and Soul receiving those Fancies and Opinions
that

² Lucret. lib. iv. v. 809, &c.

that arise in Dreams, and authorising the Actions of our Dreams, with the like Approbation that they do those of the Day; wherefore do we doubt, whether our Thought and Action is not another sort of Dreaming, and our Waking a kind of Sleep?

If the Senses be our chief Judges, it is not ours alone that we are to consult; for, in this Faculty, the Animals have as great or greater Right than we: It is certain, that some of them have the Sense of Hearing more quick than Man; others that of Seeing; others that of Feeling; others that of Touch and Taste. *Democritus* said, 'That the Gods and Brutes had the sensitive Faculties much more perfect than Man.'

But, betwixt the Effects of their Senses and ours, the Difference is extreme: Our Spittle cleanses and dries up our Wounds, it kills the Serpent.

The very great Difference betwixt the Effects of our Senses, and those of Animals.

*Tantaque in his rebus distantia, differitasque est,
Ut quod aliis cibus est, aliis fuit acro venenum:
Sape etenim serpens, hominis contacta salivâ,
Disperit, ac sese mandendo conficit ipsa.*

i. e.

And in those Things the Difference is so great,
That what's one's Poison, is another's Meat;
For Serpents often have been seen, 'tis said,
When touch'd with human Spittle, to go Mad,
And bite themselves to Death.

What Quality do we attribute to our Spittle, either in respect to ourselves, or to the Serpent? By which of the two Senses shall we prove its true Essence that we seek for? *Pliny* says, 'That there are certain Sea Hares in the Indies, that are Poison to us, and we to them; in-
'somuch that, with the least Touch, we kill them.'
Which is truly the Poison, the Man, or the Fish? Which shall we believe, whether the Fish poisons the Man, or the Man the Fish? One Quality of the Air infects a

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B b

Man,

^a *Plutarch. de Placitis Philosophorum, lib. iv. c. 10.*

^b *Lucret. lib. iv. v. 640, &c.*

^c *Nat. Hist. lib. xxii. c. 1.*

Man, that does the Ox no Harm ; some other infects the Ox, but hurts not the Man : Which of the two has, in Truth and Nature, the pestilent Quality ? To them who have the Jaundice, all Things seem yellow and paler than to us :

*Lurida præterea fiunt quæcunque tuentur
Arquati,*^d

i. e.

Besides, whatever Jaundice Eyes do view,
Looks pale as well as those, and yellow too.

They who are troubled with the Disease the Physicians call Hyposphagma^e, which is a Suffusion of Blood under the Skin, see all Things red and bloody : What do we know but that these Humours, which thus alter the Operations of our Sight, predominate over Beasts, and are usual with them ? For we see some whose Eyes are yellow, like our People who have the Jaundice, and others of a bloody Red. 'Tis likely, that the Colour of Objects seems other to them, than to us ; of which of the two shall we make a right Judgment ? For it is not said, that the Essence of Things has relation to Man only ; Hardness, Whiteness, Depth, and Sharpness, have Reference to the Service and Knowledge of Animals, as well as to us ; and Nature has equally designed them for their Use. When we press down the Eye, we perceive the Body, that we look upon, to be longer, and more extended ; many Beasts have their Eyes so pressed down : This Length therefore is, peradventure, the true Form of that Body, and not that which our Eyes give it in their usual State : If we press the Eye underneath, Things appear double to us :

*Bina lucernarum florentia lumina flammis,
Et duplices hominum facies, et corpora bina*^f.

i. e.

One Lamp seems two, and each Man does appear
Upon a double Bulk two Heads to bear.

If

^d Lucret. lib. iv. v. 333, &c.

^e Sext. Empyr. Pyrrh. Hypot. lib. i. c. 14. p. 29.

^f Lucret. lib. iv. v. 73, — 452, — 454, &c.

If our Ears be clogged, or the Passage of Hearing stopped up, we receive Sound quite otherwise, than we usually do; the Animals likewise, who have either the Ears hairy, or but a very little Hole instead of an Ear, do not, consequently, hear as we do, but another kind of Sound. We see, at Festivals and Theatres, that, by opposing a painted Glass, of a certain Colour, to the Light of the Flambeaux, all Things in the Room appear to us Green, Yellow, or Violet.

*Et volgo faciunt id lutea, ruffaque vela,
Et ferrugina, cum magnis intenta theatris,
Per malos volgata trabesque tremantia fluitant:
Namque ibi confessum caveai subter, et omnem
Scenai speciem, patrum matrumque deorumque
Insiciunt, coguntque suo fluitare colore.*

i. e.

Thus when pale Curtains, or the deeper red,
O'er all the spacious Theatre are spread,
Which mighty Masts, and sturdy Pillars bear,
And the loose Curtains wanton in the Air;
Whole Streams of Colours from the Top do flow,
The Rays divide them in their Passage through,
And stain the Scenes, and Men, and Gods below.

'Tis likely, that the Eyes of Animals, which we see to be of divers Colours, produce to them the Appearance of Bodies the same with their Eyes.

We should therefore, to make a Judgment of the Operations of the Senses, be first agreed with the Animals, and secondly, amongst ourselves, which we by no Means are, but enter, at every Turn, into Dispute concerning what one Hears, Sees, or Tastes, something otherwise than another does; and we dispute, as much as upon any other Thing, about the Diversity of the Images, which the Senses represent to us. A Child, by the ordinary Rule of Nature, Hears, Sees, and Tastes otherwise than a Man of thirty Years old, and he, than one of threescore. The Senses are, in the one, more obscure and dusky, and

*How uncertain
is our Judgment
of the Operation
of the Senses.*

B b 2

more

more open and acute in the others; and we receive Things variously, according as we are, and according as they appear to us. Now, our Perception being so uncertain, and so controverted, it is no more a Wonder, if we are told, that we may declare, that Snow appears white to us; but that to establish that it is, in its own Essence, really so, is more than we are able to engage: And, this Foundation being shaken, all the Knowledge in the World must, of Necessity, come to nothing. What! do our Senses themselves embarrass one another? ^a A Picture seems embossed to the Sight, which, in the handling, seems flat: Musk, which delights the Smell, and is offensive to the Taste, shall we call it agreeable, or no? There are Herbs and Unguents, proper for one Part of the Body, that are hurtful to another: Honey is pleasant to the Taste, but offensive to the Sight. They, who, to assist their Lust, were wont, in ancient Times, to make Use of Magnifying Glasses, to represent the Members, they were to imploy, bigger, by that ocular Tumidity, to please themselves the more; to which of the two Senses did they give the Prize, whether to the Sight, that represented the Members large and great as they would desire; or to their Feeling, which represented them little and contemptible? Are they our Senses, that supply the Subject with these different Conditions, and yet the Subjects themselves have, nevertheless, but one? As we see in the Bread we eat, it is nothing but Bread, but, by being eaten, it becomes Bones, Blood, Flesh, Hair, and Nails.

*Ut cibus in membra atque artus cum diditur omnes
Disperit, atque aliam naturam sufficit ex se¹.*

i. e.

As Meats, diffus'd through all the Members, lose
Their former Nature, and different Things compose.

The Humidity, sucked up by the Root of a Tree, becomes Trunk, Leaf, and Fruit^k; and the Air, though but one, is modulated, in a Trumpet, to a thousand sorts of Sounds.

Are

^a Sext. Empir. Pyrrh. Hypot. lib. i. c. 14. p. 19.

¹ Lucret. lib. iii. v. 703, &c.

^k Sext. Empir. Pyrrh. Hypot. lib. i. c. 14. p. 12.

Are they our Senses, I say, that, in like manner, form these Subjects with so many diverse Qualities, or have they them really such in themselves? And, upon this Doubt, what can we determine of their true Essence? Moreover, since the Accidents of Diseases, of Delirium, or Sleep, make Things appear otherwise to us than they do to the Healthful, the Wise, and those that are awake, is it not likely, that our right State, and our natural Humours, have also wherewith to give a Being to Things that have Relation to their own Condition, and to accommodate them to themselves, as well as when the Humours are disordered; and is not our Health as capable of giving them an Aspect as Sickness? Why has not the Temperate a certain¹ Form of Objects relative to it as well as the Intemperate; and why may it not as well stamp them with its own Character? He whose Mouth is out of Taste, says the Wine is flat, the healthful Man commends its Flavour, and the Thirsty, its Briskness. Now, our Condition always accommodating Things to itself, and transforming them accordingly, we cannot know what Things truly are in themselves, because that nothing comes to us but what is falsified and altered by our Senses. Where the Compass, the Square, and the Rule are awry, all Proportions drawn from thence, and all Building erected by those Guides, must, of Necessity, be also crazy and defective. The Uncertainty of our Senses renders every Thing uncertain that they produce.

*Denique ut in fabricâ, si prava est regula prima,
Normaque si fallax rectis regionibus exit,
Et libella aliquâ si ex parte claudicat bilum,
Omnia mendosè fieri, atque obstipa necessum est,
Prava, cubantia, prona, supina, atque absona tella,
Jam ruere ut quædam videantur velle ruantque
Prodita judicii fallacibus omnia primis:
Hic igitur ratio tibi rerum prava necesse est,
Falsaque sit falsis quacunque à sensibus orta est^m.*

B b 3

¹ Sext. Empir. Pyrrh. Hypot. lib. i. c. 14. p. 21.^m Lucræ lib. iv. v. 516, &c.

But, lastly, as in Building, if the Line
 Be not exact and straight, the Rule decline,
 Or level false, how vain is the Design !
 Uneven, an ill-shap'd, and tott'ring Wall
 Must rise, this Part must sink, that Part must fall,
 Because the Rules are false that fashion'd all :
 Thus Reason's Rules are false, if all commence,
 And rise from failing, and from erring Sense.

As to what remains, who can be fit to judge of these Differences ? As we say in Controversies of Religion, that we must have a Judge, neither inclining to the one Side, nor the other, free from all Choice and Affection, which cannot be amongst *Christians* : Just so it falls out in this ; for, if he be Old, he cannot judge from the Sense of Old-Age, being himself a Party in the Case ; if Young, there is the same Exception ; if Healthful, Sick, Asleep, or Awake, he is still the same incompetent Judge : We must have some one exempt from all these Qualities, to the End that, without Prejudice or Prepossession, he may judge of these, as of Things indifferent to him ; and, by this Rule, we must have a Judge that never was.

To judge of the Appearances that we receive of Subjects, we ought to have a deciding Instrument ; to prove this Instrument, we must have Demonstration ; to verify the Demonstration, an Instrument ; and here is our *Ne plus ultra*. Seeing the Senses cannot determine our Dispute, being full of Uncertainty themselves, it must then be Reason that must

*'Tis impossible
 to judge definitively of a
 Subject, by the
 Appearances
 we receive of it
 from the Senses.*

do it ; but every Reason must have another to support it, and so we run back to all Infinity : Our Fancy does not apply itself to Things that are strange, but is conceived by the Mediation of the Senses ; and the Senses do not comprehend the foreign Subject, but only their own Passions, by which Means Fancy and Appearance are no Part of the Subject, but only of the Passion and Suffering of Sense, which Passion and Subject are different Things ;

wherefore whoever judges by Appearances, judges by another Thing than the Subject. And if we say, that the Passions of the Senses convey to the Soul the Quality of strange Subjects by Resemblance; how can the Soul and Understanding be assured of this Resemblance, having, of itself, no Commerce with the foreign Subjects? As they who never knew *Socrates*, cannot, when they see his Picture, say it is like him.

Now, whoever would, notwithstanding, judge by Appearances, if it be by all, it is impossible, because they hinder one another by their Contrarieties and Differences, as we see by Experience: Shall some select Appearances govern the rest? You must verify this Select by another Select, the second by the third, and, consequently, there will never be any End on't. Finally, there is no constant Existence, neither of the Objects Being, nor our own: Both we, and our Judgments, and all mortal Things, are incessantly Running and Rolling, and, consequently, nothing certain can be established from the one to the other, both the Judging and the Judged being in a continual Motion and Sway.

We have no Communication with *Being*, by reason that all Human Nature is always in the midst, betwixt being Born and Dying, giving but an obscure Appearance and Shadow, a weak and uncertain Opinion of itself: And if, peradventure, you fix your Thoughts to comprehend your Being, it would be but like grasping Water, for the more you clinch your Hand to squeeze and hold what is, in its own Nature, flowing, so much more you lose of what you would grasp and hold: Therefore, seeing that all Things are subject to pass from one Change to another, Reason, that there looks for what really subsists, finds itself deceived, not being able to comprehend any Thing that is Subsisting and Permanent, because that every Thing is either entering into Being, and is not yet wholly arrived at it, or begins to Die before it is Born. *Plato* said^a, 'That Bodies had never any Existence, but 'only Birth; conceiving, that *Homer* had made the Ocean,

Nothing that exists, except God, is really and constantly subsisting.

B b 4

^a In *Theateto*, p. 130.

and *Thetis*, Father and Mother of the Gods, to shew us, that all Things are in a perpetual Fluctuation, Motion, and Variation; the Opinion of all the Philosophers, as he says, before his Time, *Parmenides* only excepted, who would not allow Things to have Motion; of the Power whereof he makes a great Account. *Pythagoras* was of Opinion, 'That all Matter was Flowing and Unstable:' The *Stoics*, 'That there is no Time present, and that what we call so, is nothing but the Junction and Meeting of the Future and Past.' *Heraclitus*, 'That never any Man entered twice into the same River:' *Epicarmus*, 'That he who borrowed Money an Hour ago, does not owe it now; and that he who was invited Over-night to come the next Day to Dinner, comes that Day uninvited, considering, that they are no more the same Men, but are become others;' and that "P there could not a mortal Substance be found twice in the same Condition: For, by the Suddenness and Levity of the Change, it one while Disperses, and another while Re-assembles; it comes, and then goes, after such a manner, that what begins to be Born, never arrives to the Perfection of Being; forasmuch as that Birth is never Finished and never Stays, as being at an End, but, from the Seed, is evermore Changing and Shifting from one to another: As, from the human Seed, first in the Mother's Womb is made a formless Embryo, after being delivered thence, a sucking Infant; afterwards it becomes a Boy, then a Youth, then a full-grown Man, then a Man in Years, and, at last, a decrepid Old Man: So that Age, and subsequent Generation, is always Destroying and Spoiling that which went before.

*Mutat enim mundi naturam totius ætas,
Ex aliisque aliis status excipere omnia debet,
Nec manet illa sui similis res, omnia migrant,
Omnia commutat natura, et vertere cogit*^a.

^a Seneca, Ep. 58. And *Plutarch*, in his Tract, intitled, *The Signification of the Word*, lib. i. c. 12.

^P The following Lines, marked " are a verbal Quotation from the last mentioned Tract of *Plutarch*, except the Verses of *Lucretius*.

^a *Lucret.* lib. v. v. 826, &c.

For Time the Nature of the World translates,
 And gives all Things new from preceding States;
 Nought like itself remains, but all do range,
 And Nature forces ev'ry Thing to change.

“ And yet we foolishly fear one kind of Death, whereas we
 “ have already past, and do daily pass so many other.” “ For
 “ not only, *as Heraclitus said*, the Death of Fire is the Ge-
 “ neration of Air, and the Death of Air the Generation of
 “ Water :” “ But, moreover, we may more clearly discern
 “ it in ourselves : The Prime of Life dies, and passes a-
 “ way when Old-Age comes on ; and Youth is terminated
 “ in the Prime of Life ; Infancy in Youth, and the first
 “ Age dies in Infancy : Yesterday died in To-day, and
 “ To-day will die in To-morrow ; and there is nothing
 “ that remains in the same State, or that is always the
 “ same Thing. For, that it is so, let this be the Proof :
 “ If we are always one and the same, how comes it to pass,
 “ that we are now pleased with one Thing, and by and by
 “ with another ? How is it that we love or hate, praise or
 “ condemn contrary Things ? How comes it to pass, that
 “ we have different Affections, and no more retain the
 “ same Sentiment in the same Thought ? For it is not
 “ likely, that, without Mutation, we should assume other
 “ Passions ; and that which suffers Mutation does not re-
 “ main the same, and if it be not the same, it is not there-
 “ fore existing : But the same that the Being is, does, like
 “ it, change its Being, becoming evermore another from
 “ another Thing ; and, consequently, the natural Senses
 “ abuse and deceive themselves, taking that which seems,
 “ for that which is, for want of well knowing what that
 “ which is, is. But what is it then that truly is ? That
 “ which is Eternal : That is to say, that never had Be-
 “ ginning, nor never shall have Ending, and to which
 “ Time never brings any Mutation. For Time is a mov-
 “ ing Thing, and that appears as in a Sha- *Time a moving*
 “ dow, with a Matter evermore flowing and *Thing, without*
 “ running, without ever remaining Stable *Permanency.*
 “ and Permanent : And to which those Words appertain
 “ before,

“ before, and after, has been, or shall be ; which, at the
 “ first Sight, evidently shew, that it is not a Thing that
 “ is ; for it were a great Folly, and an apparent Falsity,
 “ to say, that that is, which is not yet in Being, or that
 “ has already ceased to be : And as to these Words, *Pre-*
 “ *sent*, *Instant*, and *Now*, by which it seems, that we
 “ principally support and found the Intelligence of *Time*,
 “ Reason discovering, it does presently destroy it ; for it
 “ immediately divides and splits it into the *Future* and
 “ *Past*, being, of Necessity, to consider it divided in two.
 “ The same happens to *Nature* that is measured, as to
 “ *Time* that measures it ; for she has nothing that is Sub-
 “ sisting and Permanent, but all Things are either Born,
 “ Bearing, or Dying. By which Means it were sinful
 “ to say of *God*, who is He who only *is*, *that He was*, or
 “ *that He shall be* : For those are Terms of Declension,
 “ Passage, or Vicissitude, of what cannot continue, or
 “ remain in *Being*. Wherefore we are to conclude, that
 “ *God* only is, not according to any Measure of *Time*,
 “ but according to an immutable and an immoveable *E-*
 “ *ternity*, not measured by *Time*, nor subject to any De-
 “ clension : Before whom nothing was, and after whom
 “ nothing shall be, either more New, or more Recent ;
 “ but a *real Being*, that, with one Sole *Now*, fills the *for-*
 “ *ever*, and that there is nothing that truly is, but He
 “ alone ; without being able to say, *He has been*, or *shall*
 “ *be*, without Beginning, and without End.”

To this religious Conclusion of a *Pagan* I shall only
 add this Testimony of one of the same Condition, for
 the Close of this long and tedious Discourse, which would
 furnish me with endless Matter. *What a vile and abject*
Thing, says he, *is Man, if he do not raise himself above Hu-*
manity? Tis a good Word, and a profitable Desire, but
 equally absurd ; for, to make a Handful bigger than the
 Hand, and the Cubit longer than the Arm, and to hope
 to stride further than our Legs can reach, is both impos-
 sible and monstrous, or that Man should rise above him-
 self and Humanity ; for he cannot see but with his Eyes,
 nor seize but with his Power. He shall be exalted, if God
 will

Seneca in his *Natural Question*, lib. i. in the Preface.

will lend him his extraordinary Hand; he shall exalt himself, by abandoning and renouncing his own proper Means, and by suffering himself to be raised and elevated by Means purely Celestial: It belongs to our *Christian* Faith, and not to *Seneca's Stoical* Virtues, to pretend to this divine and miraculous *Metamorphosis*.

C H A P. XIII.

Of judging of the Death of another.

WHEN we judge of another's *Courage in Death*, which, without Doubt, is the most remarkable Action of human Life, we are to take Notice of one Thing, which is, that Men very hardly believe themselves to be arrived to that Period. Few Men die with an Assurance that it is their last Hour, and there is nothing wherein the Flattery of Hope does more delude us. It never ceases to whisper in our Ears, 'Others have been much sicker without dying; my Condition is not so desperate as 'tis thought, and, at the worst, God has wrought other Miracles.' This happens, by reason that we set too much Value upon ourselves. It seems, to us, as if the Universality of Things were, in some Measure, to suffer by our Annihilation, and that it did commiserate our Condition. Forasmuch as our depraved Sight represents Things to itself after the same manner, and that we are of Opinion, they stand in as much Need of us, as we do of them; like People at Sea, to whom Mountains, Fields, Cities, Heaven and Earth are tossed at the same Rate as they are:

Provehimur portu, terraque urbesque recedunt.*

Out of the Port, with a brisk Gale we speed,
Advancing, while the Shores and Towns recede.

Who

* *Æneid. lib. iii. v. 72.*

Who ever saw an old Man, that did not applaud the past, and condemn the present Time, laying the Fault of his Misery and Discontent upon the World, and the Manners of Men?

*Jamque caput quassans grandis suspirat arator,
Et cum tempora, temporibus præsentiâ confers
Præteritis, laudat fortunas sæpe parentis,
Et crepat antiquum genus ut pietate repletum*.*

i. e.

Now the old Ploughman sighs, and shakes his Head,
And, present Times comparing with those fled,
His Predecessors Happiness does praise,
And the great Piety of that old Race.

We draw all Things along with us; whence it follows, that we consider our Death as a very great Thing, and that does not so easily pass, nor without the solemn Consultation of the Stars: *Tot circa unum caput tumultuantes Deos*; as if there was a Rout among so many of the Gods about the Life of one Man, and the more we value ourselves, the more we think so. 'What! shall so much Knowledge be lost, with so much Damage to the World, without a particular Concern of the Destinies? Does so rare and exemplary a Soul cost no more the killing, than one that is vulgar, and of no Use to the Public? This Life that protects so many others, upon which so many other Lives depend, that employs so vast a Number of Men in his Service, and that fills so many Places; shall it drop off like one that hangs but by its own single Thread?' None of us lays it enough to Heart, that we are but one. Thence proceeded these Words of *Cæsar* to his Pilot, more tumid than the Sea that threatened him.

——— *Italiam si exlo authore recusas,
Me pete: Sola tibi causa hæc est jasta timoris,
Vellorem non nosse tuum, perrumpe procellas
Tutelâ secure mei*———^u.

i. e.

* Lueret. lib. ii. v. 1164.

^u Lucan. lib. v. v. 579.

i. e.

If thou to sail to *Italy* decline
Under the Gods Protection, trust to mine ;
The only just Cause that thou hast to fear,
Is that thou dost not know thy Passenger ;
But I being now aboard, tho' *Neptune* raves,
Fear not to cut thro' the tempestuous Waves,

And these,

—— credit jam digna pericula *Cæsar*
Fatis esse suis : Tantisque evertere (dixit)
Me super labor est, parvâ quem puppe sedentem,
Tam magno petiere mari——*

i. e.

These Dangers, worthy of his Destiny,
Cæsar did now believe, and then did cry,
What, is it for the Gods a Task so great
To overthrow me, that, to do the Feat,
In a poor little Bark they must be fain
Here to surprise me on the swelling Main ?

And that idle Fancy of the Public, that the
Sun mourned for his Death a whole Year ;

*The Sun's
Mourning for
the Death of
Cæsar.*

Ille etiam extincto miseratus Cæsare Romam,
Cum caput obscurâ nitidum ferrugine textit *.

i. e.

The Sun, when *Cæsar* fell, was touch'd for *Rome*
With tender Pity, and bewail'd its Doom.

and a thousand of the like kind, wherewith the World
suffers itself to be so easily imposed upon, believing, that
our Interests alter the Heavens, and that they are con-
cerned at our minute Actions. * *Non tanta Cælo societas*
nobiscum est, ut nostro fato mortalis sit illi quoque siderum ful-
gor. There is no such Partnership betwixt us and Hea-
ven, that the Brightness of the Stars should decay by our
Death.

Now,

* Lucan. lib. v. v. 653, &c.

* Virg. Georg. lib. i. v. 460, &c.

y Plin. Nat. Hist. l. ii. c. 8.

Now, to judge of the Constancy and Resolution of a Man, that does not yet believe himself to be certainly in Danger, tho' he really is, is no Reason; and 'tis not enough, that he dies in this Proceeding, unless he did purposely put himself upon it for this End. It commonly falls out, in most Men, that they set a good Face upon the Matter, and speak big, to acquire a Reputation, which they hope also, whilst living, to enjoy. Of all that I have seen die, Fortune has disposed their Countenances, and not their Design; and even of those who, in ancient Times, have dispatched themselves, 'tis much to be noticed, whether it were a sudden, or a lingering Death. That cruel *Roman* Emperor, would say of his Prisoners, *That he would make them feel Death*; and if any one killed himself in Prison, *That Fellow*, said he, *has escaped from me*. He was prolonging Death, and making it felt by Torments.

*Vidimus et toto quamvis in corpore cæso,
Nil animæ lethale datum moremque nefandæ
Durum sævitie, pereuntis parcere morti*².

i. e.

And in tormented Bodies we have seen,
Amongst those Wounds none that have mortal been;
Inhuman Method of dire Cruelty,
That means to kill, yet will not let Men die!

In plain Truth, it is no such great Matter, for a Man in Health, and in a settled Frame of Mind, to resolve to kill himself; it is very easy to boast before one comes to the Push: Infomuch that *Heliogabalus*, the most effeminate Man in the World, amongst his most sensual Pleasures, contrived to make himself die delicately, when he should be forced to it. And, 'that his Death' might not 'give the Lye to the rest of his Life, had purposely built ' a sumptuous Tower, the Front and Base whereof was ' covered and laid with Planks enriched with Gold and ' precious Stones, thence to precipitate himself; and also ' caused

² Lucan. lib. ii. v. 178, &c.

³ Æl. Lamprid. p. 112, 113. Hist. August.

caused Cords, twisted with Gold and Crimson Silk, to be made, wherewith to strangle himself; and a Sword, with the Blade of Gold, to be hammered out to fall upon; and kept Poison in Vessels of Emerald and Topaz, wherewith to poison himself, according as he should like to chuse either of these Ways of Dying.

Impiger, et fortis virtute coacta^b.

By a forc'd Valour resolute and brave.

Yet, as for this Person, the Effeminacy of his Preparations makes it more likely, that his Heart would have failed him, had he been put to the Test. But in those who, with great Resolution, have determined to dispatch themselves, we must examine, whether it were with one Blow which took away the Leisure of feeling the Effect: For it is to be questioned, whether perceiving Life, by little and little, to steal away, the Sentiment of the Body mixing itself with that of the Soul, and the Means of repenting being offered, whether, I say, Constancy and Obstinacy, in so dangerous a Will, is to be found.

In the Civil Wars of *Cæsar*^c, *Lucius Domitius*, being taken in *Abruzzo*, and thereupon poisoning himself, afterwards repented of it. It has happened, in our Time, that a certain Person being resolved to dispatch himself, and not having gone deep enough at the first Thrust, the Sensibility of the Flesh repulsing his Arm, he gave himself three or four Wounds more, but could never prevail upon himself to thrust home. Whilst ^d*Plantius Sylvanus* was upon his Trial, *Virgulantia*, his Grandmother, sent him a Poniard, with which, not being able to kill himself, he made his Servants to cut his Veins. ^e*Albucilla*, in *Tiberius's* Time, having, to kill himself, struck with too much Tenderness, gave

The Cowardice of Domitius, and others, who seemed resolved to put themselves to Death.

^b Lucan. lib. iv. v. 798. Edit. Grov. in Octavo.

^c *Plutarch* in the Life of *Julius Cæsar*, c. 19.

^d Tacit. Annal. lib. iv.

^e Idem, ibid, lib. vi.

gave his Adversaries Opportunity to imprison, and put him to Death their own Way. And that great Leader *Demosthenes*, after his Rout in *Sicily*, did the same; and *C. Pembria*¹, having struck himself too weakly, intreated his Servant to kill him outright. On the contrary, ² *Ostorius*, who could not make Use of his own Arm, disdained to imploy that of his Servant to any other Use, but only to hold the Poniard straight and firm, whilst he run his Neck full drive against it, so that it pierced thro' his Throat. 'Tis, in Truth, a Morfel that is to be swallowed without chewing, and requires the Palate of an Ostridge; and yet *Adrian*, the Emperor, made his Physician mark and incircle, in his Pap, the very Place wherein the Man he had ordered to kill him, was to give the Stab. For this Reason it was, that *Cæsar*, being asked, 'What Death he thought to be the most desired?' Made Answer, 'The least premeditated, and the shortest'.³ If *Cæsar* dared to say it, it is no Cowardice in me to believe it. 'A short Death, says *Pliny*, is the Sovereign Happiness of Human Life.' They do not much care to own it: No one can say, that he is resolved for Death, who boggles at it, and cannot undergo it with his Eyes open. They that we see, in exemplary Punishments, run to their Death, hasten and press their Execution, do it not out of Resolution, but they will not give themselves Leisure to consider it; it does not trouble them to be dead, but to die.

⁴ *Emori nolo, sed me esse mortuum nibili æstimo*¹.

i. e.

To be dead is nothing to me; but I fear to die.

'Tis a Degree of Constancy, to which I know, by Experience, that I could arrive, like those who plunge themselves into Dangers, as into the Sea, with their Eyes shut.

There

¹ *Plutarch* in the Life of *Nicias*, c. 10.

² *Tacit.* Annal. lib. xvi.

³ *Suet.* in J. *Cæfare*, sect. 87.

⁴ *Nat. Hist.* lib. vii. c. 53.

⁵ *Epicarmus*, the Greek Philosopher, was the Author of the Verse, here translated, by *Cicero*, into Latin Prose.

⁶ *Cic.* *Tusc.* lib. i. c. 8.

There is nothing, in my Opinion, more illustrious, in the Life of *Socrates*, than that he had thirty whole Days wherein to ruminate upon the Sentence of his Death; to have digested it, all that Time, with a most assured Hope, without Emotion, and without Alteration, and with Words and Actions rather careless and indifferent, than any Way stirred or discomposed by the Weight of such a Thought. That *Pomponius Atticus*, to whom *Cicero* writes so oft, being sick, caused *Agrippa*, his Son-in-law, and two or three more of his Friends, to be called to him, and told them, ^m That 'having found all Means practised upon him; for his Recovery, to be in vain, and that all he did to prolong his Life, did also prolong and augment his Pain; he was resolved to put an End both to one and the other, desiring them to approve of his Deliberation, or, at least, not to lose their Labour in endeavouring to dissuade him.' Now, having chosen to destroy himself by Abstinence, his Disease was accidentally so cured, and the Remedy he made Use of to kill himself, restored him to Health. His Physicians and Friends rejoicing at so happy an Event, and, coming to congratulate him, were, nevertheless, very much deceived, it being impossible for them to make him alter his Purpose; he telling them, 'That, be it as it would, he must, one Day, die, and that, being now so far on his Way, he would save himself the Labour of beginning again another Time.' This Man, having surveyed Death at Leisure, was not only not discouraged at meeting it, but fully bent on it: For being satisfied, that he had engaged in the Combat, he thought he was obliged, in Honour, to see the End on't. 'Tis far beyond not fearing Death, to desire to taste and relish it.

The constant and resolute Death of Socrates.

The Death of Pomponius Atticus, by Fasting.

The Story of the Philosopher *Cleanthes* is very like this. 'He having his Gums swelled and rotten, his Physicians advised him to great Abstinence: Having fasted two Days, he was

Cleanthes's Resolution to die.

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so

^m *Corn. Nepos*, in the Life of *Atticus*.

ⁿ *Diog. Laert.* in the Life of *Cleanthes*, lib. viii. sect. 176.

so much, that they pronounced him cured, and permitted him to return to his ordinary Course of Diet: He, on the contrary, already tasting some Sweetness in this Faintness of his, would not be persuaded to go back, but resolved to proceed, and to finish the Course he had so far advanced in.

*Tullius Marcellinus**, a young Man of Rome, having a mind to anticipate the Hour of his Destiny, in order to be rid of a Disease that was more Trouble to him, than he was willing to endure; tho' his Physicians assured him of a certain, tho' not sudden Cure, called a Council of his Friends, to consult about it: 'Some, says Seneca, gave him the Counsel, which, from Pusillanimity, they would have taken themselves; others, out of Flattery, prescribed what they thought he would best like: But a *Stoic* said thus to him: "Do not teaze thyself, *Marcellinus*, as if thou didst deliberate of a Thing of Importance; 'tis no great Matter to live; thy Servants and Beasts live; but it is a great Thing to die handsomely, wisely, and with Fortitude: Do but think how long thou hast done the same Thing; eat, drink, and sleep; drink, sleep, and eat. We are incessantly wheeled round in one and the same Circle; not only ill and insupportable Accidents, but even the Satiety of living, inclines a Man to desire to die." *Marcellinus* did not stand in Need of a Man to advise, but of a Man to assist him; his Servants were afraid to meddle in the Business: But this Philosopher gave them to understand, 'That Domesticks are suspected, even when it is in Doubt, whether the Death of the Master were voluntary, or no; otherwise, that it would be of as ill Example to hinder him, as to kill him;' forasmuch as,

Invitum qui servat, idem facit occidenti†.

i. e.

Who makes a Man to live against his Will,
As cruel is, as if he did him kill.

The

* Senec. Ep. 77. † Idem, ib. ‡ Horat. in Art. Poet. v. 467.

The *Stoic* afterwards told *Marcellinus*, ' That it would not be indecent, as what is left on our Tables, when we have dined, is given to the Waiters, so, Life being ended, to distribute something to those who have been our Servants.' Now *Marcellinus* was of a free and liberal Spirit; he therefore divided a certain Sum of Money among his Attendants, and made them easy. As to the rest, he had no Need of Steel, nor of Blood: He was resolved to go out of this Life, and not to run out of it; not to escape from Death, but to try it: And, to give himself Leisure to parly with it, having forsaken all manner of Nourishment, the third Day following, when he had caused himself to be sprinkled with warm Water, he fainted by Degrees, and not without some kind of Pleasure, as he himself declared. In Earnest, such as have been acquainted with these Faintings, proceeding from Weakness, do say, that they are therein sensible of no manner of Pain, but rather feel a kind of Delight, as in a Passage to Sleep and Rest: These are Deaths studied and digested.

But, to the End that *Cato* only may furnish out the whole Example of Virtue, it seems as if his good Destiny had put his ill one into his Hand, with which he gave himself the Blow; seeing he had the Leisure to confront and struggle with Death, reinforcing his Courage in the highest Danger, instead of slackening it. And, if I had been to represent him in his lostiest Station, I should have done it in the Posture of one tearing out his bloody Bowels, rather than with his Sword in his Hand, as did the Statuaries of his Time: For this second Murder would have been much more furious than the first.

C H A P. XIV.

How the Mind hampers itself.

TIS a pleasant Imagination, to fancy a Mind exactly balanced betwixt two equal Desires : For, doubtless, it can never pitch upon either, forasmuch as the Choice and Application would manifest an Inequality of Value ; and were we set betwixt the Bottle and the Ham, with an equal Appetite to Drink and to Eat, there would, doubtless, be no Remedy, but to die for Thirst and Hunger. To provide against this Inconvenience, the *Stoics*, when they are asked, ‘ Whence this Election in the Soul, of two indifferent Things, does proceed, (so as, out of a great Number of Crowns, rather to take one than another, there being no Reason to incline us to such a Preference)’ make Answer, ‘ That this Movement of the Soul is extraordinary and irregular ; that it enters into us by a strange, accidental, and fortuitous Impulse.’ It might rather, methinks, be said, that nothing presents itself to us wherein there is not some Difference, how little soever ; and that, either by the Sight or Touch, there is always some Choice, which, tho’ it be imperceptibly, tempts and attracts us. Whoever likewise shall presuppose a Packthread equally strong throughout, it is utterly impossible it should break ; for, where will you have the Fracture to begin ? And that it should break all together is not in Nature. Whoever also should hereunto join the Geometrical Propositions, that, by the Certainty of their Demonstrations, conclude the Contained to be greater than the Containing, the Center to be as great as the Circumference, and that should find out two Lines incessantly approaching each other, with no Possibility of their ever meeting ; and the Philosopher’s Stone, and the Quadrature of the Circle, where Reason and the Effect are so opposite, might, peradventure, draw some Argument to prove it, to support

port this bold Saying of *Pliny* ' *Solum certum nihil est certi, et homine nihil miserius aut superbius.* That it is only certain there is nothing certain, and that nothing is more miserable or proud than Man.

C H A P. XV.

That our Desires are augmented by the Difficulty of obtaining them.

TH E R E is no Reason that has not its contrary, say the Wifest of Philosophers. I sometimes ruminate on the excellent Saying urged by one of the Ancients for the Contempt of Life; ' No Good can bring Pleasure, unless it be *That* for the Loss of which we are prepared : ' *In æquo est dolor amissæ rei, et timor amittendæ* ; The Grief of having lost a Thing, and the Fear of losing it, are equal. Meaning, by that, that the Fruition of Life cannot be truly pleasant to us, if we are in Fear of losing it.

It might, however, be said, on the contrary, that we grasp and embrace this Good the more closely and affectionately, the less assured we are of holding it, and the more we fear to have it taken from us ; for it is evident, that as Fire burns with greater Fury when Cold comes to mix with it, so our Wills are more sharpened by being opposed :

*Si nunquam Danaen habuisset abenea turris,
Non esset Danae de Jove facta parens ;*

i. e.

A brazen Tow'r if *Danae* had not had,
She ne'er by *Jove* had been a Mother made.

And that there is nothing, in Nature, so contrary to our Taste as the Satiety which proceeds from Facility ; nor any Thing that so much whets it, as Rarity and Difficulty.

C c 3

' *Plin. lib. ii, c. 7.*
El, 19, v. 27,

' *Senec. Ep. 98.*

' *Ovid. Am. lib. ii.*

culty. " *Omnium rerum voluptas ipso quo debet fugare periculo crescit.* The Pleasure of every Thing increases by the very Danger that should deter us from it.

Galla nega, satiatur amor nisi gaudia torquent *.

i. e.

Galla deny, be not too eas'ly gain'd,
For Love will glut with Joys too soon obtain'd.

To keep Love in Breath, *Lycurgus* made a Decree, that the married People of *Lacedæmonia* should never enjoy one another, but by Stealth; and that it should be as great a Shame for them to be taken in Bed together, as with others. The Difficulty of Assignations, the Danger of Surprise, and the Shame of the next Day.

*Et languor, et silentium,
Et latere petitus imo spiritus* *.

i. e.

The Languor, Silence, and the far-fetch'd Sighs.

These are what give the *Haut-gout* to the Sauce: How many very wantonly pleasant Sports arise from the cleanly and modest Way of speaking of the Works of Love? The Pleasure itself seeks to be heightened with Pain: It is much sweeter when it smarts, and excoriates. The Courtesan *Flora* said, 'She never lay with *Pompey*', but 'that she made him carry off the Prints of her Teeth.'

*Quod petiere, premunt ardè, faciuntque dolorem
Corporis, et dentes inlidunt sæpe labellis:
Et stimulis subsunt, qui instigant lædere id ipsum
Quodcunque est, rabies unde illæ germina surgunt* *.

i. e.

What they desir'd, they hurt, and, 'midst the Bliss,
Raise Pain; and often, with a furious Kiss,
They wound the balmy — — —
But still some Sting remains, some fierce Desire,
To hurt whatever 'twas that rais'd the Fire.

And

* Sen. de Ben. lib. vii. c. 9.
Epod. Ode xi v. 13.
lib. iv. v. 1072, &c.

* Mart. lib. iv. Epig. 38.

* Putarch in the Life of Pompey, c. 1.

* Hor.
Lucr.

And so it is in every Thing : Difficulty gives all Things their Valuation. The People of the *Marquisate of Ancona*, most chearfully make their Vows to *St. James de Compostella*, and those of *Galicia* to our Lady of *Loretto* ; they make wonderful Boasts, at *Liege*, of the Baths of *Lucca*, and in *Tuscany* of those of the *Spa* : There are few *Romans* seen in the Fencing-School at *Rome*, which is full of *French* : The great *Cato* also, like we, was out of Conceit with his Wife while she was his, and longed for her when in the Possession of another. I turned out an old Stallion into the Paddock, because he was not to be governed when he smelt a Mare ; the Facility presently sated him, with Regard to his own, but on the Sight of strange Mares, and of the first that passed by his Pasture, he would again fall to his importunate Neighings, and his furious Heats, as before. Our Appetite contemns, and passes by what it has in Possession, to run after what it has not.

Transvolat in medio posita, et fugientia captat^a.

i. e.

Thou scorn'st that Lass thou may'st with Ease enjoy,
And court'st those that are difficult and coy :
So (*sings the Rake*) my Passion can despise
An easy Prey, but follows when it flies^b.

To forbid us any Thing, is to make us eager for it.

*nisi tu servare puellam
Incipis, incipiet desinere esse mea^c.*

i. e.

If thou no better guard that Girl of thine,
She'll soon begin to be no longer mine.

To give it wholly up to us, is to beget a Contempt of it in us : Want, and Abundance, relapse into the same Inconvenience.

Tibi quod supereft, mihi quod desit, dolet^d.

C c 4

i. e.

^a Horat. lib. i. Sat. 2. v. 108.
lib. ii. El. 19. v. 47.

^b Mr. Francis.

^c Quid. Amor.

^d Terent. Phormio, Act i. Sc. 3. v. 9.

Thy Superfluities do trouble thee,
And what I want, and pant for, troubles me.

Desire and Fruition do equally afflict us : The Rigours of Mistresses are disagreeable, but Facility, to say Truth, is more so ; forasmuch as Discontent and Anger spring from the Esteem we have of the Thing desired ; Love warms and stimulates, but Satiety begets Disgust ; 'tis a blunt, dull, stupid, and sleepy Passion.

Si qua volet regnare diu, contemnat amantem ;

contemnite, amantes,

*Sic hodie veniet, si qua negavit heri **,

i. e.

The Lady that would keep her Servant still,
If she be Wise, will sometimes give him Pain :
And the same Policy with Men will do,
If they sometimes do slight their Misses too ;
By which Means she that Yesterday said Nay,
Will come and offer up herself To-day †.

Why did *Poppea* invent the Use of a Mask to hide her beautiful Face, but to enhance it to her Lovers ? Why have they veiled, even below the Heels, those Beauties that every one desires to shew, and every one desires to see ? Why do they cover, with so many Hindrances, one over another, the Parts where our Desires, and their own, have their principal Seat ? And to what End are those great hooped Bastions, with which our Ladies fortify their Haunches, but to allure our Appetite, and to draw us the nearer to them, by removing us the farther from them.

Et fugit ad salices, et se cupit ante videri ‡.

i. e.

And to the Willows flies to be conceal'd,
Yet does desire to have her Flight reveal'd.

Interdum tunica duxit operta moram §.

i. e.

* Ovid. Amor. lib. ii. El. 19. v. 33. † Propert. lib. ii. Eleg. 14. v. 19, 20. ‡ Virg. Eclog. 3. v. 65. § Propert. lib. ii. Eleg. 13. v. 6.

Things, being laid too open to the Sight,
Do sometimes put a Stop to the Delight.

To what Use serves the Artifice of this Virgin Modesty, this grave, this severe Countenance, this Profession to be ignorant of Things that they know better than we who instruct them in them, but to increase in us the Desire to overcome, controul, and take our Swill, in Spite of all this Ceremony, and all these Obstacles? For 'tis not only a Pleasure, but a Glory, to conquer and debauch that soft Sweetness, and that childish Modesty, and to reduce a cold and Matron-like Gravity to the Mercy of our ardent Desires: *'Tis a Glory, say they, to triumph over Modesty, Chastity, and Temperance;* and whoever dissuades Ladies from those Qualities, betrays both them and himself. It must be believed, That their Hearts tremble with Fear; that the very Sound of our Words offends their chaste Ears; that they hate us for talking so, and only yield to our Importunity by a compulsive Force. Beauty, as powerful as it is, has not wherewithal to make itself relished, without the Intervention of these little Arts. Look into *Italy*, where there is the most and the finest Beauty to be Sold, how it is under a Necessity to have Recourse to other Means, and other Artifices, to render itself Charming; and yet, in Truth, whatever it does, being Venial and Public, it remains feeble and languishing in itself: Even as in Virtue itself, of two like Effects, we, notwithstanding, look upon that as the best, and most worthy, wherein the most Hindrance and Hazard is proposed.

'Tis an Effect of the Divine Providence to suffer his Holy Church to be afflicted, as we see it, *Why God suffers his Church to be harassed.* with so many Storms and Troubles, by this Opposition to rouse pious Souls, and to awake them from that lazy drowsy Lethargy, into which, by so long Tranquillity, they had been immersed: If we should put the Loss we have sustained, by the Number of those who have gone astray, in the Balance against the Benefit we have had, by being again put in Breath,
I and

and by having our Zeal and Forces exercised by reason of this Opposition, I know not whether the Utility would not surmount the Damage.

We have thought to tie the Nuptial Knot more fast and firm, by having taken away all Means of dissolving it; but the Knot of the Will and Affection is so much the more slackened and made loose, by how much that of Constraint is drawn closer together: And, on the contrary, that which kept the Marriages at Rome so long in Honour, and inviolate, was the Liberty every one, that would, had to break them. They kept their Wives the better, because they might part with them if they would; and in the full Liberty of Divorces they lived fifty Years, and more, before any one made Use on't.

*Quod licet, ingratum est, quod non licet, acrius urit*ⁱ.

i. e.

What's free we are disgusted at, and slight;

What is forbidden whets the Appetite.

We might here introduce the Opinion of one of the Ancients, upon this Occasion, 'That Executions rather whet than dull the Edge of Vices: That they do not beget the Care of doing well, that being the Work of Reason and Discipline, but only a Care not to be taken in doing ill.'

Latiùs excise pestis contagia serpunt^k.

i. e.

The Plague-fore being launc'd, th' Infection spreads.

I do not know that this is true; but I experimentally know, that Civil Government never was, by that Means, reformed: The Order and Regulation of Manners depend upon some other Expedient.

The

ⁱ Ovid. Amor. lib. i. El. 19. v. 3.
v. 397.

^k Rutlius in Itinerario, lib. i.

The Greek Histories make Mention of the *Agrippians*¹, Neighbours to *Scythia*, who live either without Rod or Stick to offend; that not only no one attempts to attack them, but whoever can fly thither is safe, by reason of their Virtue and Sanctity of Life, and no one is so bold as there to lay Hands upon them; and they have Applications made to them, to determine the Controversies that arise betwixt Men of other Countries. There is a certain Nation, where the Inclosures of Gardens and Fields, which they would preserve, is made only of a String of Cotton-yarn; and, so fenced, is more firm and secure than our Hedges and Ditches. ^{People who have lived contentedly and securely without offensive Arms.} *Furem signata solicitant: Aperta effractorius praterit.* Things sealed up, invite a Thief: House-breakers pass by open Doors.

Peradventure, the Facility of entering my House, amongst other Things, has been a Means to preserve it from the Violence of our Civil Wars: Defence allures an Attempt, and Defence provokes an Attack. I enervated the Soldiers Design, by depriving the Exploit of all Danger, and all Matter of Military Glory, which is wont to serve them for Pretence and Excuse. Whatever is done courageously, is ever done honourably, at a Time when the Laws are silent. I render the Conquest of my House cowardly and base to them; it is never shut to any one that knocks. My Gate has no other Guard than a Porter, by ancient Custom and Ceremony; who does not so much serve to defend it, as to offer it with more Decency, and the better Grace. I have no other Guard or Centinel than the Stars. A Gentleman would be in the Wrong to make a Shew of Defence, if he be not really in a Condition to defend himself. He that lies open on one Side, is every-where so. Our Ancestors did not think of building Frontier Garrisons. The Methods of Assaulting, I mean, without Battery and Army, and of surprising our Houses, increase every Day above the Means to guard them. Mens Wits are generally sharp set that Way: Invasion every one is concerned in, none but the Rich in Defence,

¹ Herodot. lib. iv. p. 263.² Senec. Ep. 68.

Defence. Mine was strong for the Time wherein it was built ; I have added nothing to it of that kind, and should fear lest its Strength would turn against myself ; besides which, we are to consider, that a peaceable Time would require it to be dismantled. There is Danger never to be able to regain it, and it would be very hard to secure it : For, in intestine Commotions, your Man may be of the Party you fear ; and where Religion is the Pretext, even a Man's nearest Relation becomes faithless with a Colour of Justice. The public Exchequer will not maintain our domestic Garrisons ; they would exhaust it : We ourselves have not wherewithal to do it without our Ruin, or, which is more inconvenient and injurious, without ruining the People : As to the rest, you thereby lose all, and even your Friends will be ready to accuse your Want of Vigilancy, and your Improvidence, than to pity you, as well as to blame your Ignorance or Lukewarmness in the Duties of your Profession. That so many garrisoned Houses have been lost, whereas this of mine remains, makes me apt to believe, that they were only lost, by being guarded : This gives an Enemy both a strong Inclination and Colour of Reason : All Watching and Warding shews a Face of War. Let who will come to me in God's Name, but I shall not invite them : 'Tis the Retirement I have chosen for my Repose from War : I endeavour to sequester this Corner from the public Tempest, as I also do another Corner in my Soul. Our War may put on what Forms it will, multiply and diversify itself into new Parties ; for my own Part I shall not budge. Amongst so many garrisoned Houses, I am the only Person, of my Condition, that I know of, who have purely intrusted mine to the Protection of Heaven, without removing either Plate, Deeds, or Hangings. I will neither fear, nor save myself by halves : If a full Acknowledgment can acquire the Divine Favour, it will continue with me to the End : If not, I have staid long enough, to render my Continuance remarkable, and fit to be recorded : How ? Why, I have lived there thirty Years.

C H A P. XVI.

Of G L O R Y.

TH E R E is the Name and the Thing; the Name is a Word, which denotes and signifies the Thing; the Name is no Part of the Thing, or of the Substance; 'tis a foreign Piece joined to the Thing, and yet without it.

God, who is all Fulness in himself, and the Height of all Perfection, cannot augment or add any Thing to himself internally; but his Name may be augmented and increased by the Blessing and Praise we attribute to his exterior Works: Which Praise, seeing we cannot incorporate it in him, forasmuch as he can have no Accession of Good, we attribute to his Name; which is the Part out of him that is nearest to us. Thus is it, that to God alone Glory and Honour appertain; and there is nothing so remote from Reason, as that we should go in Quest of it for ourselves; for being Indigent and Necessitous within, our Essence being imperfect, and having continual Need of Melioration, 'tis for that we ought to labour: We are all hollow and empty; 'tis not with Wind and Voice that we are to fill ourselves; we want a more solid Substance to repair us. A Man, starved with Hunger, would be very simple to look out rather a gay Garment, than a good Meal: We are to look after that whereof we have most Need: As we have it in our ordinary Prayers, *Gloria in excelsis Deo, et in terrâ pax hominibus*; 'n Glory be to God on ' High, and in Earth Peace, &c.' We are in great Want of *Beauty, Health, Wisdom, Virtue*, and such-like essential Qualities: Exterior Ornaments should be looked after, when we have made Provision for necessary Things. Theology treats amply, and more pertinently of this Subject, but I am not much versed in it.

Chrysippus

ⁿ St. Luke, chap. ii. ver. 14.

Chrysippus and *Diogenes* ° were the first, and the stoutest Champions for the Contempt of Glory; and *Philosophers who preached up the Contempt of Glory.* maintained, 'That, of all Pleasures, there ' was none more dangerous, nor more to be ' avoided, than that which proceeds from the ' Approbation of others.' And, in Truth, Experience makes us sensible of its very hurtful Treachery. There is nothing that so much poisons Princes, as Flattery, nor any Thing whereby wicked Men more easily obtain Credit with them: Nor is there any Pandarism so proper, and so often made Use of, to corrupt the Chastity of Women, as to wheedle and entertain them with their own Praises. The first Charm the *Syrens* made use of to inveigle *Ulysses*, is of this Nature.

° *Deca vers nous, deca ò tres louable Ulysse,
Et le plus grand bonheur dont la Grece fleurisse* °.

i. e.

To us, noble *Ulysses*, this Way, this,
Thou greatest Ornament and Pride of *Greece*.

Those Philosophers said, 'That all the Glory of the ' World was not worth an understanding Man's holding ' out his Finger to obtain it:

Gloria quantalibet quid erit, si Gloria tantum est °?

i. e.

What's Glory in the high'st Degree,
If it no more but Glory be?

I say, *That alone*: For it often brings several Commodities along with it, for which it may be desired: It acquires us Good-will, and renders us less subject and exposed to the Injuries of others, and the like. It was also one of the principal Doctrines of *Epicurus*; for this Precept of his Sect, *Live obscurely*, that forbids Men to incurber themselves with Offices and public Negotiations, does also, necessarily, presuppose a Contempt of Glory, which is the World's

° Cic. de Finibus, lib. iii. c. 17.
lib. xii. v. 184.

° Petrarch.

° Homer. Odyss.

° Juv. Sat. vii. v. 81.

World's Approbation of those Actions we produce to Light. He that bids us conceal ourselves, and to have no other Concern but for ourselves, and that will not have us known to others, would much less have us honoured and glorified. He advises *Idomeneus* also, 'not, in any sort, to regulate his Actions by the common Reputation or Opinion, except it be to avoid the other accidental Inconveniences, which the Contempt of Men might bring upon him.'

Those Discourses are, in my Opinion, very true and rational; but we are, I know not how, of a ^{Proof that E-}twofold Nature, which is the Cause, that ^{picurus courted} what we believe, we do not believe, and ^{Glory.} cannot disengage ourselves from what we condemn. Let us see the last dying Words of *Epictetus*; they are great, and worthy of such a Philosopher, and yet they carry some Marks of the Recommendation of his Name, and of that Humour he had decried by his Precepts. Here is a Letter that he dictated a little before his last Gasps.

EPICURUS to HERMACHUS, Greeting.

WHILST I was passing over the happy, and the last Day of my Life, I writ this; but, at the same Time, was afflicted with such a Pain in my Bladder and Bowels, that nothing can be greater: But it was recompensed with the Pleasure, which the Remembrance of my Inventions and Doctrines suggested to my Soul. Now, as the Affection thou hast ever had, from thy Infancy, for me, and Philosophy does require; take upon thee the Protection of *Metrodorus's* Children.

So much for his Letter. And that which makes me interpret, that the Pleasure, *he says*, he felt in his Soul, concerning his Inventions, has some Reference to the Reputation he hoped for after his Death, is the Disposition of his Will. In which he gives Order, 'That *Aminomachus* and *Timocrates*, his Heirs, should, every January, defray

* Cic. de Fin. lib. ii. c. 30.

* Idem, ibid. lib. ii. c. 31.

‘ defray the Expence for the Celebration of his Nativity,
 ‘ which *Hermachus* should appoint ; and also the Expence
 ‘ that should be made, the twentieth Day of every Moon,
 ‘ in entertaining the Philosophers, his Friends, who should
 ‘ assemble in Honour of the Memory of him and *Me-*
 ‘ *trodorus.*’

Carneades was Head of the contrary Opinion ; and
 maintained, ‘ That * Glory was to be de-
Glory desirable
for itself. ‘ fired for itself, even as we embrace our
 ‘ posthumous Issue for themselves, without
 ‘ any Knowledge or Enjoyment of them.’ This Opinion
 was more universally followed, as those readily are, that
 are most suitable to our Inclinations. *Aristotle* gives it the
 first Place amongst external Goods ; and avoids, as two
 vicious Extremes, the immoderate Pursuit of it, or Run-
 ning from it.

The Mistake
of those who
thought that
Virtue was on-
ly desirable for
the Glory that
accompanied it.
Cicero very
desirous of
Glory.
 I believe, that, if we had the Books *Cicero*
 has writ upon this Subject, we should there
 read fine Stories of it ; for he was so possessed
 with this Passion, that, if he had dared, I
 think he would willingly have fallen into the
 Excess that others did, viz. ‘ That Virtue
 ‘ itself was only to be coveted, upon the
 ‘ Account of the Honour that always at-
 ‘ tends it.’

Paulum sepultæ distat inertie

Celata virtus —————.

i. e.

Virtue, if concealed, doth

Little differ from dead Sloth.

Which is an Opinion so false, that I am vexed it could ever
 enter into the Understanding of a Man that was honour-
 ed with the Name of a Philosopher. If this was true,
 Men need not be virtuous but in Public, nor be any fur-
 ther concerned to keep the Operations of the Soul, which
 is the true Seat of Virtue, regular, and in Order, than as
 they

* Cic. de Finibus, lib. iii. c. 17. Here *Montaigne* is guilty of a Mistake,
 for *Cicero* did not charge *Carneades* with this Opinion, but other Philoso-
 phers of *Zeno's* Sect.

* Hor. lib. iv. Od. 9. v. 29.

they are to arrive at the Knowledge of others. Is there no more in it than doing an ill Thing slyly, and craftily do Ill? If thou knowest*, says *Carneades*, of a Serpent lurking in a Place, where, without Suspicion, a Person is going to sit down, by whose Death thou expectest an Advantage, thou dost ill, if thou dost not give him Caution of his Danger; and so much the more, because the Action is to be known by none but thyself. If we do not take up ourselves a Rule of Well-doing; if Impunity passes with us for Justice; to how many Sorts of Wickedness shall we, every Day, abandon ourselves? I do not find what *Sext. Peduceus* did, in faithfully restoring the Treasure that *C. Plotius* had committed to his sole Confidence (a Thing that I have often done myself) so commendable, as I should think it execrable, had he done otherwise: And think it of good Use, in our Days, to call to mind the Example of *P. Sextilius Rufus*†, whom *Cicero* accuses to have entered upon an Inheritance contrary to his Conscience, not only not against Law, but even by the Determination of the Laws themselves. And *M. Crassus* and *Q. Hortensius*, who, by reason of their Authority and Power, having been called in, by a Stranger, to share in a Succession, by virtue of a forged Will, that so he might secure his own Part, satisfied themselves with having no Hand in the Forgery, and refused not to make their Advantage of it; thinking themselves safe enough, if they could shroud themselves from Accusations, Witnesses, and the Cognisance of the Laws. ‡ *Meminerint Deum se habere testem, id est (ut ego arbitror) mentem suam.* Let them consider, they have God to witness, that is, (as I interpret it) their own Consciences.

Virtue is a very vain and frivolous Thing, if it derives its Recommendation from Glory: And 'tis to no Purpose, that we endeavour to give it a Station by itself, and separate it from Fortune; for what is more accidental than Reputation? § *Profecto Fortuna in omni re dominatur: Ea res cunctas ex libidine, magis quam*

Virtue would be a frivolous Thing, if it derived its Recommendation from Glory.

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D. d.

ex

* Cic. de Fin. lib. ii. c. 18.

† Idem, ibid. c. 17.

‡ Cic. de

Off. lib. iii. c. 10. § Sallust. in Catalin. p. 5. Mattaire.

ex vero celebrat, obscuratque. Fortune rules in all Things, and does advance and depress Things more from Caprice than from Right and Justice. So to order it, that Actions may be known and seen, is purely the Work of Fortune; 'tis Chance that helps us to Glory, according to its own Temerity. I have often seen her go before Merit, and very much outstrip it. He that first likened Glory to a Shadow, did better than he was aware of: They are, both of them, Things egregiously vain: Glory also, like a Shadow, goes sometimes before the Body, and sometimes, in Length, very much exceeds it. They that instruct Gentlemen only to imploy their Valour for the obtaining of Honour, ^b *Quasi non sit honestum, quod nobilitatum non sit.* As though it were not honourable, unless ennobled; what do they intend by that, but to instruct them never to hazard themselves, if they are not seen; and to take great Care, that there be Witnesses present, who may spread the News of their Valour: Whereas a thousand Occasions of Well-doing present themselves, when we cannot be taken Notice of? How many brave Actions are buried in the Croud of a Battle? Whoever takes upon him to censure another, in such a Confusion, has scarce any Hand in it; and the Testimony he gives of his Companion's Behaviour, is Evidence against himself. ^c *Vera et sapiens Animi magnitudo honestum illud quod maxime naturam sequitur, in factis positum, non in Gloria judicat.* The true and wise Magnanimity judges, that the Bravery which most follows Nature, consists in the Action, not in the Glory. All the Glory that I pretend to in my Life, is that I have lived it in Quiet: In a Tranquillity, not according to *Metrodorus*, *Arcefilaus*, or *Aristippus*, but according to myself; for, seeing Philosophy has not been able to find out any Way to Tranquillity, that is good in common, let every one seek it in particular. To what do *Cesar* and *Alexander* owe the infinite Grandeur of their Renown, but to Fortune? How many Men has she extinguished in the Beginning of their Progress, of whom we have no Knowledge; who brought as much Courage to the Work as they, if their evil Destiny had

^b Cic. de Offic. lib. i. c. 4.^c Idem, ibid. lib. i. c. 19.

had not stopped them short at their first setting out? Amongst so many and so great Dangers, I do not remember I have any where read, that *Cæsar* was ever wounded; a Thousand have fallen in less Dangers, than the least of those he went through. A great many brave Actions must have perished without Witness, and before one turns to Account. A Man is not always on the Top of a Beach, or at the Head of an Army, in the Sight of his General, as upon a Scaffold. A Man is oft surpris'd betwixt the Hedge and the Ditch; he must run the Hazard of his Life against a Hen-roost; he must dislodge four rascally Musqueteers out of a Barn; he must single out himself from his Party, and make some Attempts alone, according as Necessity requires: And whoever will observe, will, I believe, find it experimentally true, that Actions of the least Lustre are the most dangerous; and that, in the Wars of our own Times, there have more brave Men been lost on slight Occasions of little Moment, and in the Dispute about some paltry Fort, than in Places of Note and Dignity.

He who thinks his Death unworthy of him, if he do not fall on some signal Occasions, instead of illustrating his Death, doth wilfully obscure his Life, suffering, in the mean Time, many just Occasions, of hazarding himself, to slip out of his Hands: And every just one is illustrious enough; every Man's Conscience being a sufficient Trumpeter to him. *Gloria nostra est, Testimonium Conscientiæ nostræ.* 'For' our Rejoicing is 'this, the Testimony of our Conscience.' He who is only a good Man, that Men may know it, and that he may be the better esteemed for it, when 'tis known: He who will not do well, but upon Condition that his Virtue may be known to Men, is one from whom much Service is not to be expected.

*Virtue must be
courted for its
own Sake, in-
dependent of
popular Appro-
bation.*

Credo ch' el resto di quel verno cose

Faceffe degne di tenerne conto:

Ma fur fin a quel tempo si nascese,

Cbe non e colpa mia s'hor non le conto,

D d 2

Perche

*Porche Orlando a far' opre virtuose
 Piu ch'a narrar le poi sempre era pronto ;
 Ne mai fu alcun' de suoi fatti espresso,
 Se non quand' hebbe i testimoni appresso^e.*

i. e.

The rest o' th' Winter, I presume, was spent
 In Actions worthy of eternal Fame ;
 Which hitherto are in such Darkness pent,
 That, if I name them not, I'm not to blame :
 Orlando's noble Mind was still more bent
 To do great Acts, than boast him of the fame ;
 So that no Deeds of his were ever known,
 But those that luckily had Lookers on.

A Man must go to the War to discharge his Duty, and wait for the Recompence that never fails all brave Actions, how concealed soever, nor so much as virtuous Thoughts ; 'tis the Satisfaction that a well-disposed Conscience receives in itself, to do well : A Man must be valiant for himself, and for the Advantage it is to him, to have his Courage in a firm and secure Situation, against the Assaults of Fortune.

*Virtus repulsæ nescia sordida,
 Intaminatis fulget honoribus :
 Nec sumit, aut ponit secures
 Arbitrio popularis auræ^f.*

i. e.

Virtue, that ne'er Repulse admits,
 In taintless Honours glorious sits ;
 Nor takes, or leaveth Dignities,
 As the mere Noise of vulgar Cries.

It is not to make a Parade, that the Soul is to play its Part, but for ourselves within, where no Eyes can pierce, but our own ; there she defends us from the Fear of Death, of Pains, and Shame itself : She there arms us against the Loss of our Children, Friends, and Fortunes : And, when Opportunity presents itself, she leads us on to the Hazards
 of

^e Orlando's Ariosto, Cant. xi. Stanz. 81.
 v. 17, &c.

^f Hor. lib. iii. Ode 2.

of War. *Non emolumento aliquo, sed ipsius honestatis decore:* Not for any Emolument, but for the Honour of Virtue. This is a much greater Advantage, and more worthy to be coveted and hoped for than Honour and Glory; which is no other than a favourable Judgment formed of us. *Honour, what it is.*

A Dozen Men must be culled out of a whole Nation, to judge of an Acre of Land; and the Judgment of our Inclinations and Actions, the hardest, and most important Thing that is, we refer to *Vox Populi* too often, the Mother of Ignorance, Injustice, and Inconstancy. Is it reasonable, that the Life of a wise Man should depend upon the Judgment of Fools? * *An quidquam stultius, quam quos singulos contemnas, eos aliquid putare esse universos?* Can any Thing be more foolish, than to think, that those you despise single, are estimable in the Bulk? He that makes it his Business to please them, will never succeed; 'tis a Mark that never is to be reached or hit. *Nil tam inestimabile est, quam animi multitudinis:* Nothing is to be so little esteemed, as the Judgment of the Multitude. *Demetrius* pleasantly said of the Voice of the People, 'That he made no more of that which came from above, than of that which fumed from below.' ^b *Cicero* says more, *Ego hoc judico, si quando turpe non sit, tamen non esse non turpe, quum id à multitudine laudetur:* I am of Opinion, that, tho' a Thing be not foul in itself, yet it cannot but become so when commended by the Multitude. No Art, no Dexterity could conduct our Steps, in following so wandering and so irregular a Guide. In this windy Confusion of the Noise of vulgar Reports and Opinions, that drive us on, no good Path can be chosen. Let us not propose to ourselves an End so floating and wavering; let us follow constantly after Reason; let the public Approbation follow us in that Road, if it will; and, as it wholly depends upon Fortune, we have no Rule sooner to expect it by any other Way than that. Tho' I would not follow the right Way, because it is right, I should, however, follow it for having experimentally found, that, at the End

D d 3

of

* *Cic. Tusc. Quæst. lib. v. v. 36.*^b *Cic. de Fin. lib. ii. c. 15,*

of the Reckoning, 'tis commonly the most happy, and of greatest Utility. *Dedit hoc providentia hominibus munus, ut honesta magis juvarent.* This Gift Providence has given to Man, that honest Things should be the most delightful. The Mariner said thus to *Neptune*, in a great Storm, 'O God, thou may'st save me if thou wilt, and, if thou wilt, thou may'st destroy me; but I will still steer my Rudder true.' I have seen, in my Time, a thousand Men of supple mongrel Natures, and who no one doubted but they were more worldly Wise than I, ruin themselves where I have saved myself.

*Risi successus posse carere dolos*¹.

i. e.

I have laugh'd, I must confess,
To see Cunning want Success.

Paulus Aemilius, going in the glorious Expedition of *Macedonia*, above all Things charged the People of *Rome*, 'Not to speak of his Actions during his Absence.' What a Disturbance is the Licence of Judgments to great Affairs! Forasmuch as every one has not the Constancy of *Fabius*, to oppose common, adverse, and injurious Tongues, who rather suffered his Authority to be dissected by the vain Fancies of Man, than to fail in his Duty, with a favourable Reputation, and popular Applause.

Praise and Reputation set at too high a Price. There is, I know not what, natural Sweetness in hearing a Man's Self commended; but we are a great deal too fond of it.

*Laudari haud metuum, neque enim mihi cornea fibra est,
Sed recti finemque extremumque esse recuso
Euge tuum, et belle.* — — —^k

i. e.

I fear not to be prais'd, I must confess,
My Heart is not of Horn; but, ne'ertheless,
I must deny the only End and Aim
Of doing well is to hear Man exclaim,
O noble Act! Eternal be thy Fame!

I care

¹ Ovid. Ep. Penelopes ad Ulysses.

^k Persius Sat. i. v. 47.

I care not so much what I am in the Opinion of others, as what I am in my own: I would be Rich of myself, and not by borrowing. Strangers see nothing but Events and outward Appearances; every-body can set a good Face on the Matter, when they have Trembling and Terror within. They do not see my Heart, they only see my Countenance. 'Tis with good Reason that Men decry the Hypocrisy that is in War; for what is more easy to an old Soldier, than to step aside from Dangers, and to bluster, when he has no more Heart than a Chicken? There are so many Ways to avoid hazarding a Man's own Person, that Men have deceived the World a thousand times, before they are engaged in a real Danger: And, even then, finding themselves at a Nonplus, they can make Shift, for that Time, to conceal their Apprehensions, by setting a good Face on the Business, tho' the Heart beats within; and whoever had the Use of the *Platonic Ring*, which renders those invisible that wear it, if turned inward towards the Palm of the Hand, a great many would, very often, hide themselves when they ought most to appear; and would repent being placed in so honourable a Post, where, of Necessity, they must be bold.

*Falsus honor juvat, et mendax infamia terret,
Quem nisi mendosum, et mendacem?*

i. e.

False Honour pleases, false Rumours do disgrace
And frighten, whom? Dunces, and Lyars base.

Thus we see how uncertain, and doubtful are all the Judgments that are founded upon external Appearances, and that there's not so sure a Testimony as every Man is to himself: In those others, how many Powder-monkeys have we Companions of our Glory? He that stands firm in an open Trench, what does he, in that, more than what fifty poor Pioneers, who open the Way for him, and cover it with their own Bodies, for Five-pence a Day, have done before him?

D d 4

— non

¹ Hor. lib. ii. Epist. 16. v. 39, 40.

— *non quicquid turbida Roma
Elevet, accedas, examenque improbum in illa
Castiges trutina, nec te quæsieris extra^m.*

i. e.

— Whatever muddy-headed *Rome*
Extols or censures, trust not to its Doom;
Stand not to th' Award of an ill-judging Town,
Nor by its falser Scale adjust your own;
No, no, for other Judgments ask *no more*,
To know thyself, thyself alone explore.

The extending and scattering our Names into many Mouths, we call aggrandising them; we would have them there well received, and that this Increase turn to their Advantage, which is all that can be excusable in this Design; but the Excess of this Disease proceeds so far, that many covet to have a Name, be it what it will. *Trogus Pompeius* says of *Herostratus*, and ^a *Titus Livius* of *Manlius Capitolinus*, 'That they were more ambitious of a great Reputation, than a good one.' This Vice is very common: We are more solicitous that Men speak of us, than how they speak; and 'tis enough, for us, that our Names are often mentioned, be it after what manner it will. It should seem, that to be known, is, in some sort, to have a Man's Life, and its Duration, in another's Keeping. I, for my Part, hold, that I am not but in myself, and of that other Life of mine, which lies in the Knowledge of my Friends, to consider it naked and simply in itself, I know, very well, that I am sensible of no Fruit nor Enjoyment of it, but by the Vanity of a fantastic Opinion; and, when I shall be dead, I shall be much less sensible of it; and if I shall, withal, absolutely lose the Use of those real Advantages that, sometimes, accidentally follow it, I shall have no more Handle whereby to take hold of Reputation; neither shall it have any whereby to take hold of, or to reach to me: For, to expect that my Name should be advanced by it, in the first Place, I have no Name that is enough my own; of two that I have, one is com-

mon

^m *Perfius* Sat. i. v. 5, &c.

^a *Tit. Liv.* lib. vi. c. 11.

mon to all my Race, and even to others also: There is one Family at *Paris* and *Montpelier*, whose Surname is *Montaigne*; another in *Brittany*, and another *Montaigne* in *Xaintonge*. The Transposition of one Syllable only will so confound our Affairs, that I shall, peradventure, share in their Glory, and they, perhaps, in my Shame; and, moreover, my Ancestors have, formerly, been surnamed *Eyquem*, a Name that borders on that of a Family well known in *England*: As to my other Name, every one may take it that will: And so, perhaps, I may honour a Porter in my own Stead: And, besides, though I had a particular Distinction by myself, what can it distinguish when I am no more? Can it point out, and favour Annihilation?

— *nunc levior cippus non imprimit ossa,*
Laudat posteritas, nunc non è manibus illis,
Nunc non è tumulo fortunataque favilla
Nascuntur violæ? —

i. e.

Will, after this, thy monumental Stones,
 Press with less Weight upon thy rotted Bones?
 Posterity commends Thee: Happy Thou!
 Will not thy *Manes* such a Gift bestow,
 As to make Violets from thy Ashes grow?

But of this I have spoken elsewhere. As to what remains, in a great Battle, where Ten thousand Men are maimed or killed, there are not Fifteen that are taken Notice of: It must be some very eminent Greatness, or some Consequence of great Importance, which Fortune has tacked to it, that must signalise a private Action, not of a Musqueteer only, but of a great Captain; for, to kill a Man, or two, or ten, to expose a Man's Self bravely to Death, is, indeed, something to every one of us, because we all run the Hazard; but, as for the World in the general, they are Things so common, so many of them are every Day seen, and there must, of Necessity, be so many, of the same Kind, to produce any notable Effect, that we cannot expect any particular Renown.

— *casus multis hic cognitus, ac jam
Tritus, et è medio fortunæ ductus acervo* ?.

i. e.

Many have known this Case, which now, worn old,
With common Acts of Fortune is inroll'd.

Of so many Thousands of valiant Men that have died, within these Fifteen hundred Years, in *France*, with their Swords in their Hands, not a hundred have come to our Knowledge: The Memory, not of the Commanders only, but of the Battles and Victories, is buried. The Fortunes of above half of the World, for want of a Record, stit not from their Place, and vanish without Duration. If I had unknown Events in my Possession, I should think, with great Ease, to out-do those that are recorded in Examples of every kind. Is it not strange, that, even of the *Greeks* and *Romans*, amongst so many Writers and Witnesses, and so many rare and noble Exploits, so few are arrived at our Knowledge?

Ad nos vix tenuis famæ perlabitur aura ?.

i. e.

Which Fame to these our Times has scarce brought down.

It will be much, if, a hundred Years hence, it be remembered, in Gross, that, in our Times, there were Civil Wars in *France*. The *Lacedæmonians*, entering into Battle, sacrificed to the *Muses*, to the End that their Actions might be well and worthily writ; looking upon it as a divine, and no ordinary Favour, that brave Acts should find Witnesses that could give them Life and Remembrance. Do we expect, that, at every Musquet-shot we receive, and at every Hazard we run, there must be a Register ready to record them? And, besides, a hundred Registers may inrol them, whose Commentaries will not last above three Days, and never come to the Sight of any Reader. We have not the thousandth Part of the ancient

*The Muses sacrificed unto
by the Lacedæmonians,
and why.*

ancient Writings; 'tis Fortune that gives them a shorter or longer Life, according to her Favour; and we may well doubt, whether those we have be not the worst, having not seen the rest. Men do not write Histories of Things of so little Moment: A Man must have been General in the Conquest of an Empire, or a Kingdom; he must have won two and fifty set Battles, and always the weakest in Number of Men, as *Cæsar* did. Ten thousand brave Fellows, and several great Captains lost their Lives, gallantly and courageously, in his Service, whose Names lasted no longer than their Wives and Children lived.

Quos fama obscura recondit ¹.

i. e.

Whom Time has not deliver'd o'er to Fame.

Even of those we see behave the best; three Months, or three Years after they have been knocked on the Head, they are no more spoken of, than if they had never been.

Whoever will justly consider, with due Proportion, what Kind of Men, and what Sort of Actions are recorded, with Honour, in History, will find, that there are very few Actions, and very few Persons, of our Times, who can there pretend any Right. How many worthy Men have we seen survive their own Reputation, who have seen and suffered the Honour and Glory, most justly acquired in their Youth, extinguished in their own Presence? And, for three Years of this fantastic and imaginary Life, we go and throw away our true and essential Life, and engage ourselves to a perpetual Death? The Sages propose to themselves a nobler and more just End to so important an Enterprize. ² *Recte facti, fecisse merces est: Officii fructus, ipsum officium est.* The Reward of a Thing well done is to have done it: The Fruit of a good Office is the Office itself. It were, peradventure, excusable in a Painter, or any other Artisan, or even in a Rhetorician, or a Grammarian, to endeavour to raise themselves a Name by their Works; but the Actions of Virtue are too Noble in themselves, to seek any other Reward

*What Sort of
Glory that is,
the Remem-
brance of
which is pre-
served in
Books.*

¹ *Æneid. lib. v. v. 302.*

² *Senec. Ep. 81.*

ward than from their own Value, and especially to seek it in the Vanity of Human Judgment.

If this false Opinion, nevertheless, be of that Use to the Public, as to keep Men in their Duty; if the People are thereby stirred up to Virtue; if Princes are touched to see the World blest the Memory of *Trajan*, and abominate that of *Nero*; if it moves them to see the Name of that great Beast, once so terrible, and dreaded, so freely cursed and reviled by every School-boy, let it, in the Name of God, increase, and be, as much as possibly, cherished amongst us. And *Plato*, bending his whole Endeavour to make his Citizens virtuous, does also advise them, 'Not to despise the good Esteem of the People;' and says, 'That it falls out, by a certain Divine Inspiration, that even the Wicked themselves, oft-times, as well by Word as Opinion, can rightly distinguish the Virtuous from the Wicked.' This Person, and his Tutor, are marvellous bold Artificers, to add Divine Operations and Revelations wherever human Force is wanting: And, peradventure, for this Reason it was, that *Timon*, railing at him, called him, 'The great Forger of Miracles.' *Ut tragici Poetæ confugiunt ad Deum, cum explicare argumenti exitum non possunt*: As tragic Poets fly to some God, when they are at a Loss to wind up their Piece. Seeing that Men, by their Insufficiency, cannot pay themselves well enough with current Money, let the Counterfeit be superadded: 'Tis a Way that has been practised by all the Legislators; and there is no Government that has not some Mixture, either of ceremonial Vanity, or of false Opinion, that serves for a Curb to keep People in their Duty: 'Tis for this that most of them have their fabulous Originals and Beginnings, and so enriched with supernatural Mysteries: 'Tis this that has given Credit to Bastard Religions, and caused them to be countenanced by Men of Understanding; and for this that *Numa* and *Sertorius*, to possess their Men with a better Opinion of them, fed them with this Foppery; one, that the Nymph *Egeria*, the other, that his white Hind brought them all their

* Cic. de Nat. Deer. lib. i. c. 20.

their Resolutions from the Gods. And the Authority that *Numa* gave to his Laws, under the Title of a Patronage of this Goddess, *Zoroaster*, Legislator of the *Babryans* and *Persians*, gave to his, under the Name of the God *Oromaxis*; *Trismegistus*, Legislator of the *Egyptians*, under that of *Mercury*; *Zambooxis*, Legislator of the *Scythians*, under that of *Vesta*; *Charondas*, Legislator of the *Chalcedonians*, under that of *Saturn*; *Minos*, Legislator of the *Candiots*, under that of *Jupiter*; *Lycurgus*, Legislator of the *Lacedaemonians*, under that of *Apollo*; and *Draco* and *Solon*, Legislators of the *Athenians*, under that of *Minerva*. And every Government has a God at the Head of it; others falsely, that truly which *Moses* set over the *Jews* at their Departure out of *Egypt*. The Religion of the *Bedoins*, as the *Sire de Joinville* reports, amongst other Things, "enjoined a Belief, 'That the Soul of him, amongst them, who died for his Prince, went into another more happy Body, more beautiful and more robust than the former;' by which Means they much more willingly ventured their Lives:

*In ferrum mens prona viris, animæque capaces
Mortis, et ignavum est reditura parcere vitæ*."

i. e.

Men covet Wounds, and strive Death to embrace,
To save a Life, which to return is base.

This is a very comfortable Belief, however erroneous it is. Every Nation has many such Examples of its own: But this Subject would require a Treatise by itself.

To add one Word more to my former Discourse, I would advise the Ladies no more to call that Honour, which is but their Duty, * *Ut enim consuetudo loquitur, id solum dicitur honestum, quod est populari fama gloriosum*: 'According to the vulgar Stile, that only is honourable, which has the public Applause;' their Duty is the Grape, their Honour but the outward Husk. Neither would I advise them to give that Excuse as Payment

The Difference betwixt that which the Ladies term Honour, and their Duty.

* In his *Memoirs*, c. 57. p. 357, 358.

" *Lucan. lib. i. v. 461.*

* *Cic. de Fin. lib. ii. c. 15.*

ment for their Denial : For I presuppose, that their Intentions, their Desire and Will, which are Things wherein their Honour is not at all concerned, forasmuch as nothing of it appears externally, are much better regulated than the Effects.

Quæ quia non liceat, non facit, illa facit.

i. e.

She, who sins not, 'cause it unlawful is,
In being therefore Chaste, has done amiss.

The Offence both towards God, and in the Conscience, would be as great to desire, as to do it : And, besides, they are Actions so private and secret of themselves, as would be very easily kept from the Knowledge of others wherein the Honour consists ; if they had no other Respect to their Duty, and to the Affection they bear to Chastity for its own Sake : Every Woman of Honour rather chuses to wound her Honour, than her Conscience.

C H A P. XVII.

Of PRESUMPTION.

TH E R E is another Sort of Glory, which is the having *too good an Opinion* of our own Merit. 'Tis an inconsiderate Affection, with which we flatter ourselves, and that represents us to ourselves other than what we truly are : Like the Passion of Love, that lends Beauties and Graces to the Object of it ; and makes those who are caught with it, by a depraved and corrupt Judgment, consider the Thing they love other and more perfect than it is.

I would not, nevertheless, that a Man, for fear of failing in this Point, should mistake himself, or think himself less than he is ; the Judgment ought, in all Things,

to keep its Prerogative: 'Tis all the Reason in the World he should discern, in himself, as well as in others, what Truth sets before him; if he be *Cæsar*, let him boldly think himself the greatest Captain in the World. We are nothing but Ceremony; Ceremony carries us away, and we leave the Substance of Things; we hold by the Branches, and quit the Trunk. We have taught the Ladies to blush, when they hear but that named, which they are not at all afraid to do: We dare not call our Members by their right Names, and yet are not afraid to imploy them in all Sorts of Debauchery. Ceremony forbids us to express, by Words, Things, that are lawful and natural, and we obey it: Reason forbids us to do Things unlawful and ill, and No-body obeys it. I find myself here fettered by the Laws of Ceremony; for it neither permits a Man to speak well of himself, nor ill. We will leave her there for this Time: They whom Fortune (call it good or ill) has made to pass their Lives in some eminent Degree, may, by their public Actions, manifest what they are: But they whom she has only imployed in the Croud, and of whom No-body will speak, if they don't speak for themselves, are to be excused, if they take Courage to talk of themselves, to such who are concerned to know them, by the Example of *Lucilius*,

The Fear of being guilty of Presumption ought not to give us too mean an Opinion of ourselves, nor to hinder us from making ourselves known.

*Ille velut fidis arcana sodalibus olim
Credebat libris, neque si malè cesserat, usquam
Decurrens; alio neque si bene: Quo fit ut omnis
Votiva pateat veluti descripta tabella
Vita senis*² —————

i. e.

His Secrets to his Books he did commend,
As free as to his dearest Bosom Friend:
Whether he wrote with, or against the Grain,
The Old Man's Life his Verses do explain.

He committed to Paper his Actions and Thoughts, and there pourtrayed himself such as he found himself to be.

² Hor. lib. ii. Sat. i. v. 30, 31.

be. * *Nec id Rutilio, et Scauro citra fidem, aut obtreptioni fuit* : ' Nor were *Rutilius* or *Scaurus* misbelieved or condemned for so doing.'

I remember then, that, from my Infancy, there was observed in me I know not what kind of Carriage and Gesture, that seemed to relish of foolish Pride. I will say this, in the first Place, that it is not unlikely, that there are Qualities and Propensions so proper and incorporated into us, that we have not the Means to feel and know them : And of such natural Inclinations the Body is apt to retain a certain Bent, without our Knowledge or Consent. It was quaint Affectation, Confederate of Beauty, that made *Alexander* carry his Head on one Side, and *Alcibiades* to lisp ; *Julius* ^b *Cæsar* scratched his Head with one Finger, which is the Mark of a Man possessed with uneasy Thoughts ; and *Cicero*, as I remember, was wont to turn up his Nose, a Sign of a Man given to Scoffing : Such Motions, as these, may, imperceptibly, happen in us. There are other artificial ones, which I meddle not with ; as Salutations and Congees, by which Men, for the most part, unjustly acquire the Reputation of being humble and courteous ; or, perhaps, humble out of Pride. I am prodigal enough of my Hat, especially in Summer, and never am so saluted, but I pay it again, from Persons of what Quality soever, unless they be in my Pay. I should be glad, that some Princes, whom I know, would be more sparing of that Ceremony, and bestow that Courtesy where it is more due ; for, being so indiscreetly profuse of it, 'tis thrown away to no Purpose, if it be without Respect of Persons : Amongst irregular Countenances, let us not forget that severe one ^c of the Emperor *Constantius*, who always, in Public, held his Head upright and straight, without bending or turning it on either Side, not so much as to look upon those who saluted him on one Side, planting his Body in a stiff immoveable Posture, without suffering it to yield to the Motion of his Coach ; not daring so much as to spit, blow his Nose, or wipe his Face.

* Tacit. in Vita Agricolar, c. 1.
c. 1.

^b Plutarch in the Life of *Cæsar*,

^c Ammian. Marcell. lib. xxi. c. 14.

Face before People. I know not whether the Gestures that were observed in me, were of this first Quality, and whether I had really any secret Propension to this Vice, as it might well be; and I cannot be responsible for the Swing of the Body.

But, as to the Motions of the Soul, I must here confess what I am sensible of there. This Vanity consists of two Parts, the setting too great a Value upon ourselves, and too little a Value upon others.

*Presumption
divided into
two Parts.*

As to the one, methinks these Considerations ought, in the first Place, to be of some Weight. I feel myself importuned by an Error of the Soul, that displeases me, both as it is unjust, and the more, as it is troublesome: I attempt to correct it, but I cannot root it out; which is, that I lessen the just Value of Things that I possess, and over-value others, because they are foreign, absent, and none of mine: This Humour spreads very far: As the Prerogative of the Authority makes Husbands to look upon their own Wives with a vicious Disdain, and many Father's their Children, so do I: And, betwixt two equal Merits, I should always be swayed against my own: Not so much that the Jealousy of my Preferment, and the bettering of my Affairs does trouble my Judgment, and hinders me from satisfying myself, as because Dominion, of itself, begets a Contempt of what is our own, and over which we have an absolute Command. Foreign Governments, Manners, and Languages insinuate themselves into my Esteem; and I am very sensible, that *Latin* allures me, by the Favour of its Dignity, to value it above its Due, as happens to Children, and the common Sort of People. The Œconomy, House, and Horse of my Neighbour, though no better than my own, I prize above my own, because they are not mine: Besides that, I am very ignorant in my own Affairs; I admire at the Assurance that every one has of himself: Whereas there is not, almost, any Thing that I am sure I know, or that I dare be responsible to myself that I can

*Montaigne
apt to under-
value his Per-
son and Posses-
sions.*

do : I have not my Means of doing any Thing stated and ready, and am only instructed after the Effect, being as doubtful of my own Force, as I am of another's; whence it comes to pass, that, if I happen to do any Thing commendable, I attribute it more to my Fortune than Industry; forasmuch as I design every Thing by Chance, and in Fear. I have this also in general, that, of all the Opinions Antiquity has held of Men in gross, I most willingly embrace, and most adhere to those that most contemn, vilify, and annihilate us. Methinks Philosophy has never so fair a Game to play, as when it falls upon our Vanity and Presumption; when it discovers Man's Irresolution, Weakness, and Ignorance. I look upon the too good Opinion, that Man has of himself, to be the Nursing Mother of the falsest Opinions, both public and private. Those People who ride astride upon the Epicycle of *Mercury*, who see so far into the Heavens, are worse to me than Pickpockets: For, in my Study, the Subject of which is Man, finding so great a Variety of Judgments, so profound a Labyrinth of Difficulties one upon another; so great a Diversity and Uncertainty, even in the School of Wisdom itself; you may judge, seeing those People could not be certain of the Knowledge of themselves, and their own Condition, which is continually before their Eyes, and within them; seeing they do not know, how that moves, which they themselves move, nor how to give us a Description of the Springs they themselves govern and make Use of; how can I believe them about the Ebbing and Flowing of the *Nile*? 'The Curiosity of knowing Things has been given to Man for a 'Scourge,' says the Holy Scripture. But, to return to what concerns myself, I think it very hard, that any other should have a meaner Opinion of himself; nay, that any other should have a meaner Opinion of me, than I have of myself. I look upon myself as one of the common Sort, saving in what I am obliged for to myself; guilty of the meanest and most popular Defects, but not disowned or excused; and do not value myself upon any other Account, than because I know my own Value.

If I have any Vanity, 'tis superficially infused into me by the Treachery of my Constitution, and has no Body that my Judgment can discern. I am sprinkled, but not dyed: For, in truth, as to the Productions of the Mind, no Part of them, be it what it will, ever satisfied me, and the Approbation of others is no Coin for me; my Judgment is tender and nice, especially in my own Concern; I feel myself float and waver by reason of my Weakness. I have nothing of my own that satisfies my Judgment: My Sight is clear and regular enough, but, in opening it, 'tis apt to dazzle, as I most manifestly find in Poesy: I love it infinitely, and am able to give a tolerable Judgment of other Men's Works: But, in good Earnest, when I apply myself to it, 'tis so puerile, that I cannot endure myself. A Man may play the Fool in every Thing else, but not in Poetry.

Montaigne
always dis-
pleased with
his own Writ-
ings, and espe-
cially his Poe-
tical Essays.

— *Mediocribus esse Poetis*

Non homines, non dii, non concessere columnæ^d.

i. e.

But neither Men, nor Gods, nor Pillars meant
To honour Poetry indifferent.

I would to God this Sentence was writ over the Doors of all our Printers, to forbid the Entrance of so many Rhimers.

— *verum*

Nihil securius est malo Poeta^e.

i. e.

— But the Truth is, and all the Critics shew it,
None's more conceited than a sorry Poet.

Have not we such People? *Dionysius*, the Father, valued himself so much upon nothing as his Poetry. At the *Olympic Games*, with Champions surpassing all others in Magnificence, he sent also Poets and Musicians to present his Verses, with Tents and Pavilions royally gilt, and hung with Tapestry. When his

*The public No-
tice which the
People took of
Dionysius's
Poetry, he who
was the Tyrant
of Sicily.*

E e 2

Verses

^d Horat. de Art. Poet. v. 372, 373.

^e Mart. lib. xii. Epig. 64.

Verses came to be recited, the Grace and Excellency of the Pronunciation did, at first, attract the Attention of the People ; but when they, afterwards, came to pause on the Meanness of the Composition, they first disdained it, and their Judgments, being more and more nettled, presently proceeded to Fury, and ran to pull down, and tear all his Pavilions to pieces. And forasmuch as his Chariots neither performed any Thing to Purpose in the Race, and as the Ship, which brought back his People, failed of making *Sicily*, and was, by the Tempest, driven and wrecked upon the Coast of *Tarentum*, they did certainly believe the Gods were incensed, as they themselves were, against that paltry Poem ; and even the Mariners, who escaped from the Wreck, seconded this Opinion of the People ; to which the Oracle, that foretold his Death, also seemed, in some measure, to subscribe ; which was, ' That *Dionysius* ² should be near his End, when he should have overcome those who were better than himself : ' This he interpreted of the *Carthaginians*, who surpassed him in Power ; and, having War with them, often declined and moderated Victory, lest he should incur the Sense of this Prediction : But he misunderstood it ; for the God pointed at the Time of the Advantage, that, by Favour and Injustice, he obtained, at *Athens*, over the Tragic Poets, better than himself, having caused his own Play, called the *Leneians*, to be acted in Emulation : Presently after this Victory he died, and partly of the excessive Joy he conceived at the Success of it. What I find tolerable of mine, is not so really, and in itself ; but in Comparison of other worse Things, that, I see, are well enough received : I envy the Happiness of those that can please and hug themselves in what they do, for 'tis a very easy Thing to be so pleased, because a Man extracts that Pleasure from himself, especially if he be constant in his Self-conceit. I know a Poet, against whom both the Intelligent in Poetry, and the Ignorant, Abroad and at Home, both Heaven and Earth, exclaim, that he has no Notion of it ; and yet, for all that, he has never a whit the worse Opinion of himself, but is always falling upon some new Piece,

¹ *Diodorus of Sicily*, lib. xiv. c. 28.

² *Idem*, *ibid.* lib. xv. c. 20.

Piece, always contriving some new Invention, and still persists, with so much the more Obstinacy, as it only concerns himself to stand up in his own Defence.

My Works are so far from pleasing me, that, as oft as I review them, they disgust me : *What Notion Montaigne had of his own Works.*

*Cum relego, scripsisse pudet, quia plurima cerno,
Me quoque qui feci, judice digna liniⁿ.*

i. e.

When I peruse, I blush at what I've writ,
And think 'tis only for the Fire fit.

I have always an Idea, in my Mind, of a better Form than that I have made Use of, but I cannot catch it, nor fit it to my Purpose; and yet even that Idea is but of the middle Class; by which I conclude, that the Productions of those rich and great Genius's, of former Times, are very much beyond the utmost Stretch of my Imagination, or my Wish. Their Writings do not only satisfy and fill me, but they astonish me, and ravish me with Admiration: I judge of their Beauty, I see it, if not to Perfection, yet so far, at least, as 'tis possible for me to aspire to. Whatever I undertake, I owe a Sacrifice to the Graces, as *Plutarch* says of some one, to cultivate their Favour.

— *si quid enim placet,
Si quid dulce hominum sensibus influit,
Debentur lepidis omnia Gratiis.*

i. e.

If any Thing does please, that I do write,
Into Men's Minds if it infuse Delight,
All's to the lovely Graces due.

They abandon me throughout: All I write is rude, and wants Polishing and Beauty: I cannot set Things off to the best Advantage, my Handling adds nothing to the Matter; for which Reason I must have a Subject forcible, very copious, and that has a Lustre of its own. If I pitch upon Subjects that are popular and gay, 'tis to follow my

E e 3

own

own Inclination, who do not affect a grave and ceremonious Wisdom, as the World does; and to make myself, not my Stile, more sprightly, which requires them rather grave and severe, at least, if I may call that a Stile which is rough and irregular Phraseology, a vulgar Jargon, and a Proceeding without Definition, Division, and without Conclusion, and perplexed, like that of *Amasanius* and *Rabirius*. I can neither Please nor Delight, much less Ravish: The best Story in the World is tarnished by my Handling. I cannot speak but in Earnest, and am totally unprovided of that Facility, which I observe in many of my Acquaintance, of entertaining the first Comers, and keeping a whole Company in Breath, or amusing the Ears of a Prince, with all Sorts of Discourse, without being weary; they never wanting Matter, by reason of the Faculty and Grace they have in taking hold of the first Thing that is started, and accommodating it to the Humour and Capacity of those with whom they have to do. Princes do not much affect solid Discourses, nor I to tell Stories: The first and easiest Reasons, which are commonly the most liked, I know not how to imploy: I am a bad Orator to the common Sort: I am apt, of every Thing, to say the utmost that I know, *Cicero* is of Opinion, 'That, in Treatises of Philosophy, the *Exordium* is the hardest Part;' which, if it be true, I am wise in sticking to the Conclusion: And yet we are to know how to wind the String to all Notes, and the sharpest is that which is the most seldom touched: There is, at least, as much Perfection in Elevating an empty, as in Supporting a weighty Thing: A Man must sometimes superficially handle Things, and sometimes sift them to the Bottom: I know, very well, that most Men keep themselves in this lower Form, for not conceiving otherwise than by this Surface: But I likewise know, that the greatest Masters, and *Xenophon*

ⁱ Cic. Acad. Quest. lib. i. c. 2.

* *Montaigne* only quotes this Sentiment to ridicule *Cicero*, whom he treats rather as a fine Orator than an acute Philosopher, in which he was not much in the Wrong; for whoever nicely examines *Cicero's* Philosophical Works, will easily see, that they are only the Sentiments of *Plato*, *Aristotle*, *Epicurus*, *Zeno*, &c. elegantly and politely translated into Latin.

phon and *Plato* often condescend to this low and popular manner of speaking and treating of Things, and yet maintaining them with Graces, which are never wanting to them.

As to the rest, my Language has nothing in it that is easy and fluent; 'tis rough, free, and irregular; and therefore best pleases my Inclination, if not my Judgment: But I very well perceive, that I sometimes give myself too much Rein; and that, by endeavouring to avoid Art and Affectation, I relapse into it from another Quarter.

———— *brevis esse laboro,*
*Obscurus fio*¹. ————

i. e.

I strive to be concise,
I prove obscure.

Plato says, 'That the long, nor the short, are not Properties, that either take away, or give Worth to Language.' Should I attempt to follow the other more even, smooth, and regulated Stile, I should never attain to it; and, though the short round Periods and Cadences of *Sallust* best suit with my Humour, yet I find *Cæsar* greater, and harder to imitate; and, though my Inclination would rather prompt me to imitate *Seneca's* Way of Writing, yet I, nevertheless, more esteem that of *Plutarch*. Both in Silence and Speaking, I simply follow my own natural Way; from whence, peradventure, it falls out, that I am better at Speaking than Writing. Motion and Action animate Words, especially in those who lay about them briskly, as I do, and grow hot. The Comportment, the Countenance, the Voice, the Robe, and the Tribunal, may set off some Things, that, of themselves, would appear no better than Prating. *Messala* complains, in *Tacitus*^m, of the 'Streightness of some Garments in his Time, and of the Form of the *Rostra*, where the Orators were to declaim, which weakened their Eloquence.'

E e 4

My

¹ Horat. Art. Poet. v. 25, 26.

^m In his Dialogue, *De Causis corruptæ Eloquentiæ sub finem*.

My *French* Tongue is corrupted, both in Pronunciation, and elsewhere, by the Barbarism of my Country: I never saw a Man, who was a Native of any of the Provinces on this Side of the Kingdom, who had not the Brogue of his Place of Birth, and which was not offensive to Ears that were purely *French*: And yet it is not that I am so perfect in my *Perigordin*; for I am no more conversant in it than *Hig-Dutch*, nor do I much care.

'Tis a Language, like the rest about me on every Side, those of *Poitou*, *Xaintongue*, *Angoulesme*, *Limousin*, and *Auvergne*, a mixed, drawling, dirty Language.

There is, indeed, above us, towards the Mountains, a Sort of *Gascon* spoke, that I am mightily taken with, which is dry, concise, significant, and, in Truth, a more Manly and Military Language than any other I am acquainted with; as nervous, potent, and pertinent, as the *French* is graceful, delicate, and copious.

As to the *Latin*, which was given me for my Mother-Tongue, I have, by Disuse, lost the Use of speaking it, and, indeed, of writing it too, wherein I formerly excelled; by which you may see how inconsiderable I am on that Side.

Beauty is a Thing of great Recommendation in the Correspondency amongst Men; 'tis the principal Means of acquiring the Favour and Good-liking of one another, and no Man is so barbarous and morose, that does not perceive himself, in some sort, struck with its Comeliness. The Body has a great Share in our Being, has an eminent Place there, and therefore its Structure and Composition are of very just Consideration. They who go about to disunite, and separate our two principal Parts from one another, are to blame; We must, on the contrary, unite and rejoin them. We must command the Soul, not to withdraw to entertain itself apart, not to despise and abandon the Body, (neither can she do it, but by some ridiculous Counterfeit) but to unite herself close to it, to embrace,

embrace, cherish, assist, govern, and advise it, and to bring it back, and set it into the true Way when it wanders; in sum, to espouse, and be a Husband to it, forasmuch as their Effects do not appear to be diverse and contrary, but uniform and concurring. *Christians* have a particular Instruction concerning this Connexion, for they know, that the Divine Justice embraces this Society and Conjunction of Body and Soul, even to the making the Body capable of eternal Rewards; and that God has an Eye to every Man's Ways, and will have him to receive, entire, the Chastisement or Reward of his Demerits. The Sect of the *Peripatetics*, of all others the most sociable, does attribute to Wisdom this sole Care, equally to provide for, and procure the Good of these two associate Parts: And the other Sects, in not sufficiently applying themselves to the Consideration of this Mixture, shew themselves to be partial, one for the Body, and the other for the Soul, with equal Error; and to have lost their Subject, which is *Man*; and their Guide, which they generally confess to be *Nature*. The first Distinction that ever was amongst Men, and the first Consideration that gave some Pre-eminence over others, 'tis likely, was the Advantage of Beauty.

—— *agros divisere, atque dedere*
Pro facie cujusque, et viribus, ingenioque:
Nam facies multum valuit, viresque vigebant ⁿ.

i. e.

—— Then steady Bounds

Mark'd out to ev'ry Man his proper Grounds;
 Each had his proper Share, each one was fit,
 According to his Beauty, Strength, or Wit;
 For Beauty then, and Strength had most Command.

Now, I am something lower than the middle Stature,
 a Defect that's not only disagreeable, but
 inconvenient, especially to those who are in ^{Montaigne's}
 Office and Command, for Want of the Au- ^{Stature, &c.}
 thority derived from a graceful Presence, and a majestic
 Stature. *C. Marius* did not, willingly, list any Soldiers
 under

ⁿ *Lucret. lib. v. v. 1109.*

under six Feet high. The Courtier has, indeed, Reason to desire a common Stature in the Person he is to make, rather than any other, and to reject all Strangeness that should make him be pointed at: But, in chusing, if it be necessary, in this Mediocrity, to have him rather below than above the common Standard, I would not have a Soldier to be so. 'Little Men, *says Aristotle*, are 'very pretty, but not handsome; and Greatness of Soul 'is discovered in a great Body, as Beauty is in a large 'tall one. The *Ethiopians* and *Indians*, *says he*, in chusing 'their Kings and Magistrates, had a special Regard to 'the Beauty and Stature of their Persons.' They had Reason, for it creates Respect in those that follow them, and to see a Leader, of a brave and goodly Stature, march at the Head of a Battalion, strikes a Terror into the Enemy.

*Ipse inter primos præstanti corpore Turnus,
Vertitur, arma tenens, et toto vertice supra est °.*

i. e.

The graceful *Turnus*, tallest by the Head,
Shaking his Arms, himself the Van up led.

Our Holy and Heavenly King, of whom every Circumstance is most carefully, and with the greatest Religion and Reverence to be observed, has not, himself, refused bodily Recommendation, *Speciosus forma præ filiis hominum*: 'He ^p is fairer than the Children of Men.' And *Plato*, with Temperance and Fortitude, requires Beauty in the Conservators of his Republic. It would vex you, that a Man should apply himself to you, amongst your Servants, to enquire where *Monsieur* is, and that you should only have the Remainder of the Compliment of the Hat, that is made to your Barber, or your Secretary; as it happened to poor *Philopæmen*, who arriving, the first of all his Company, at an Inn where he was expected, the Hostess, who knew him not, and saw him a mean-looking Man, employed him to help her Maids, a little, to draw Water, or make a Fire against

Philopæmen's

° Virg. *Æneid.* lib. vii. v. 783, &c. . . ^p Psal. xlv. v. 2.

Philopæmen's Coming: The ^aGentlemen of his Train arriving presently after, and surpris'd to see him busy in this fine Employment (for he fail'd not to do as he had been bid) ask'd him, 'What he was doing there?' *I am*, said he, *paying the Penalty of my Ugliness*. The other Beauties belong to the Women, but the Beauty of Stature is the only Beauty of the Men. Where there is a Lowness of Stature, neither the Largeness and Roundness of the Forehead, nor fair lovely Eyes, nor the moderate Size of the Nose, nor the Littleness of the Ears and Mouth, nor the Evenness and Whiteness of the Teeth, nor the Thickness of a well-set brown Beard shining like the Husk of a Chestnut, nor curled Hair, nor the just Proportion of the Head, nor a fresh Complexion, nor a pleasing Air of the Face, nor a Body without any offensive Scent, nor the just Proportion of Limbs, can make a handsome Man.

I am, as to the rest, strong, and well knit: My Face is not puffed, but full; my Complexion be- *The Author's*
twixt Jovial and Melancholic, moderately *Shape, Air, &c.*
Sanguine and Hot.

Unde rigent setis mihi crura, et pectora villis ¹.

i. e.

Whence 'tis my Thighs so rough and bristled are,
And that my Breast is so thick set with Hair.

My Health vigorous and sprightly, even to a well-advanced Age, and rarely troubled with Sickness: Such I was, I say, for I do not make any reckoning of myself, now that I am engaged in the Avenues of Old-age, being already past Forty:

— *minutatim vires, et robur adultum*
Frangit, et in partem pejorem liquitur ætas ².

i. e.

Thence, by Degrees, our Strength melts all away,
And treach'rous Age creeps on, and Things decay.

What

^a In the Life of *Philopæmen*, by *Plutarch*, c. 1,

¹ *Mart. lib. ii. Ep. 36. v. 5.*

² *Lucret. lib. ii. v. 1130.*

What I shall be from this Time forward, will be but a half Being, and no more me; I every Day escape and steal away from myself:

Singula de nobis anni prædantur euntes ^t.

i. e.

Every Year steals something from us.

Agility and Address I never had, and yet am the Son of a very active and sprightly Father, who continued to be so to an extreme Old-age: I have seldom known any Man, of his Condition, his equal in all bodily Exercises; as I have seldom met with any who have not excelled me, except in Running, at which I was pretty good. In Music or Singing, for which I have a very unfit Voice, or to play on any Sort of Instrument, they could never teach me any Thing. In Dancing, Tennis, or Wrestling, I could never arrive to more than an ordinary Pitch; in Swimming, Fencing, Vaulting, and Leaping, to none at all. My Hands are so benumbed, that I can only write so as to read it myself; so that I had rather mend what I have scribbled, than to take the Trouble to write it over fair; and I do not read much better than I write. I cannot handsomely fold up a Letter, nor could ever make a Pen, or carve at Table, nor saddle a Horse, nor carry a Hawk, and fly her, nor call the Dogs, nor speak to Birds, nor Horses. In fine, my bodily Qualities are very well suited to those of my Soul, there is nothing sprightly, only a full and firm Vigour: I am patient enough of Labour and Pains, provided I go voluntary to the Work, and only so long as my own Desire prompts me to it,

Molliter ansterum studio fallente laborem ^u.

i. e.

Whilst the Delight makes you ne'er mind the Pain.

Otherwise, if I am not allured with some Pleasure, or have any other Guide than my own pure and free Inclination,

^t Hor. lib. ii. Ep. 2. v. 65.

^u Idem, ibid. Sat. 2. v. 12.

tion, I am therein good for nothing : For I am of a Humour, that, Life and Health excepted, there is nothing for which I will beat my Brains, and that I will purchase at the Price of Vexation and Constraint ;

—— *tanti mihi non sit opaci*

Omnis arena Tagi, quodque in Mare volvitur Aurum *.

i. e.

Rich *Tagus*' Sands so dear I would not buy,
Nor all the Gold that in the Sea doth lie.

Being extremely idle, and quite unrestrained, both by Nature and Art, I would as willingly lend a Man my Blood, as my Pains. I have a Soul free, and intirely its own, and accustomed to guide itself after its own Fashion ; and, having hitherto never had either Master or Governor set over me, I have walked as far as I would, and the Pace that best pleased myself : This is it that has rendered me effeminate, and of no Use to any but myself.

And, for my Part, there was no Need of forcing my heavy and lazy Disposition ; for being born to such a Fortune as I had Reason to be contented with, (a Reason, nevertheless, which a thousand others of my Acquaintance would have rather made Use of for a Plank upon which to pass over to a higher Fortune, to Tumult and Disquiet) I sought for no more, and also got no more :

He was contented with his Condition.

*Non agimur tumidis ventis, Aquilone secundo,
Non tamen adversis ætatem ducimus Austris :
Viribus, ingenio, specie, virtute, loco, re,
Extremi primorum, extremis usque priores* *.

i. e.

I am not wafted by the swelling Gales
Of Winds propitious, with expanded Sails ;
Nor yet expos'd to Tempest-bearing Strife,
Adrift to struggle thro' the Waves of Life :
For Health, Wit, Virtue, Honour, Wealth, I'm plac'd
Behind the foremost, but before the last.

I wanted

* Juvenal. Sat. iii. v. 54, 55.

* Horat. lib. ii. Epist. 2. v. 201.

I wanted but a Competency to content me ; which, nevertheless, is a Government of Soul, to take it right, equally difficult in all sorts of Conditions, and which, by Custom, we see more easily found in Want than Abundance : Forasmuch, peradventure, as, according to the Course of our other Passions, the Desire of Riches is more sharpened by the Use we make of them, than by the Need we have of them ; and the Virtue of *Moderation* more rare than that of *Patience*. I never had any Thing to desire, but quietly to enjoy the Estate, that God, by his Bounty, had put into my Hands : I have never known any Work that was troublesome, and have had little to manage besides my own Affairs ; or, if I have, it has been upon Condition to manage them at my own Leisure, and after my own Method, they having been committed to my Trust by such as had a Confidence in me, that did not importune me, and that knew me well : For Men of Experience will get Service out of a resty and broken-winded Horse.

I was trained up, from a Child, after a gentle and free manner, and, even then, exempt from any rigorous Subjection : All this has helped me to a Complexion delicate and careless, even to such a Degree, that I love to have my Losses, and the Disorders wherein I am concerned, concealed from me : In the Account of my Expences, I put down what my Negligence costs me to feed and maintain it.

— *hæc nempe supersunt,
Quæ dominum fallunt, quæ prosint furibus* ⁷.

i. e.*

— where no superfluous Wealth's unknown
² To its rich Lord, that Thieves may make their own.

I do not care to know what I have, that I may be less sensible of my Loss : I intreat those that live with me, where Affection and good Deeds are wanting, to deceive me, and put me off, with something that may look tolerably well. For Want of Resolution enough to support the Shock of the

⁷ Horat. lib. i. Epist. 6. v. 45.

* Here *Montaigne* diverts *Horace's* Words from their true Sense, to adapt them to his own Thought.

the adverse Accidents, to which we are subject, and seriously applying myself to the Management of my Affairs, I indulge this Opinion as much as I can, wholly leaving it all to Fortune ; to take all Things at the worst, and to resolve to bear that worst with Meekness and Patience : That is the only Thing I aim at, and to which I apply my whole Meditation : In Danger, I do not so much consider how I shall escape it, as of how little Importance it is whether I escape it, or no ; should I be left dead upon the Place, what Matter ? Not being to govern Events, I govern myself, and apply myself to them, if they do not apply themselves to me. I have no great Art to turn off, escape from, or to force Fortune, and wisely to guide and incline Things to my own Biass : I have yet less Patience to undergo the troublesome and painful Care therein required ; and the most uneasy Condition, for me, is to be kept in Suspence on urgent Occasions, and to be agitated betwixt Hope and Fear.

Deliberation, even in Things of lightest Moment, is very troublesome to me ; and I find my Mind more put to it to undergo the various tumbling and tossing of Doubt and Consultation, than to set up its Rest, and to acquiesce in whatever shall happen after the Die is thrown. Few Passions break my Sleep, but, of Deliberations, the least disturbs me. As in the Roads I willingly avoid those that are sloping and slippery, and put myself into the beaten Track, how dirty or deep soever, where I can fall no lower, and there seek my Safety : So I love Misfortunes that are purely so, such as do not torment and tease me with the Uncertainty of their growing better ; but, at the first Push, plunge me directly into the worst that can be expected.

*He was an
Enemy to Deliberation.*

Dubia plus torquent mala *.

i. e.

Doubtful Ills do plague us worst.

In Events, I carry myself like a Man, in the Conduct of them, like a Child : The Fear of the Fall more shakes me than the Fall itself : It will not quit Cost. The covetous

* Senec. Agamemnon. Act iii. Sc. 1. v. 29.

vetous Man fares worse with his Passion than the poor Man, and the jealous Man than the Cuckold; and a Person oft-times loses more by defending his Vineyard, than if he gave it up. The lowest Walk is the safest, 'tis the Seat of Constancy; you have there Need of no one but yourself, 'tis there founded, and wholly stands upon its own Basis. Has not this Example of a Gentleman, very well known, some Air of Philosophy in it? He married, being well advanced in Years, having spent his Youth in Good-fellowship, a great Talker, and a free Joker: And calling to mind how much the Subject of Cuckoldom had given him Occasion to talk of, and banter others, in order to prevent them from paying him in his own Coin, he married a Wife from a Place where any Man may have Flesh for his Money; *Good-morrow Whore, Good-morrow Cuckold*; and there was not any Thing wherewith he more commonly and openly entertained those that came to see him, than with this Design of his, by which he stopped the private Muttering of Mockers, and blunted the Edge of this Reproach.

As to *Ambition*, which is Neighbour, or rather Daughter to *Presumption*, Fortune, to advance me, *Disgusted at Ambition, because of its Uncertainty.* must have come and taken me by the Hand; for to trouble myself for an uncertain Hope, and to have submitted myself to all the Difficulties that accompany those who endeavour to bring themselves into Credit in the Beginning of their Progress, is what I never could have done.

—— *spem pretio non emo* ^b.

i. e.

I will not purchase Hope with Money.

I apply myself to what I see, and to what I have in my Hand, and scarce stir out of Harbour.

Alter remus aquas, alter tibi radat arenas ^c.

i. e.

Into the Sea I plunge one Oar,
And with the other rake the Shoar.

And,

^b Terent. Adelph. Act. ii. Sc. 2. v. 11.

^c Prop. lib. iii. El. 3. v. 23.

And, besides, a Man rarely arrives to these Advancements, but in first hazarding what he has of his own : And I am of Opinion, that, if a Man have sufficient to maintain him in the Condition wherein he was born and bred, 'tis a great Folly to hazard that upon the Uncertainty of augmenting it. He to whom Fortune has denied whereon to set his Foot, and a quiet and composed Establishment, is to be excused if he does venture what he has, because, happen what will, Necessity puts him upon shifting for himself.

Capienda rebus in malis præcepta via est ^a.

i. e.

A desperate Case must have a desperate Course.

And I rather excuse a younger Brother, to expose what his Friends have left him to the Courtesy of Fortune, than him with whom the Honour of his Family is intrusted, who cannot be necessitous, but by his own Fault. I found a much shorter and more easy Way, by the Advice of the good Friends I had in my younger Days, to free myself from any such Ambition, and to sit still.

Cui fit conditio dulcis, sine pulvere palmæ ^c.

i. e.

Too happy, in his Country Seat,
To gain the Palm with Dust and Sweat.

Judging also right enough of my own Abilities, that they were not capable of any great Matters ; and calling to mind the Saying of the late Chancellor *Olivier*, ' That the *French* were like Monkeys, that climb up a Tree, ' from Branch to Branch, and never stop till they come ' to the highest, and there shew their Breech.

*Turpe est quod nequeas capiti committere pondus,
Et pressum inflexo mox dare terga genu* ^f.

i. e.

It is a Shame to load the Shoulders so,
That they the Burden cannot undergo ;

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And,

^a Senec. Agamem. Act. ii. v. 47.

^c Horat. lib. i. Epist. 1. v. 51.

^f Propert. lib. iii. El. 9. v. 5, 6.

And, the Knees bending with the Weight, to quit
The pond'rous Load, and turn the Back to it.

I should find the best Qualities, I have, useleſs in theſe
Times : My eaſy Behaviour would have been
called Weakneſs and Negligence ; my Faith
and Conſcience, Scrupuloſity and Superſti-
tion ; my Liberty and Freedom would have
been reputed troubleſome, inconfiderate, and
raſh : *Ill Luck is good for ſomething*. It is good
to be born in a very depraved Age ; for ſo, in Compari-
ſon of others, you ſhall be reputed Virtuous good cheap.
He that, in our Days, is but a *Parricide*, and a *sacrilegious*
Perſon, is an *honeſt Man*, and a *Man of Honour*.

*The Age, in
which Mon-
taigne was
born, not at all
agreeable to his
Humour.*

*Nunc ſi depositum non inficiatur amicus,
Si reddat veterem cum tota ærugine ſollem,
Prodigioſa fides, et Tuſcis digna libellis,
Quæque coronata luſtrari debeat agna².*

i. e.

Now if a Friend does not deny his Truſt,
But does th' old Purſe reſtore, with all its Ruſt ;
'Tis a prodigious Faith, that ought, in Gold,
Amongſt the *Tuſcan* Annals be inroll'd ;
And a crown'd Lamb ſhould ſacrificed be
To ſuch exemplary Integrity.

And never was there a Time or Place wherein Princes
might expect more certain and greater Rewards for their
Virtue and Juſtice. The firſt that ſhall make it his Buſi-
neſs to get himſelf into Favour and Eſteem by thoſe
Ways, I am much deceived, if he do not fairly get the
Start of his Companions. Force and Violence can do
ſome Things, but not always all : We ſee Merchants,
Country Juſtices, and Artiſans, go Cheek by Jowl, with
the beſt Gentry, in Valour and Military Knowledge : They
perform honourable Actions, both public and private ;
they fight Duels, and defend Towns in our preſent Wars.
A Prince ſtiſes his Renown in this Croud : Let him ſhine
bright in Humanity, Truth, Loyalty, Temperance, and
eſpecially

especially in Justice ; Characters rare, unknown, and exiled ; 'tis by the sole Good-will of the People that he can do his Business, and no other Qualities can attract their Good-will like those, as being of greatest Utility to them. ^b *Nil est tam popolare quam bonitas* : ' Nothing is so ' popular as Goodness.' By this Proportion I had been Great and Rare, as I find myself now a Pigmy, and Vulgar in Proportion to some past Ages ; wherein, if other better Qualities did not concur, it was common to see a Man moderate in his Revenges, gentle in resenting Injuries, true to his Word, neither double nor supple, nor accommodating his Faith to the Will of others, and the Turns of Times : I would rather see all Affairs go to Wreck and Ruin, than falsify my Faith to secure them.

For, as to this Virtue of Hypocrisy and Dissimulation, which is now in so great Request, I mortally hate it ; and of all Vices, find none that shews so much Baseness and Meanness of Spirit : 'Tis a cowardly and servile Humour for a Man to hide and disguise himself under a Vizor, and not dare to shew himself what he is.

*Dissimulation
an odious Vice,
which Montaigne held in
the utmost Abhorrence.*

By this our Followers are trained up to Treachery ; being brought up to speak what is not true, they make no Conscience of a Lye : A generous Heart ought not to give the Lye to its own Thoughts, but will make itself seen within, where all is good, or, at least, humane. *Aristotle* reputes it ' the Office of Magnanimity, openly and professedly to love and hate, to judge and speak with all ' Freedom ; and not to value the Approbation or Dislike ' of others, at the Expence of Truth.' *Apollonius* said, ' It was for Slaves to lye, and for Freemen to speak ' Truth.' 'Tis the chief and fundamental Part of *Virtue* ; we must love it for its own Sake : He that speaks the Truth, because he is otherwise obliged so to do, and because he serves ; and that is not afraid to lye, when it signifies nothing to any-body ; is not sufficiently true. My Soul naturally abominates Lying, and hates the very Thought of it : I have an inward Baseness, and a smart Remorse, if ever a

*Lying con-
demned.*

Lye escape me, as sometimes it does, being surpris'd and hurried by Occasions that allow me no Premeditation. A Man must not always tell all, for that were Folly; but what a Man says should be what he thinks, otherwise 'tis Knavery: I do not know what Advantage Men pretend to by eternally counterfeiting and dissembling, if not, never to be believed, even when they speak the Truth. This may, once or twice, pass upon Men; but to profess concealing their Thoughts, and to boast, as some of our Princes have done, 'that they would burn their Shirts if they knew their true Intentions;' which was a Saying of the ancient *Metellus of Macedon*; and, 'that he who knows not how to Dissemble, knows not how to Rule.' This is giving Warning to all who have any Thing to do with them, that all they say is nothing but Lying and Deceit. *Quo quis versutior, et callidior est, hoc inuisior et suspectior, detracta opinione probitatis*: 'The more subtle and cunning any one is, the more is he hated and suspected, the Opinion of his Integrity being lost and gone.' It were a great Simplicity to any one to lay any Stress either on the Countenance or Word of a Man, that has put on a Resolution to be always another Thing without than he is within, as *Tiberius* did; and I cannot conceive, what Interest such can have in the Conversation with Men, seeing they produce nothing that is admitted for Truth: Whoever is disloyal to Truth, is the same to Falshood also.

Those of our Time, who have considered, in the Establishment of the Duty of a Prince, the Welfare of his Affairs only, and have preferred that to the Care of his Faith and Conscience, might say something to a Prince, whose Affairs Fortune had put into such a Posture, that he might for ever establish them by only once breaking his Word: But it will not go so; they often come again to the same Market, they make more than one Peace, and enter into more than one Treaty in their Lives. Gain tempts them to the first Breach of Faith, and almost always presents itself, as to all other ill Acts: Sacrileges, Murders, Rebellions, Treasons, are undertaken for some kind of Advantage:

vantage : But this first Gain has infinite mischievous Consequences, as throws this Prince out of all Correspondence and Negociation, by this Example of Infidelity. *Solyman*, of the *Ottoman Race*, a Race not very solicitous of keeping their Promises or Articles, when, in my Infancy, he made a Descent, with his Army, at *Otranto*, being informed that *Mercurino de Gratinare* and the Inhabitants of *Castro* were detained Prisoners, after having surrendered the Place, contrary to the Articles of their Capitulation with his Forces, he sent an Order to have them set at Liberty, saying, ' That, having other great Enterprises in Hand in those Parts, this Breach of Faith, though it carried a Shew of present Utility, would, for the future, bring on him a Disrepute and Diffidence of infinite Prejudice.'

Now, for my Part, I had rather be troublesome and indiscreet, than a Flatterer and a Dissembler : I confess, that there may be some Mixture of Pride and Obstinacy, in keeping myself so resolute and open as I do, without any Regard to others ; and, methinks, I am a little too free, where I ought least to be so ; and that I grow hot, if I meet not with Respect : It may be also, that I suffer myself to follow the Propension of my own Nature for Want of Art ; when I bring the same Liberty of Speech and Countenance to great Persons, that I use at my own House, I am sensible how much it declines towards Incivility and Indiscretion : But, besides that I am so bred, I have not a Wit supple enough to shift off from a sudden Question, and to escape by some crafty Avoidance ; nor to feign a Truth, nor Memory enough to retain it, so feigned ; nor, truly, Assurance enough to maintain it ; and, yet, Weak as I am, I stand on Terms : Therefore it is that I resign myself to pure Nature, always to speak as I think, both by Complexion and Design, leaving the Event to Fortune. * *Aristippus* was wont to say, ' That the principal Benefit he had extracted from Philosophy, was, that he spoke Freely and Openly to all.'

Memory is a Faculty of wonderful Use, and without which the Judgment very hardly performs its Office ; for

F f 3

* *Laertius* in the Life of *Aristippus*, lib. ii. sect. 68.

my Part, I have none at all : What any one will propose to me, he must do it by Parcels, for, to answer a Speech consisting of several Heads, I am not able. I could not receive a Commission, without entering it into a Book ; and when I have a Speech, of Consequence, to make, if it be long, I am reduced to the vile and miserable Necessity of getting, Word for Word, what I am to say, by Heart ; I should, otherwise, have neither Method, nor Assurance, being in fear that my Memory would play me a slippery Trick : But this Way is no less difficult to me than the other : I must have three Hours to learn three Verses : And, besides, in a Work of a Man's own, the Liberty and Authority of altering the Order, of changing a Word, incessantly varying the Matter, makes it harder to stick in the Author's Memory. The more I mistrust it, the more confused it is ; it serves me best by Chance ; I must negligently solicit it, for, if I strive for it, 'tis astonished ; and, after it once begins to stagger, the more I sound it, the more 'tis perplexed and embarrassed ; it serves me at its own Hour, not at mine.

*He was an
Enemy to all
Obligation and
Constraint.*

The same Defect I find in my Memory I perceive also in several other Parts. I can't endure Command, Obligation, and Constraint : That which I can, otherwise, naturally and easily do, if I impose it upon myself by an express and strict Injunction, I cannot do it : Even the Members of my Body, over which a Man has a more particular Freedom and Jurisdiction, sometimes refuse to obey me, if I injoin them a necessary Service at a certain Hour : This compulsive and tyrannical Appointment baffles them ; they shrink up either through Fear or Spite, and are benumbed.

Being once in a Place, where it is looked upon as the greatest Rudeness imaginable not to pledge those that drink to you ; tho' I had there all the Freedom allowed me, I tried to play the Good-fellow, out of Respect to the Ladies that were there, according to the Custom of the Country ; but there was Sport enough, for this Threatening and Preparation, that I was to force upon myself, contrary

trary to my Custom and Inclination, did so stop my Throat, that I could not swallow one Drop, and was deprived of drinking so much as at my Meal : I found myself gorged, and my Thirst quenched by so much Drink as I had swallowed in Imagination. This Effect is most manifest in such as have the most vehement and powerful Imagination : But it is natural notwithstanding, and there is no one that does not, in some measure, find it. An Offer was made to an excellent Archer, condemned to die, to save his Life, if he would shew some notable Proof of his Art ; but he refused to try, fearing lest the two great Contention of his Will should make him shoot wide, and that, instead of saving his Life, he should also lose the Reputation he had got of being a good Marksman. A Man that thinks of something else, will not fail to take, over and over again, the same Number and Measure of Steps, even to an Inch, in the Place where he walks : But, if he makes it his Business to measure and count them, he will find, that what he did by Nature and Accident, he cannot so exactly do by Design.

My Library, which is of the best Sort of Country Libraries, is situated in a Corner of my House ; if any Thing comes into my Head, that I have a mind to look for, or to write out, lest I should forget it, in but going cross the Court, I am forced to commit it to the Memory of some other. If I venture, in speaking, to digress never so little from my Subject, I am infallibly lost ; which is the Reason, that, in Discourse, I keep strictly close to my Text. I am forced to call the Men, that serve me, either by the Names of their Offices, or their Country ; for their own Names are very hard for me to remember : I can tell, indeed, that a Name has three Syllables, that it has a harsh Sound, and that it begins or ends with such a Letter ; but that's all ; and, if I should live long, I do not think but I should forget my own Name, as some others have done. *Messala Corvinus* was two Years without any Trace of Memory ¹, which is also said of *Georgius Trapezuntius*. For my own Interest, I often think what a kind of Life theirs was, and whether, without this

F f 4

Faculty,

¹ Plin. Nat. Hist. lib. vii. c. 24.

Faculty, I should have enough left to support me with any manner of Ease; and prying narrowly into it, I fear, that this Privation, if absolute, destroys all the other Functions of the Soul.

Plenus rimarum sum, hac atque illac perfluo ^m.

i. e.

I'm as a leaky Vessel, that runs out every Way.

It has befallen me, more than once, to forget the Word I had, three Hours before, given or received, and the Place where I had hid my Purse, whatever *Cicero* is pleased to say to the contrary. I am mighty apt to lose what I have a particular Care to lock safe up, *Memoria certe non modo Philosophiam, sed omnis vitæ usum, omnesque artes, una maxime continet* ⁿ. 'The Memory is the Receptacle and Sheath of all Science;' and therefore mine being so treacherous, if I know little, I cannot much complain; I know, in general, the Names of the Arts, and of what they treat, but nothing more: I turn over Books, I do not study them; what I retain of them I do not know to be another's: 'Tis this only of which my Judgment has made its Advantage, the Discourses and Imaginations with which it has been possessed. The Author, Place, Words, and other Circumstances, I immediately forget, and am so excellent at forgetting, that I no less forget my own Writings and Compositions than the rest. At every Turn I quote myself, and am not aware of it; and whoever should ask me, where I had the Verses and Examples that I have here huddled together, would puzzle me to tell him, and yet I have not begged them but from famous and well-known Authors, not satisfying myself, that they were Rich, if I, moreover, had them not from Hands both Rich and Honourable, where Authority and Reason concurred together: It is no great Wonder, if my Book meets with the same Fortune that other Books do, and if my Memory lose what I have writ, as well as what I have read, and what I give, as well as what I receive.

Besides

^m Terent. Eunuch, Act. i. Sc. 2. v. 25.

ⁿ Cic. de Senectute, c. 7.

Besides the Defect of Memory, I have others which very much contribute to my Ignorance; I have a slow and heavy Wit, the least Cloud stops its Progress, so that, for Example, I never proposed a Riddle to it, though ever so easy, that it could find out: There is not the least idle Subtlety, that will not gravel me: In Games, where Cunning is required, as Cards, Chefs, Draughts, and the like, I understand only the common Tricks and Movements: I have a slow and perplexed Apprehension, but what it once catches, it embraces, and holds thoroughly well, for the Time it retains it. My Sight is perfect, clear, and discovers at a very great Distance, but is soon weary; which makes me that I cannot read long, but am forced to have one to read to me. The younger ° *Pliny* can inform such as have not tried it, what a considerable Impediment this is to those who addict themselves to Books: There is not so wretched a Brute, who has not some particular shining Faculty; no Soul so buried in Sloth and Ignorance, but it will fall at one Time, or another: And how it comes to pass, that a Man, blind and asleep to every Thing else, shall be found sprightly, clear, and excellent in some one particular Purpose, we are to inquire of our Masters.

The Character of Montaigne's Genius.

His Sights.

But the choice Spirits are they that are universal, open, and ready for all Things; if not instructed, at least capable of being so: This I say to accuse my own; for, whether it be through Infirmary or Negligence (and to neglect that which lies at our Feet, which we have in our Hands, and what most nearly concerns the Use of Life, is far from my Doctrine) there is not a Soul in the World so awkward and ignorant

as

° *Montaigne* seems here to have had in View the fifth Epistle of *Pliny*, lib. 3. wherein giving an Account to a Friend of his, how old *Pliny*, his Uncle, spent his Time in Study; he observes, that, one Day, as his Uncle was reading a Book to his Friend, and the latter stopping him, to desire him to repeat certain Words, which he had mispronounced, his Uncle said to him, 'What! did not you understand the Meaning?' 'Undoubtedly,' said his Friend. 'And why then, said he, did you stop the Reader? We have lost above ten Lines by your Interruption.' So great a Husband was he of his Time.

as mine, of several vulgar Things, and Things of which 'tis even a Shame to be ignorant.

I must give some Examples of this : I was born and bred in the Country, and amongst Husbandmen ; I have had Business and Husbandry in my own Hands, ever since my Predecessors, who were Lords of the Estate I now enjoy, left me to succeed them ; and yet I can't cast up a Sum, either by Pen or Counters : I do not know most of our Coins, nor the Difference betwixt one Grain and another, either growing, or in the Barn, if it be not too apparent ; and scarcely can distinguish the Cabbage and Lettice in my Garden : I do not so much as understand the Names of the chief Instruments of Husbandry, nor the most ordinary Elements of Agriculture, which the very Children know ; much less the Mechanic Arts, Traffic, Merchandise, the Variety and Nature of Fruits, Wines, and Meats ; nor how to make a Hawk fly, nor to physic a Horse, or a Dog. And, since I must publish my whole Shame, 'tis not above a Month ago, that I was trapped in my Ignorance of the Use of Leaven to make Bread, or to what End it was to keep Wine in the Vat. They conjectured, of Old, at *Athens*^p, that a Man, who they saw dexterously made a Faggot of Brush-wood, had a Genius for the Mathematics. In Earnest, they would draw a quite contrary Conclusion from me ; for, give me all the Necessaries of a Kitchen, I should starve. By these Features of my Confession, Men may imagine others to my Prejudice : But whatever I deliver myself to be, provided it be such as I really am, I have my End ; neither will I make any Excuse for committing such mean and frivolous Things as these to Paper : The Meanness of the Subject compels me to it. They may, if they please, accuse my Project, but not my Progress. So it is, that, without
any-body's

^p If *Montaigne* quoted this from his Memory, as is highly probable, he was mistaken in fixing the Fact at *Athens* ; for, according to *Diogenes Laertius*, lib. ix. sect. 53, it was *Protagoras*, of *Abdera*, who being observed by *Democritus* to be very ingenious at making Faggots, he thought him capable of attaining to the sublimest Sciences, and took Care therein to instruct him. From hence 'tis very likely, that this was not at *Athens*, but at *Abdera*, which was the Country both of *Protagoras* and *Democritus* ; and *Aulus Gellius* expressly says so, lib. v. c. 3.

any-body's telling me, I plainly see of how little Weight and Value all this is, and the Folly of my Design. 'Tis enough that my Judgment does not contradict itself, in these my Essays.

*Nasutus sis usque licet, sis denique nasus,
Quantum noluerit ferre rogatus Atlas;
Et possis ipsum tu deridere Latinum,
Non potes in nugas dicere plura meas,
Ipse ego quam dixi: Quid dentem dente juvabit
Rodere? Carne opus est, si satur esse velis;
Ne perdas operam, qui se mirantur, in illos
Virus habe, nos hæc novimus esse nihil^a.*

i. e.

Be nos'd, be all Nose, till thy Nose appear
So great, that *Atlas* it refuse to bear;
Though ev'n against *Latinus* thou inveigh,
Against my Trifles thou no more canst say
Than I have said myself: Then to what End
Should we to render Tooth for Tooth contend?
You must have Flesh, if you'll be full, my Friend,
Lose not thy Labour; but on those that do
Admire themselves thy utmost Venom throw;
That these Things nothing are, full well we know.

I am not obliged to utter no Absurdities, provided I am not deceived in them, and know them to be such; and to trip knowingly is so ordinary with me, that I seldom do it otherwise, and rarely trip by Chance: 'Tis no great Matter to add ridiculous Actions to the Temerity of my Humour, since I cannot ordinarily help supplying it with those that are vicious,

His Fickleness,

I was one Day at *Barleduc*, when King *Francis* the Second, for a Memorial of *Rene*, King of *Sicily*, was presented with a Picture he had drawn of himself. Why is it not, in like manner, lawful for every one to draw himself with a Pen, as he did with a Crayon? I will not therefore omit this Blemish, though very unfit to be published, which is Irresolution; a Defect very detrimental in the

*The Picture
of Rene, King
of Sicily,
drawn by him-
self.*

the Negotiations of the Affairs of the World : In doubtful Enterprises, I know not what to resolve on.

Ne si, ne no, nel cor mi suona intero.

i. e.

I can't, from my Heart, pronounce Yes, or No.

I can maintain an Opinion, but I cannot chuse one, by reason, that, in human Things, to what Party soever a Man inclines, many Appearances present themselves, that confirm us in it; and the Philosopher *Chrysippus* said, ' That he would only learn the Doctrines of *Zeno* and *Cleanthes*, his Masters; for as to Proofs and Reasons, ' he should find enough of his own : ' Which Way soever I turn, I still furnish myself with Cause, and Probability, enough to fix me there; which makes me detain Doubt, and the Liberty of chusing, till Occasion presses me; and then, to confess the Truth, I, for the most part, *throw the Feather into the Wind*, as the Saying is, and commit myself to the Mercy of Fortune; a very light Inclination and Circumstance carries me along with it.

Dum in dubio est animus, paulo momento huc atque illuc impellitur *.

i. e.

While he is divided in his Mind, a little Matter will turn him one Way, or t'other.

The Uncertainty of my Judgment is so equally balanced in most Occurrences, that I could willingly refer it to be decided by Lot, or the Turn of a Die : And I observe, with great Consideration of our human Infirmary, the Examples that the Divine History itself has left us of this Custom of referring the Determination of Elections, in doubtful Things, to Fortune and Chance. *Sors cecidit super Matthiam* : ' The ' Lot fell upon *Matthias*.' Human Reason is a two-edged and a dangerous Sword : Observe, in the Hand of *Socrates*, its most intimate and familiar Friend, how many several Points it has. I am also good for

* *Diog. Laert.* in the Life of *Chrysippus*, lib. vii. sect. 179.

* *Terent. Andr. Act.* i. Sc. 6. v. 32.

* *Acts*, chap. i. ver. 26.

for nothing but to follow, and suffer myself to be easily carried away with the Croud : I have not Confidence enough in my own Strength to take upon me to command and lead : I am very glad to find the Way beaten before me by others : If I must run the Hazard of an uncertain Choice, I am rather willing to have it under such a one as is more confident in his Opinions than I am in mine, whose Ground and Foundation I find to be very slippery.

And yet I do not easily change, by reason that I discern the same Weakness in contrary Opinions. *Not given to change, with regard to State Affairs.*
Ipse consuetudo assentiendi periculosa esse videtur, et lubrica *. ‘The very Custom of assenting ‘seems to be dangerous and slippery.’ Especially in political Affairs, there is a large Field open for Wavering and Dispute.

*Iusta pari premitur veluti cum pondere libra,
 Prona nec hac plus parte sedet, nec surgit ab illa* *.

i. e.

Like a just Balance press'd with equal Weight,
 Nor dips, nor rises, but the Beam is straight.

Machiavel's Writings, for Example, were solid enough for the Subject, yet were they easy enough to be controverted ; and they who have taken up the Cudgels against him, have left it as easy to controvert theirs. There were never wanting, in that kind of Argument, Replies upon Replies, *Rejoynders sur Rejoynders*, and that infinite Contexture of Debates, which our wrangling Pettifoggers have spun out in Favour of Law-suits.

Cedimur, et totidem plagis consumimus hostem *.

i. e.

By Turns the Foe beats us, and we the Foe,
 Dealing to each, alternate, Blow for Blow.

Reasons having little other Foundation therein than Experience, and the Variety of human Events presenting
 us

* Cic. Acad. lib. iv. c. 21.

* Tibullus, lib. iv. Panegy. ad Messalam, v. 41, 42.

* Hor. lib. ii. Epist. 2. v. 97.

us with infinite Examples of all sorts of Forms. An understanding Person, of our Times, says, ' That whoever would, in Contradiction to our Almanacks, write Cold, where they say Hot, and Wet where they say Dry, and always put the Contrary to what they foretel ; if he were to lay a Wager on the Events, he would not care which Side he took, excepting Things wherein no Uncertainty could fall out ; as to promise excessive Heats at *Christmas*, or Extremity of Cold at *Midsummer*, which cannot possibly be.' I have the same Opinion of these political Controversies ; be on which Side you will, you have as fair a Game to play as your Adversary, provided you do not proceed so far as to jostle Principles that are too manifest to be disputed : And yet, in my Conceit, in public Affairs, there is no Management so ill, provided it be ancient, and has been constant, that is not better than Change and Motion. Our Manners are extremely corrupted, and wonderfully incline to the worse : Of our Laws and Customs, there are many that are barbarous and monstrous : Nevertheless, by reason of the Difficulty of Reformation, and the Danger of stirring Things, if I could put a Peg to the Wheel, and keep it where it is, I would do it with all my Heart.

— *Nunquam adeo fœdis adeoque pudendis
Utimur exemplis, ut non pejora supersint* .

i. e.

As bad as are the Instances we give, 'tis plain,
Others might be produc'd of fouler Stain.

The worst Thing I find in our State, is the Instability of it ; and that our Laws, no more than our Cloaths, cannot settle in any certain Form. It is very easy to accuse a Government of Imperfection, for all mortal Things are full of it : It is very easy to beget in a People a Contempt of ancient Observances ; never any Man undertook it, but he did it ; but to establish a better Regimen in the Stead of that which a Man has overthrown, many who have attempted it, have been baffled. I very little consult my Prudence in my Conduct ; I am willing to be guided by
the

the public Rule: Happy People, who do what they are commanded better than they who command, without tormenting themselves with the Causes; who suffer themselves gently to roll with the celestial Revolution; Obedience is never pure nor calm in him who argues and disputes.

In fine, to return to myself, the only Thing by which I esteem myself to be something, is, that *Upon what* wherein never any Man thought himself to *Montaigne's* be defective; my Recommendation is vulgar *Esteem of himself is founded.* and common, for who ever supposed he wanted Sense? It would be a Proposition that would imply a Contradiction in itself; 'tis a Disease that never is where it is discerned; 'tis tenacious and strong, but a Disease which the first Ray of the Patient's Sight does, nevertheless, pierce through, and disperse, as the Beams of the Sun do thick Mists. To accuse one's Self would be to excuse, in this Case; and to condemn, to absolve. There never was a Porter, or the silliest Wench, that did not think they had Sense enough to do their Business. We easily enough confess an Advantage of Courage, Strength, Experience, Good-nature, and Beauty in others; but an Advantage in Judgment we yield to none, and the Reasons that simply proceed from the natural Sense of others, we think, if we had but turned our Thoughts that Way, we should ourselves have found them out. As for Knowledge, Stile, and such Parts as we see in others Works, we are soon sensible if they excel our own; but, for the mere Products of the Understanding, every one thinks he could have found out the like, and is hardly sensible of the Weight and Difficulty, if not (and then with much ado) in an extreme and incomparable Distance: And whoever should be able clearly to discern the Height of another's Judgment, would be also able to raise his own to the same Pitch: So that it is a sort of Exercise, from which a Man is to expect very little Praise, and a kind of Composition of small Repute: *Whether a Person is to value himself for his Writings.* And, besides, for whom do you write? The Learned, to whom the Authority appertains of judging Books, know nothing valuable but Learning, and allow of no other Progress in our Minds but that of Erudition

Erudition and Art. If you have mistaken one of the *Scipio's* for another, what is all the rest you have to say worth? Whoever is ignorant of *Aristotle*, according to their Rule, is, in the same measure, ignorant of himself: Heavy and vulgar Souls cannot discern the Grace of refined Reasoning: Now, these two Sorts of Men take up the World: The third Sort, into whose Hands you fall, of Souls that are regular and strong of themselves, is so rare, that it justly has neither Name nor Place amongst us; and 'tis so much Time lost to aspire to it, or to endeavour to please it.

'Tis commonly said, that the justest Dividend Nature has given us of her Favours, is that of Sense, for there is no one that is not contented with his Share: Is it not this Reason? Whoever should discern beyond that, would see beyond his Sight. I think my Opinions are Good and Sound; but who does not think the same of his? One of the best Proofs I have that mine are so, is the small Esteem I have of myself; for, had they not been very well settled, they would easily have suffered themselves to have been deceived by the peculiar Affection I bear to myself, as one that reduces it almost wholly to myself, and does not let scarce any run by. All that others distribute of it amongst an infinite Number of Friends and Acquaintance, to their Glory and Grandeur, I dedicate wholly to the Repose of my own Mind, and to myself. That which escapes of it from me, is not properly by the Rule of my Reason.

*What Grounds
Montaigne
bad for think-
ing his Opinions
right.*

*Mibi nempe valere, et vivere doctus *.*

i. e.

To love myself I very well can tell,
So as to live content, and to be well.

Now I find my Opinions very bold and constant, in condemning my own Imperfection; and, to say the Truth, 'tis a Subject upon which I exercise my Judgment, as much as upon any other. The World looks always opposite; I turn my Sight inwards, there fix and imploy it:

* *Lucret. lib. v. v. 959.*

it: Every one looks before him, I look into myself; I have no other Business but myself; I am eternally meditating upon myself, controul and taste myself: Other Men's Thoughts are ever wandering abroad; if they set themselves to serious Thinking, they are always looking before them.

Nemo in sese tentat descendere ^a.

i. e.

No Man attempts to dive into himself.

For my Part, I wheel myself in my own Sphere: And this Capacity of trying the Truth, whatever it be, in me, and this free Humour of not easily subjecting my Belief, I owe principally to myself; for the strongest and most general Imaginations I have, are those, that, as a Man may say, were born with me; they are natural, and intirely my own: I produced them crude and simple, in a strong and bold manner, but a little confused and imperfect; I have since established and fortified them with the Authority of others, and by the sound Examples of the Ancients, whom I have found of the same Judgment: They have given me faster Hold, and a clearer Enjoyment and Possession of it; the Reputation that every one courts of Vivacity and Readiness of Wit, I aim at from Regularity; the Glory they pretend to from a brave and signal Action, or some particular Ability, I claim from Order, Correspondence, and Tranquillity of Opinions and Manners.

^b *Omnino si quidquam est decorum, nihil est profecto magis quam æquabilitas universæ Vitæ, tum singularum actionum; quam conservare non possis, si aliorum naturam imitans, omittas tuam*: 'If any Thing be intirely decent, nothing certainly can be more, than a Uniformity of the whole Life, and in every particular Action of it; which thou canst not possibly preserve, if, in imitating other Men's, thou neglectest to cultivate thy own Genius' Here then you see to what Degree I find myself guilty of this, which I said was the first Part of the Vice of *Presumption*.

VOL. II.

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As

^a Perf. Sat. iv. v. 23.

^b Cic. Offic. lib. i. c. 31.

As to the second, which consists in not having a sufficient Esteem for others; I know not whether I can so well excuse myself; but, whatever comes on't, I am resolved to speak the Truth; And whether, peradventure, it be, that the continual Acquaintance I have had with the Humours of the Ancients, and the Idea of those great Souls of past Ages, disgusted me, both with others and myself; or that, in Truth, the Age we live in produces but very indifferent Things; yet so it is, that I see nothing worthy of any great Admiration; neither, indeed, have I such an Intimacy with many Men, as is requisite to form a Judgment of them; and those with whom my Condition makes me the most frequent, are, for the most part, Men that take little Care of the Culture of the Mind, but look upon Honour as the Sum of all Blessings, and Valour as the Height of all Perfection.

What I see that is handsome in others, I very readily commend and esteem; nay, I often say more in their Commendation, than, I think, they really deserve, and give myself so far leave to lye; for I cannot invent a false Subject.

My Testimony is never wanting to my Friends, in what I conceive deserves Praise; and where a Foot is due to them, in Point of Merit, I am willing to give them a Foot and a half; but to attribute to them Qualities that they have not, I cannot do it, nor openly defend their Imperfections: Nay, I frankly give my very Enemies their due Testimony of Honour: My Affection alters, my Judgment does not; I never confound my Controversy with other Circumstances that are foreign to it; and am so jealous of the Liberty of my Judgment, that I can very hardly part with it for any Passion whatever: I do myself a greater Injury in Lying, than I do him of whom I tell a Lye. This commendable and generous Custom is observed of the

*He loved to -
commend Merit,
whether in his
Friends or Enemies.*

*Enemies honoured by the
Persians for
their Virtue.*

‘Persian Nation, ‘That they spoke of their
‘mortal Enemies, and with whom they were
‘at deadly Wars, as honourably and justly

‘as

‘ as their Virtues did deserve.’ I know Men enough that have several fine Parts ; one Wit, another Courage, another Address, another Conscience, another Language, one one Science, another another ; but a Man generally great, and that has all these brave Parts together, or any one of them, to such a Degree of Excellence, that we should admire him, or compare him with those we honour of Times past, my Fortune never brought me acquainted with one ; the greatest I ever knew, I mean, for the natural Parts of the Soul, and the best-natured Man living, was *Stephen Boetius* ; his was a capacious Soul indeed, and that had every Way a beautiful Aspect ; a Soul of the old Stamp, and that would have produced great Deeds, had Fortune been so pleased, as he had added much to those great natural Parts by Learning and Study.

Praise of Stephen Boetius.

But how it comes to pass I know not, and yet it is certainly so, there is as much Vanity and Weakness of Judgment in those who profess the greatest Abilities, who take upon them learned Callings, and bookish Employments, as in any other sort of Men whatever ; either because more is required and expected from them, and that common Defects are inexcusable in them ; or, truly, because the Opinion they have of their own Learning makes them more bold to expose and lay themselves too open, by which they lose and betray themselves. As an Artificer more betrays his Want of Skill in a rich Work that he has in his Hand, if he disgrace it by ill Handling, and contrary to the Rules required, than in a mean Subject ; and Men are more displeased at a Fault in a Statue of Gold, than in one of Alabaster ; so do these, when they exhibit Things that, in themselves, and in their Place, would be good : For they make Use of them without Discretion, honouring their Memories at the Expence of their Understanding, and making themselves ridiculous, to honour *Cicero, Galen, Ulpian, and St. Jerome.*

From whence it comes to pass that Men of Letters are vain, and of weak Understandings.

I willingly fall again into the Discourse of the Folly of our Education ; the End of which has been not to render

us Good and Wise, but Learned, and it has obtained it: It has not taught us to follow and embrace Virtue and Prudence, but has imprinted in us the Derivation and Etymology of those Words: We know how to decline Virtue, yet we know not how to love it: If we do not know what Prudence is in Effect, and by Experience, we have it, however, by Jargon and by Heart. We are not content to know the Extraction, Kindred, and Alliances of our Neighbours; we desire, moreover, to have them our Friends, and to establish a Correspondence and Intelligence with them: This Education of ours has taught us Definitions, Divisions, and Partitions of Virtue, as so many Surnames and Branches of a Genealogy, without any farther Care of establishing any Familiarity or Intimacy betwixt it and us. Our Education has culled out, for our initiary Instruction, not such Books as contain the soundest and truest Opinions, but those that speak the best *Greek* and *Latin*; and by their florid Words has instilled into our Fancy the vainest Humours of Antiquity.

A good Education alters the Judgment and Manners; as it happened to *Polemon*, a young debauched *Greek*, who going, by Chance, to hear one of *Xenocrates's* Lectures, did not only observe the Eloquence and Learning of the Reader, and not only brought home the Knowledge of some fine Matter; but he gained a more manifest and solid Profit, which was the sudden Change and Reformation of his former Life. Whoever found such an Effect of our Discipline?

——— *faciāsne quōd olim*
Mutatus Polemon, ponas insignia morbi,
Fasciolas, cubital, focalia, potus ut ille
Dicitur ex collo furtim carpisse coronas,
Postquam est imprans correptus voce Magistri?

Thus rendered by Mr. CREECH.

Canst thou, like *Polemon* reclaim'd, remove
 Thy foppish Dress, those Symptoms of thy Love;
 As he when drunk, with Garlands round his Head,
 Chanc'd once to hear the sober *Stoic* read;

Asham'd,

Alham'd, he took his Garlands off, began
Another Course, and grew a sober Man?

That seems to me to be the least contemptible Condition of Men, which, by its Simplicity, is seated in the lowest Degree, and invites us to a more regular Conduct. I find the Manners and Language of the Country People commonly better suited to the Prescription of true Philosophy, than those of our Philosophers themselves.

The Manners of the meaner Sort of People more regular than those of the Philosophers.

^a *Plus sapit vulgus, quia tantum, quantum opus est, sapit*: 'The Vulgar are so much the Wiser, because they only know what is needful for them to know.'

The most remarkable Men, as I have judged by outward Appearances (for, to judge of them according to my own Method, I must penetrate into them a great deal deeper) for War and military Conduct, were the Duke of Guise, who died at Orleans, and the late Marshal

The greatest Warriors in Montaigne's Time.

Strozzy. For Gownsmen of great Ability, and no common Virtue, Olivier and De l'Hospital, Chancellors of France.

For the greatest Ability and Worth.

Poesy too, in my Opinion, has flourished in this Age of ours. We have Abundance of very good Artists in this Class, Aurat, Beze, Buchanan, l'Hospital, Montdore, and Turnebus.

Several good Latin Poets.

As to the French Poets, I believe they have raised it to the highest Pitch to which it will ever arrive; and, in those Parts of it wherein Ronsard and Du Bellay excel, I find them little inferior to the ancient Perfection.

Excellency of the French Poets.

Adrian Turnebus knew more, and what he did know, better than any Man of his Time, or long before him.

Character of Turnebus.

The Lives of the last Duke of Alva, and of our Constable De Montmorency, were both of them Noble, and had many rare Resemblances of Fortune; but the Beauty and the Glory of the Death of the last, in the Sight

Of the Duke of Alva and the Constable De Montmorency.

of *Paris*, and of his King, in their Service, against his nearest Relations, at the Head of an Army, through his Conduct, Victorious, and with Sword in Hand, at so extreme an Old-age, merits, methinks, to be recorded amongst the most remarkable Events of our Times: As

And of M. De la Noue.

also the constant Goodness, Sweetness of Behaviour, and conscientious Facility of Monsieur *De la Noue*, in so great an Injustice of armed Parties, (the true School of Treason, Inhumanity, and Robbery) wherein he always kept up the Reputation of a great and experienced Captain.

And of Mary de Gournay.

I have taken a Delight to publish, in several Places, the Hopes I have of *Mary de Gournay le Jars*, my adopted * Daughter, and certainly beloved by me with more than a paternal Love, and involved in my Solitude and Retirement, as one of the best Parts of my own Being. I have no Regard to any Thing in this World but her; and, if a Man may presage from her Youth, her Soul will, one Day, be capable of the noblest Things; and, amongst others, of the Perfection of the sacred Friendship, to which we do not read that any of her Sex could ever yet arrive; the Sincerity and Solidity of her Manners are already sufficient for it; her Affection towards me is more than superabundant, and such, in short, as that there is nothing more to be wished, if not that the Apprehension she has of my End, being now Five and fifty Years old, might not so cruelly afflict

* As to the Meaning of these Words, *Adopted Daughter*, see the Article *Gournay* in *Bayle's Dictionary*; where you will find, that this young Lady's Opinion of the first *Essays* of *Montaigne* gave the Occasion for this Adoption, long before she ever saw *Montaigne*. But here I can't help transcribing Part of a Passage, which Mr. *Bayle* quoted from M. *Pasquier*, in the Note A, which contains some remarkable Particulars of this Sort of Adoption. '*Montaigne*, says *Pasquier*, having, in 1588, made a long Stay at *Paris*, Mademoiselle *de Jars* came thither, on Purpose to see his Person; and she and her Mother carried him to their House at *Gournay*, where he spent two Months in two or three Journeys, and met with as hearty a Welcome as he could desire; and, finally, that this virtuous Lady, being informed of *Montaigne's* Death, crossed almost thro' the whole Kingdom of *France*, with Passports, as well from her own Motive, as by Invitation from *Montaigne's* Widow and Daughter, to mix her Tears with theirs, whose Sorrows were boundless.'

afflict her. The Judgment she made of my first Essays, being a Woman so young, and in this Age, and alone in her own Country, and the famous Vehemency wherewith she loved, and desired me upon the sole Esteem she had of me, before she ever saw me, is an Accident very worthy of Consideration.

Other Virtues have had little or no Credit in this Age, but Valour is become popular by our Civil Wars; and in this Respect we have Souls brave, even to Perfection, and in so great Number, that the Choice is impossible to be made. This is all of extraordinary, and not common, that has hitherto arrived at my Knowledge.

Valour is become popular in France.

C H A P. XVIII.

Of giving the L Y E.

WELL, but some one will say to me, ' This Design of making a Man's Self the Subject of his Writing were excusable in rare and famous Men, who, by their Reputation, had given others a Curiosity to be fully informed of them.' It is most true, I confess it, and know very well, that Artificers will scarce lift their Eyes from their Work to look at an ordinary Man, when they will forsake their Workhouses and Shops to stare at an eminent Person, when he comes to Town: It misbecomes any Person to give his own Character, except he has Qualities worthy of Imitation, and whose Life and Opinions may serve for a Model. The great Actions of *Cæsar* and *Xenophon* were a just and solid Basis on which to fix and found their Narratives: And it were also to be wished, that we had the Journals of *Alexander the Great*, and the Commentaries that *Augustus*, *Cato*, *Sylla*, *Brutus*, and others have left of their Actions. We love and contemplate the very Statues of

Why Montaigne speaks so often of himself in this Work.

such Personages, both in Copper and Marble. This Remonstrance is very true, but it very little concerns me,

*' Non recito cuiquam, nisi amicis, idque rogatus * ;
Non ubivis, coramve quibuscumlibet : In medio qui
Scripta foro recitant, sunt multi, quique lavantes.*

i. e.

I seldom do rehearse, and when I do
'Tis to my Friends, and with Reluctance too,
Not before every one, and every-where ;
We have too many that Rehearers are,
In Baths, the Forum, and the public Square. }

I do not here form a Statue to erect in the Centre of a City, in the Church, or any public Quadrangle.

*Non equidem hoc studeo, bullatis ut mihi nugis
Pagina turgescat :
Secreti loquimur ^b.*

i. e.

With pompous Trash to swell the frothy Line
Is not, indeed, my Friend ! what I design :
Whatever be the Secrets I indite,
To you I trust, to you alone I write.

'Tis for some Corner of a Library, or to entertain a Neighbour, a Kinsman, or a Friend, that has a mind to renew his Acquaintance and Familiarity with me in this my Picture. Others have been encouraged to speak of themselves, because they found the Subject worthy and rich ; I, on the contrary, am the bolder, by reason my Subject is so poor and sterile, that I cannot be suspected of Ostentation. I judge freely of the Actions of others ; I give little of my own to judge of, because of their Nothingness : I am not so conscious of any Good in myself, as to tell it without Blushing. What Contentment would it be to me to hear any thus relate to me the Manners, Faces,

* Hor. lib. i. Sat. 4. v. 73, &c.

* Instead of *coactus*, as Horace has it in the first Verse, Montaigne has substituted *rogatus*, which more exactly expresses his Thought.

^b Pers. Sat. v. v. 19.

Faces, Countenances, the ordinary Words and Fortunes of my Ancestors? How attentively should I listen to it! In Truth, it would be Ill-nature to despise even the Pictures of our Friends and Predecessors, the Fashion of their Cloaths, and of their Arms. I preserve my Father's Writings, his Seal, and one particular Sword of his, and have not thrown the long Staves he used to carry in his Hand, out of my Closet. *Paterna vestis, et annulus, tanto charior est posteris, quanto erga parentes major affectus*¹. 'A Father's Robe and Ring are so much the dearer to his Posterity, in Proportion to the Affection they retain for him.' If my Posterity, nevertheless, shall be of another Mind, I shall be even with them; for they cannot care less for me, than I shall then do for them. All the Traffic that I have, in this, with the Public, is, that I borrow their Writing Tackle, as it is more easy, and at Hand; and, in Recompence, shall, peradventure, keep a Dish of Butter from melting in the Market.

** Ne toga cordyllis, ne penula desit olivis,
Et laxas scombris sæpe dabo tunicas*¹.

i. e.

I'll furnish Plaice and Olives with a Coat,
And cover Mack'rel when the Sun shines hot.

And though No-body should read me, have I lost my Time in entertaining myself so many idle Hours, in Thoughts so pleasing and useful? In moulding this Figure upon myself, I have been so oft constrained to curry and turn myself, as it were, inside out, that the Copy is truly taken, and has, in some sort, formed itself. But, as I paint for others, I represent myself in more exquisite Colouring than in my own natural Complexion. I am as much formed by my Book, as my Book is by me: 'Tis a Book consubstantial with the Author; of a peculiar Tenor; a Member of my Life, and whose Business is not designed for others,

Montaigne
talks so much
of himself, that
he might the
better know
himself, and
give his own
true Character.

¹ Aug. de Civitate Dei, lib. i. c. 13.
² Catullus, Ep. 92. v. 8.

³ Mart. lib. xiii. Ep. 1. v. 1.

others, as that of all other Books is. In giving so continual, and so curious an Account of myself, have I lost any Time? For he who sometimes cursorily surveys himself only, doth not so strictly examine himself, nor penetrate so deep, as he who makes it his Business, his Study, and his whole Employment; who intends to give a lasting Record, with all his Fidelity, and with all his Force. The most delicious Pleasures, however digested internally, avoid leaving any Trace of themselves, and shun the Sight not only of the People, but of any other Man. How oft has this Affair diverted me from uneasy Thoughts? And all that are frivolous should be reputed so. Nature has presented us with a large Faculty of entertaining ourselves apart; and oft calls us to it, to teach us, that we owe ourselves, in part, to Society, but chiefly to ourselves. In order to habituate my Fancy, even to meditate in some Method, and to some End, and to keep it from losing itself, and roving at Random, 'tis but to give it a Body, and to register all the pretty Thoughts that present themselves to it. I give Ear to my Whimfies, because I am to record them. How oft has it fallen out, that, being displeased at some Actions which Civility and Reason did not permit me openly to reprove, I have here disgorged myself of them, not without Design of public Instruction: And yet these poetical Lashes,

*Zon des sur l' œil, zon sur le groin,
Zon sur le dos du Sagoin^m.*

i. e.

A Jerk over the Eye, over the Snout,
Let *Sagoin* be jerk'd throughout.

imprint themselves better upon Paper, than upon the most sensible Flesh. What if I listen to Books a little more attentively than ordinary, since I watch if I can purloin any Thing that may adorn or support my own? I have not at all studied to make a Book; but I have, in some sort, studied because I had made it, if it be Studying, to scratch and pinch, now one Author, and then another, either by the Head or Foot; not with any Design

^m Marot contre Sagoin.

sign to steal Opinions from them, but to assist, second, and to fortify those I had before embraced.

But who shall we believe in the Report he makes of himself, in so corrupt an Age? Considering there are so few, if any at all, whom we can believe, when speaking of others, where there is less Interest to lye. The first Step to the Corruption of Manners is Banishing of Truth; for, as *Pindar* says, 'To be sincerely true is the Beginning of a great Virtue,' and the first Article that *Plato* requires in the Government of his Republic. The Truth of these Days is not that which really is such, but what every Man persuades himself, or another to believe; as we generally give the Name of Money, not only to lawful Coin, but to the counterfeit also, if it be current. Our Nation has long been reproached with this Vice; for *Salvianus Massiliensis*, who lived in the Time of the Emperor *Valentinian*, says, 'That Lying and Perjury is not a Vice with the French, but a Way of speaking.' He that would enhance upon this Testimony, might say, 'That it is now a Virtue with them.' Men form and fashion themselves to it, as to an Exercise of Honour; for Diffimulation is one of the most notable Qualities of this Age.

I have often considered, whence comes this Custom, that we so religiously observe, of being more highly offended with the Reproach of a Vice so familiar to us than with any other, and that it should be the highest Injury that can, in Words, be done us, to reproach us with a Lye: Upon Examination, I find, that it is natural to disclaim those Faults most, with which we are most tainted: It seems as if, by resenting, and being moved at the Accusation, we, in some sort, acquitted ourselves of the Fault; if we are guilty of it in Fact, we condemn it, at least, in Appearance: May it also not be, that this Reproach seems to imply Cowardice, and Meanness of Spirit? Of which can there be a more manifest Sign, than for a Man to eat his own Words? What, to lye against a Man's own Knowledge: Lying is a base Vice; a Vice that one of the Ancients paints in the most odious

The little Regard paid to Truth, an odious Vice.

Whence comes it that Men are so stung with the Reproach of being Lyars.

Lying an Argument of the Contempt of God.

odious Colours, when he says, 'That it is to
' manifest a Contempt of God, and withal a
' Fear of Man.' It is not possible more co-
piously to represent the Horror, Baseness, and
Irregularity of it; for, what can be imagined more vile,
than a Man, who is a Coward towards Man, so coura-
geous as to defy his Maker? Our Intelligence being by
no other Canal to be conveyed to one another but by
Words, he who falsifies them betrays public Society:
'Tis the only Tube through which we communicate our
Thoughts and Wills to one another; 'tis the Interpreter
of the Soul, and, if it fails us, we no longer know, nor
have any farther Tie upon one another: If that deceive
us, it breaks all our Correspondence, and dissolves all the
Bands of our Government. Certain Nations of the new-
discovered *Indies* (no Matter for naming them, since they
are no more; for, by a wonderful and unheard-of Exam-
ple, the Desolation of that Conquest extended to the ut-
ter Abolition of Names, and the ancient Knowledge of
Places) offered to their Gods human Blood, 'but only
' such as was drawn from the Tongue and Ears, to at-
' tone for the Sin of Lying, as well heard as pronounced.'
The good Fellow of *Greece* was wont to say, 'That
' Children were amused with Rattles, and Men with
' Words.'

As to the various Usages of our giving the Lye, and
the Laws of Honour in that Case, and the
Alterations they have received, I shall refer
saying what I know of them to another Time,
and shall learn, if I can, in the mean while,
at what Time the Custom took Beginning,
of so exactly weighing and measuring Words,
and of engaging our Honour to them; for it is easy to
judge, that it was not anciently amongst the *Greeks* and
Romans; and I have often thought it strange to see them
rail at, and give one another the Lye, without any far-
ther Quarrel: The Laws of their Duty steered some other
Course than ours. *Cæsar* is sometimes called *Thief*, and
sometimes *Drunkard*, to his Teeth. We see the Liberty
of

*The Greeks
and Romans
not so delicate
in the Article of
Lying, as we
are.*

^a *Lyfander*, in *Plutarch's* Life of him, c. 4.

of Invectives, which they practised upon one another, I mean the greatest Chiefs of War of both Nations, where Words were only revenged with Words, without any other Consequence.

C H A P. XIX.

Of Liberty of CONSCIENCE.

TIS usual to see good Intentions, if pursued without Moderation, push Men on to very vicious Effects. In this Dispute, which has now engaged *France* in a Civil War, the best and the soundest Cause, no Doubt, is that which maintains the ancient Religion and Government of the Kingdom. Nevertheless, amongst the good Men of that Party (for I do not speak of those that make a Pretence of it, either to execute their own particular Revenge, or to gratify their Avarice, or to court the Favour of Princes; but of those who engage in the Quarrel out of true Zeal to Religion, and a pious Affection to maintain the Peace and Government of their Country) of these, I say, we see many whom Passion transports beyond the Bounds of Reason, and sometimes inspires with Counsels that are unjust and violent, and also rash.

Religious Zeal often extravagant, and consequently unjust.

It is true, that, in those primitive Times, when our Religion began to gain Authority with the Laws, Zeal armed many against all Sorts of *Pagan Books*, by which the Learned suffered an exceeding great Loss; which, I conceive, did more Prejudice to Letters, than all the Flames kindled by the *Barbarians*. Of this *Cornelius Tacitus* is a very good Witness; for though the Emperor *Tacitus*, his Kinsman, had, by express Order, furnished all the Libraries in the World with his Book, nevertheless, one intire Copy could not escape the curious Search of those who desired to abolish it, for

This Zeal induced the Christians, when they became Masters, to destroy Pagan Books.

only five or six idle Clauses in it, that were contrary to our Belief.

*And to praise
bad Emperors,
who favoured
Christianity,
and to blame
Julian, and o-
thers, who op-
posed it.*

*The Character
of the Emperor
Julian the A-
postate.*

he has not

His Chastity.

They were also very ready to lend undue Praises to all the Emperors who did any Thing for us, and universally to condemn all the Actions of those who were our Adversaries, as is evidently manifest in the Emperor *Julian*, surnamed the *Apostate*; who was, in Truth, a very great and rare Man, a Man in whose Soul that Philosophy was imprinted in lively Characters, by which he professed to govern all his Actions; and, in Truth, there is no sort of Virtue, of which he has not left behind him very notable Examples. In Chastity (of which the whole Course of his Life has given manifest Proof) we read the like of him, as was said of *Alexander* and *Scipio*°, that, being in the Flower of his Age (for he was slain by the *Parthians* at one and thirty) of a great many very beautiful Captives, he would not touch, nor so much as look upon one. As to his Justice°, he took himself the Pains to hear the Parties, and although he would, out of Curiosity, enquire what Religion they were of, nevertheless the Hatred he had to ours, never turned the Balance. He made several good Laws, and cut off a great Part of the Subsidies and Taxes levied by his Predecessors¹.

We have two good Historians, who were Eye-witnesses of his Actions; one of whom, *Marcellinus*, in several Places of his History, sharply reproves an Edict of his, whereby 'he interdicted all *Christian* Rhetoricians and Grammarians to keep School, or to teach'; and says, 'he could wish that Act of his had been buried in Silence'. It is very likely, that, had he done any more severe Things against us, the Historian, who was so affectionate to our Party, would not have passed it over in Silence.

*Julian blamed
by two Histo-
rians, Eye-
witnesses of his
Actions.*

° Ammian. Marcell. lib. xxiv. c. 8.

° Idem, ibid. lib. xxii. c. 10.

¹ Idem, lib. xxv. c. 5, 6.

¹ Idem, lib. xxii. c. 10.

He was, indeed, sharp against us, but yet no cruel Enemy: For our own People tell this Story of him, 'That, one Day, walking about the City of *Chalcedon*, *Maris*, Bishop of that Place, called out to him, and told him, that he was an *Atbeist*, and an *Apostate*:'

His Moderation, by the Report of a Christian Author.

To which he only answered, 'Go, Wretch, and lament the Loss of thy Eyes:' To this the Bishop replied again, 'I thank *Jesus Christ* for taking away my Sight, that I might not see thy impudent Face.' So it is, that this Action of his favours nothing of the Cruelty that he is said to have exercised towards us; though they say, that his Answer to the Bishop was but an Affectation of Philosophic Patience. 'He was (says *Eutropius*, my other Witness) 'an Enemy to *Christianity*, but without shedding Blood.' And, to return to his Justice, there is nothing in that whereof he can be accused, but the Severity he practised in the Beginning of his Reign, against those who had followed the Party of *Constantius*, his Predecessor."

His Justice.

As to his Sobriety, he lived always a Soldier's kind of Life; and kept a Table, in Times of the most profound Peace, like one that prepared and inured himself to the Rigours of War."

His Sobriety.

His Vigilancy was such, that he divided the Night into three or four Parts, of which always the least was dedicated to Sleep; the rest was spent either in visiting the Estate of his Army and Guards, in Person, or in Study; for, amongst other rare Qualities, he was very excellent in all sorts of Literature. 'Tis said of *Alexander the Great*, 'That, when he was in Bed, for fear lest Sleep should divert him from his Thoughts and Studies, he had always a Basen set by his Bed-side, and held one of his Hands out with a Bullet of Copper in it, to the End, that, if he fell asleep, and his Fingers left their Hold, the Bullet, by falling into the Basen, might

His Vigilancy.

* *Sozomen's Ecclesiastical History*, lib. v. c. 4.

† *Eutrop.* lib. x. c. 8.

‡ *Ammian. Marcell.* lib. xxii. c. 2.

§ *Idem*, lib. xvi. c. 2. et xxvi. c. 5.

‘ might awake him *.’ But this *Julian* was so bent upon what he had a Mind to do, and so little disturbed with Fumes, by reason of his singular Abstinence, that he had no Need of any such Invention.

As to his Military Experience, he was admirable in all the Qualities of a great Captain, as it was likely he should, having been, almost all his Life, in a continual Exercise of War, and most of that Time with us in *France*, against the *Germans* and *Franconians*: We hardly read of any Man that ever encountered more Dangers, or that made more frequent Proofs of his personal Valour.

His Death has something in it like that of *Epaminondas*; for he was wounded with an Arrow, which he tried to pull out, and had done it, but that, being two-edged, it cut the Sinews of his Hand. He called out forthwith, ‘ That they would carry him, in this Condition, into the Midst of the Battle to encourage his Soldiers,’ who very bravely disputed the Battle without him, till Night parted the Armies[†]. He was obliged to his Philosophy for the singular Contempt he had for this Life, and all human Things; and he had a firm Belief of the Immortality of the Soul.

In Matters of Religion, he was Vicious throughout, and was surnamed the *Apostate*, for having relinquished ours: Though, methinks, ’tis more likely, that he had never thoroughly embraced it, but had dissembled, out of Obedience to the Laws, till he came to the Empire.

He was, in his own, so superstitious, that he was laughed at for it, by those of the same Opinion of his own Time, who said, ‘ That, had he got the Victory over the *Parthians*, he had destroyed the Breed of Oxen in the World to supply his ‘ Sacrifices[‡].’ He was, moreover, a Bigot to the Art of Divination, and gave Authority to all sorts of Predictions. He said, amongst other Things, at his Death, ‘ That[§] he was obliged to the Gods, and thanked them, in

* Ammian. Marcell. lib. xvi. c. 2. † Idem, ibid. lib. xxv. c. 3.
 ‡ Idem, ibid. c. 6. § Idem, ibid. lib. xxv. c. 4.

‘ in that they had not been pleased to cut him off by Sur-
 ‘ prise, having, long before, advertised him of the Place
 ‘ and Hour of his Death ; nor by a mean and unmanly
 ‘ Death, more becoming lazy and delicate People ; nor
 ‘ by a Death that was languishing, long, and painful ;
 ‘ and that they had thought him worthy to die after that
 ‘ noble manner, in the Career of his Victories, and in the
 ‘ Height of his Glory.’ He had a Vision, like that of
Marcus Brutus, that first threatened him in *Gaul*^b, and
 afterwards appeared to him in *Persia*, just before his
 Death^c. These Words, that some make him say, when
 he felt himself wounded, ‘^d Thou hast overcome, Naza-
 ‘ rene ;’ or, as others, ‘ Content thyself, *Nazarene*,’ would
 hardly have been omitted, had they been believed by my
 Witnesses, who, being present in the Army, have set down
 even the least Motions and Words of his latter End, no
 more than certain other strange Things that are recorded
 of him:

And, to return to my Subject, ‘ He long nourished,
 ‘ says *Marcellinus*, *Paganism* in his Heart ;
 ‘ but, all his Army being *Christians*, he durst
 ‘ not own it^e : But, in the End, seeing him-
 ‘ self strong enough to dare to discover him-
 ‘ self, he caused the Temples of the Gods to
 ‘ be thrown open, and did his utmost to set
 ‘ on foot *Idolatry*^f. The better to effect this,
 ‘ having, at *Constantinople*, found the People
 ‘ disunited, and also the Prelates of the Church divided
 ‘ amongst themselves, and having convened them all
 ‘ before him, he gravely and earnestly admonished them
 ‘ to calm those civil Diffensions ; and that every one
 ‘ might freely, and without Fear, follow his own Reli-
 ‘ gion : This he did the more sedulously solicit, in
 ‘ hopes that this License would augment the Schisms and
 ‘ Faction of their Division, and hinder the People from
 ‘ re-uniting, and consequently fortifying themselves a-

*He aimed to
 re-establish Pa-
 ganism, and
 to destroy the
 Christians, by
 keeping up their
 Divisions by a
 general Toleran-
 tion.*

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H h

‘ gainst

^b Ammian. Marcell. lib. xx. c. 5.

^c Idem, lib. xxv. c. 2.

^d Viciſti, Galilææ. Theodoret. Hiſt. Eccleſ. lib. iii. c. 20.

^e Idem, lib. xxi. c. 2.

^f Ammian. Marcell. lib. xxii. c. 3.

'gainst him by their unanimous Intelligence and Concord; having experienced, by the Cruelty of some *Christians*, that there is no Beast in the World so much to be feared by Man, as Man.'

These are very near his Words, wherein this is very worthy of Consideration, that the Emperor *Julian* made Use of the same Receipt of Liberty of Conscience, to inflame the civil Dissensions, that our Kings have now done to extinguish them: So that it may be said, on one side, 'That to give the People the Reins to entertain every Man his own Opinion is to scatter and sow Division, and, as it were, to lend a Hand to augment it, there being no Barrier nor Correction of Law to stop and hinder its Career;' but, on the other side, a Man may also say, 'That to give People the Reins to entertain every Man his own Opinion is to mollify and appease them by Facility and Toleration, and dulcis the Point which is whetted and made sharper by Singularity, Novelty, and Difficulty.' And, I think, it is more for the Honour of the Devotion of our Kings, that, not having been able to do what they would, they have made a Shew of being willing to do what they could.

Reflections on this Policy, with regard to the Liberty of Conscience granted, in Montaigne's Time, to the Protestants.

CH A P. XX.

That we Taste nothing Pure.

SO weak is our Condition, that Things cannot fall into our Use in their natural Simplicity and Purity; the Elements that we enjoy, are changed, even Metals themselves; and Gold must be debased, by some Alloy, to fit it for our Service. Neither has Virtue, so simple as that which *Aristo*, *Pyrrho*, and also the *Stoics* have made the principal End of Life; nor the *Cyrenaic* and *Aristippic* Pleasure been useful to it without a Mixture. Of the

There is no Convenience without its Inconvenience.

Pleasure and Goods that we enjoy, there is not one exempt from some Mixture of Evil and Inconvenience.

— *medio de fonte leporum,*
Surgit amari aliquid, quod in ipsis floribus angat.^g

i. e.

Something that's Bitter will arise,
Even amidst our Jollities.

Our extremeſt Pleaſure has ſome Air of groaning and complaining in it : Would you not ſay, that it is dying of Anguiſh ? Nay, when we forge the Image of it, in its Excellency, we paint it with ſickly and painful Epithets, Languor, Softneſs, Feebleneſs, Faintneſs, *Morbidezza*, a great Teſtimony of their Conſanguinity and Conſubſtanciality : Profound Joy has more of Severity than Gaiety in it : The extremeſt and full'eſt Contentment, more of the Sedate than of the Merry. ^h *Ipsa felicitas, ſe niſi temperat, premit* : ' Even Felicity, unleſs it moderate itſelf, ' oppreſſeth.' Pleaſure preys upon us, according to the old Greek Verſe ⁱ, which ſays, ' That the Gods ſell us all ' the Good they give us ;' that is to ſay, that they give us nothing Pure and Perfect, and which we do not purchaſe but at the Price of ſome Evil.

Labour and Pleaſure, very unlike in Nature, aſſociate, nevertheleſs, by I know not what natural Conjunction. ^k *Socrates* ſays, ' That ſome ' God tried to mix in one Maſs, and to con- ' found Pain and Pleaſure, but, not being ' able to do it, he bethought him, at leaſt, ' to couple them by the Tail.' *Metrodorus* ⁱ ſaid, ' That ' in Sorrow there is ſome Mixture of Pleaſure.' I know not, whether or no he intended any Thing elſe by that Saying : But, for my Part, I am of Opinion, that there is Deſign, Conſent, and Complacency in giving a Man's

*Pain and Plea-
ſure joined at
one End, as ap-
pears from Me-
lancholy.*

H h 2

Self

^g Lucret. lib. iv. v. 1126.

^h Senec. Ep. 74.

ⁱ — τῶν πόνων

Πωλῶσιν ἡμῖν πάντα τὰγαθὰ θεοί.

Epicharmus apud Xenophon. lib. xi. ἀπορρημνύουσα.

^k In Plato's Dialogue, intitled *Phædon*, p. 376.

ⁱ Metrodorus, Senec. Ep. 99.

Self up to Melancholy; I say, that, besides Ambition, which may also have a Stroke in the Business, there is some Shadow of Delight and Delicacy, which smiles upon, and flatters us, even in the very Lap of Melancholy. Are there not some Complexions that feed upon it?

— *est quædam flere voluptas* ^m.

i. e.

A certain kind of Pleasure 'tis to Weep.

And one *Attalus*, in *Seneca*, says, 'That the Memory of our deceased Friends is as grateful to us, as the Bitterness in the Wine, very old, is to the Palate',

*Minister vetulis puer Falerni
Ingere mi calices amariores* ^o.

i. e.

Thou, Boy, that fill'st the old *Falernian* Wine,
The bitt'rest pour into the Bowl that's mine.

'and as Apples that have a sweet Tartness.' Nature discovers this Confusion to us. Painters hold, 'That the same Motions and Screwings of the Face that serve for Weeping, serve for Laughter too;' and, indeed, before the one or the other be finished, do but observe the Painter's Conduct, and you will be in Doubt to which of the two the Design does tend: And the Extremity of Laughter is mixed with Tears: *Nullum sine auctoramento malum est* ^p: 'No Evil is without its Compensation.'

When I imagine Man surrounded with all the Conveniences that are to be desired, let us put the Case, that all his Members were always seized with a Pleasure like that of Generation in its most excessive Height; I fancy him melting under the Weight of his Delight, and see him utterly unable to support so Pure, so Continual, and so Universal a Pleasure: Indeed he is running away whilst he is there, and naturally makes Haste to escape, as from a Place where

^m Ovid. *Trist. El.* 3. v. 37.
Epist. 25. v. 1, 2.

ⁿ Senec. *Epist.* 63.
^p Senec. *Epist.* 69.

^o Catul.

where he cannot stand firm, and where he is afraid of sinking.

When I religiously confess myself, I find, that the best good Quality I have has in it some Tincture of Vice; and am afraid, that *Plato*, in his purest Virtue (I who am as sincere and perfect a Lover of him, and of the Virtues of that Stamp, as any other whatever) if he laid his Ear close to himself, (and he did so) he would have heard some jarring Sound of human Mixture; but so obscure as only to be perceived by himself: Man is wholly and throughout but a patched and motly Composition.

*Moral Good
and Evil con-
founded in
Man.*

Even the Laws of Justice themselves cannot subsist without some Mixture of Injustice: Inso- much that *Plato* says, 'They undertake to cut off the *Hydra's* Head, who pretend to purge the Laws, of all Inconvenience.'

*The justest
Laws have
some Mixture
of Injustice.*

Omne magnum exemplum habet aliquid ex iniquo, quod contra singulos utilitate publicâ rependitur: 'Every great Example of Justice has in it some Mixture of Injustice, which recompenses the Wrong done to particular Men, by its public Utility,' says *Tacitus*.

It is likewise true, that for the Business of Life, and the Service of public Commerce, there may be some Excesses in the Purity and Perspicacity of our Mind; that penetrating Light has too much of Subtilty and Curiosity: It must be a little stupified and blunted, to be rendered more obedient to Example and Practice; and a little veiled and obscured, to bear the better Proportion to this dark and terrestrial Life: And yet common and less speculative Souls are found to be more proper, and more successful in the Management of Affairs; and the elevated and exquisite Opinions of Philosophy are unfit for Business: This acute Vivacity of the Mind, and the supple and restless Volubility of it, disturb our Negotiations: We are to manage human Enterprises more superficially and roughly, and leave a great Part to the Prerogatives of Fortune: It is not ne-

*Common Un-
derstanding
more proper for
Affairs than
what is most
refined.*

cessary to examine Affairs with so much Subtlety, and so deeply : A Man loses himself in the Consideration of so many contrary Lustres, and various Forms. *Voluntantibus res inter se pugnantes, obtorpuerant animi* : ' Whilst they ' considered of Things so inconsistent in themselves, they ' were astonished.' 'Tis what the Ancients say of *Simonides* : ' That by reason his Imagination suggested to ' him, upon the Question King *Hiero* had put to him (*to answer which, he had many Days to consider it*) several ' witty and subtle Arguments, whilst he doubted which ' was the most likely, he totally despaired of the Truth.' He that dives into, and in his Inquisition comprehends all Circumstances and Consequences, hinders his Choice : A little Engine, well handled, is sufficient for Executions of less or greater Weight and Moment : The best Managers are those who are least able to tell us why they are so ; and the greatest Talkers, for the most part, do nothing to Purpose. I know one of this sort of Men, and a most excellent Manager in Theory, who has miserably let an hundred thousand Livres yearly Revenue slip through his Hands. I know another, who says, that he is able to give better Advice than any of his Council ; and there is not, in the World, a fairer Shew of a Soul, and of a good Understanding, than he has ; nevertheless, when he comes to the Test, his Servants find him quite another Thing ; not to bring his Misfortune into the Account.

C H A P. XXI.

Against S L O T H.

THE Emperor *Vespasian*, being sick of the Disease whereof he died, did not, for all that, neglect to inquire after the State of the Empire ; and, even in Bed, continually dispatched very many Affairs of great Consequence ; for which, being

In what Posture a Prince ought to die.

^r Livy, lib. xxxii. c. 20.

^r King *Hiero* had desired him to define what God was. Cic. de Nat. Deor. lib. i. c. 22.

being reproved by his Physician, as a Thing prejudicial to his Health, *An Emperor*, said he, *must die standing*. A fine Saying, in my Opinion, and worthy of a great Prince*. The Emperor *Adrian* afterwards made Use of one to the same Purpose; and Kings should be often put in mind of it, to make them know, that the great Office conferred upon them, of the Command of so many Men, is not an idle Employment; and that there is nothing can so justly disgust a Subject, and make him unwilling to expose himself to Labour and Danger for the Service of his Prince; than to see him, in the mean Time, devoted to his Ease, and to vain and unmanly Amusements: Nor will the Subject be solicitous of his Prince's Preservation, who so much neglects that of his People.

Whoever offers to maintain, that 'tis better for a Prince to carry on his Wars by others, than in his own Person, Fortune will furnish him with Examples enough of those whose Lieutenants have brought great Enterprises to a happy Issue, and of those also whose Presence has done more Hurt than Good. But no virtuous and valiant Prince can bear to be tutored with such scandalous Lessons; under Colour of saving his Head, like the Statue of a Saint, for the Happiness of his Kingdom, they degrade him from, and make him incapable of, his Office, which is Military throughout. I know one, who had much rather be beaten, than to sleep whilst another fights for him; and who never, without Envy, heard of any brave Thing done, even by his own Officers, in his Absence: And *Selima* the First said, with very good Reason, in my Opinion, *That Victories, obtained without the Sovereigns, were never Complete*. Much more readily would he have said, that that Sovereign ought to blush for Shame, to pretend to any Share in it, when he had contributed nothing to it, but his Voice and Thought; nor even so much as those, considering, that, in such Works as that, the Direction and Command that deserve Honour, are only such as are given upon the Place, and in the Heat

He ought to command his Armies in Person.

H h 4

* Suetonius in *Vespasian*. sect. xxiv.

* *Æl. Spartiani Ælius Verus*, sect. xvi. *Hist. August.*

of the Business. No Pilot performs his Office by standing still. The Princes of the *Ottoman* Family, the chiefest in the World in Military Fortune, have warmly embraced this Opinion; and *Bajazet* the Second, with his Son that swerved from it, spending their Time in the Sciences, and other Employments within Doors, gave great Blows to their Empire: And *Amurath* the Third, now reigning, following their Example, begins to do the same. Was it not *Edward* the Third, King of *England*, who said this of our King *Charles* the Fifth? 'There never was King who so seldom put on his Arms, and yet never King who cut me out so much Work.' He might well think it strange, as an Effect of Chance more than of Reason: And let those seek out some other Advocate for them than me, who will reckon the Kings of *Castile* and *Portugal* amongst the warlike and magnanimous Conquerors, because, at the Distance of twelve hundred Leagues from their lazy Residence, by the Conduct of their Agents, they made themselves Masters of both *Indies*; of which, 'tis a Question, if they had but the Courage to go and enjoy them.

The Emperor *Julian* said yet further, 'That a Philosopher, and a brave Man, ought not so much as to breathe'; that is to say, not to allow any more to bodily Necessities, than what we cannot refuse; 'keeping the Soul and Body still intent and busy about Things Honourable, Great, and Virtuous.' He was ashamed, if any one in Public saw him spit or sweat, (which is said by some also of the *Lacedæmonian* young Men, and which *Xenophon* says of the *Persian*) because he conceived, that Exercise, continual Labour, and Sobriety, ought to have dried up all those Superfluities. What *Seneca* says will not be unfit for this Place; which is, 'That the ancient *Romans* kept their Youth always standing, and taught them nothing that they were to learn, sitting'.

'Tis a generous Desire to wish to Die usefully, and like a Man; but the Effect lies not so much in our Resolution, as in our good Fortune. A thousand have proposed

to themselves, in Battle, either to Conquer or Die, who have failed both in the one and the other:

Wounds and Imprisonment crossing their Design, and compelling them to live against their Wills. There are Diseases that demolish even our Desires, and our Knowledge. Fortune was not obliged to second the Vanity of

The Desire of making a useful Exit is laudable, tho' the Thing be not in our Power.

the *Roman* Legions, who bound themselves, by Oath, 'either to Overcome, or Die.' *Victor, Marce Fabi, revertar ex acie; si fallo, Jovem patrem, Gradivum-*

que Martem, aliosque iratos invoco Deos *. 'I will return

' (*Marcus Fabius*) a Conqueror from the Army; and, if

' I fail, I wish the Indignation of *Jove, Mars*, and the

' other offended Gods, may light upon me.' The *Portu-*

guese say, 'That, in a certain Place of their Conquest

' of the *Indies*, they met with Soldiers, who had damned

' themselves, with horrible Execrations, to enter into no

' Composition, but either to kill, or be killed; and had

' their Heads and Beards shaved in Token of this Vow.'

'Tis to much Purpose to hazard ourselves, and to be ob-

stinate: It seems as if Blows avoid those that present

themselves too briskly to Danger; and do not willingly

fall upon those who too willingly seek them, and so de-

feat their Design. There was one, who had tried all

Ways, and could not obtain Dying by the Hand of the

Enemy, was constrained, in order to make good his Re-

solution of bringing home Victory, or of losing his Life,

to kill himself, even in the Heat of Battle. Among other

Examples, this is one: ' *Philistus*, General of the Naval

' Army of *Dionysius* the Younger, against the *Syracusans*,

' presented them Battle, which was sharply disputed, their

' Forces being equal. In which Engagement he had the

' better at first, through his Valour: But, the *Syracusans*

' surrounding his Gally, after he had, with great Feats of

' Arms, tried to disengage himself, and hoping for no

' Relief, with his own Hand he took away that Life

' he had so liberally, but in vain, exposed to the E-

' nemy.'

' *Muley*

* Tit. Liv. lib. ii. c. 45.

† Plutarch in the Life of *Bion*, c. 8.

The intrepid Activity of Muley Moluck, King of Fez, in a Battle, where he died Conqueror of the Portuguese.

‘ *Muley Moluck, King of Fez, who, Anno 1578, won*
 ‘ the Battle against *Sebastian, King of Portu-*
 ‘ *gal*, so famous for the Death of three Kings,
 ‘ and the Translation of that great Kingdom
 ‘ to the Crown of *Castile*, was extremely sick
 ‘ when the *Portuguese* entered, in an hostile
 ‘ manner, into his Dominions; and, from
 ‘ that Day forward, grew worse and worse,
 ‘ still drawing nearer to, and foreseeing his

‘ End: Yet never did Man imploy his own Sufficien-
 ‘ cy more vigorously and bravely, than he did upon
 ‘ this Occasion. He found himself too weak to undergo
 ‘ the Pomp and Ceremony of entering into this Camp,
 ‘ which, after their manner, is very magnificent, and full
 ‘ of Bustle; and therefore resigned that Honour to his
 ‘ Brother: But the Office of a General was all that he
 ‘ resigned; all the rest, of Utility and Necessity, he most
 ‘ exactly and gloriously performed; his Body lying upon
 ‘ a Couch, but his Judgment and Courage upright and
 ‘ firm to his last Gasps, and, in some sort, beyond it: He
 ‘ might have wasted his Enemy, who was indiscreetly
 ‘ advanced into his Dominions without striking a Blow;
 ‘ and it was very grievous to his Heart, that, for Want
 ‘ of a little Life, or Some-body to substitute in the Con-
 ‘ duct of this War^z, and of the Affairs of a troubled
 ‘ State, he found himself compelled to seek a doubtful
 ‘ and bloody Victory, when he had another, better and
 ‘ surer, already in his Power: Yet he wonderfully ma-
 ‘ naged the Continuance of his Sickness, in wasting the
 ‘ Enemy, and in drawing them from the Naval Army,
 ‘ and the Sea-Ports in the Coast of *Africa*, even till the
 ‘ last Day of his Life, which he designedly reserved for
 ‘ this great Battle. He formed the main Battle in a Cir-
 ‘ cle, environing the *Portugal* Army on every Side; which
 ‘ Circle, coming to draw up close together, did not only
 ‘ hinder them in the Conflict, (which was very sharp,
 ‘ through the Valour of the young invading King) con-
 ‘ sidering they were, every Way, to make a Front; but
 ‘ also

^z Thuanus, Hist. lib. lxx. p. 248. the Geneva Edition, in 1720.

' also prevented their Flight after the Defeat, so that,
 ' finding all Passages possessed and shut up, they were
 ' constrained to close up together again; *coacervanturque*
 ' *non solum cæde, sed etiam fuga*; and there they who stood,
 ' and they who fled, were slain in Heaps upon one ano-
 ' ther, leaving to the Conqueror a very bloody and intire
 ' Victory. As he was dying, he caused himself to be
 ' carried and hurried from Place to Place, where most
 ' Need was; and, passing thro' the Files, encouraged the
 ' Captains and Soldiers one after another. But, a Corner
 ' of his main Battle being broke, he was not to be re-
 ' strained from mounting on Horseback, Sword in Hand.
 ' He did his utmost to break from those about him, and
 ' to rush into the thickest of the Battle, they all the while
 ' stopping him, some by the Bridle, some by his Robe,
 ' and others by his Stirrups. This last Effort totally de-
 ' prived him of the little Life he had left; they again laid
 ' him upon his Couch, but, coming to himself again, he
 ' started, as it were, out of his Swoon, all other Faculties
 ' failing, to give his People Notice, that they were to con-
 ' ceal his Death (the most necessary Command he had
 ' then to give, that his Soldiers might not be discouraged
 ' with the News) he expired with his Finger upon his
 ' Mouth, the ordinary Signal for keeping Silence^a.
 Who ever lived so long and so far in Death? Who ever
 died more like a Man? The most extreme, and the most
 natural Degree of entertaining Death, is to look upon it,
 not only without Astonishment, but without Care, con-
 tinuing the wonted Course of Life even into it; as *Cato*
 did, who entertained himself in Study, and went to sleep,
 having a violent and bloody Design upon himself in his
 Heart, and the Weapon in his Hand, to execute it.

^a Thuanus, lib. v. p. 248, observes, that it was said *Charles of Bour-*
bon gave the same Signal, when he was expiring at the Foot of the Walls of
Rome, which his Troops took by Storm, just after his Death.

C H A P. XXII.

Of P O S T S.

I HAVE been none of the least able in this Exercise, which is proper for Men of my Pitch, well-set and short; but I give it over, it shakes us too much to continue long. I was just now reading, 'That King *Cyrus*,
Post Horses ' the better to have News brought him from
first set up by ' all Parts of the Empire, which was of a
Cyrus. ' vast Extent, caused it to be tried, how far
 ' a Horse could go, in a Day, before he baited; and at
 ' that Distance appointed Men, whose Business it was to
 ' have Horses always in readiness, to mount those on who
 ' were dispatched away to him^b.' And some say, that this swift Way of Travelling is equal to the Flight of Cranes.

Cæsar says, 'That^c *Lucius Vibulus Rufus*, being in great
They were ' Haste to carry Intelligence to *Pompey*, rid
used by the ' Day and Night, often taking fresh Horses
Romans. ' for the greater Speed; and 'himself', as
Suetonius reports, 'travelled a hundred Miles a Day in a
 ' hired Coach; but he was a furious Courier, for, where
 ' Rivers stopped his Way, he always passed them by
 ' swimming, without turning out of his Way to look
 ' for either Bridge or Ford.' *Tiberius Nero*, going to see his Brother *Drusus*^d, who was sick in *Germany*, travelled two hundred Miles in four and twenty Hours, having three Coaches. In the War of the *Romans*, against King *Antiochus*, *T. Sempronius Gracchus*, says *Livy*, *Per dispositos equos propè incredibili celeritate ab Amphissâ tertio die Pellam pervenit*^e. 'By Horses purposely laid on the Road, he rid
 ' with almost incredible Speed, in three Days, from *Amphissa* to *Pella*.' And it appears there, that they were established Posts, and not just ordered for this Occasion.

Cecinna's

^b *Xenophon's Cyropædia*, lib. viii. c. 6. sect. 9.

^c *De Bello Civili*, lib. iii. c. 4.

^d In *Cæsar*, sect. 57.

^e *Plin. Nat. Hist.* lib. vii. c. 20.

^f *Tit. Liv.* lib. xxxvii. c. 7.

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Cecinna's Invention, to send back News to his Family, was performed with much more Speed, for he^s took Swallows along with him, from Home, and turned them out towards their Nests, when he would send back any News; setting a Mark of some Colour upon them to signify his Meaning, according to what he and his People had before agreed upon.^a At the Theatre at *Rome*, Masters of Families carried Pigeons in their Bosoms, to which they tied Letters, when they had a mind to send any Orders to their People at Home; and the Pigeons were trained up to bring back an Answer. ^b *D. Brutus* made Use of the same Device, when besieged in *Mutina*; and others elsewhere have done the same.

In *Peru*, they rid Post upon Men's Shoulders, who took them up in a kind of Litter, and ran with full Speed, the first Bearers throwing their Load to the second, without making any Stop; and so on. *How they travelled Post at Peru.*

I understand, that the *Walachians*, who are the Grand Seignior's Couriers, perform wonderful Diligences, by reason they have Liberty to dismount the first Horseman they meet on the Road, giving him their own tired Horse: To keep themselves alert, they gird themselves tight about the Middle with a broad Belt, as many others do; but I could never find any Relief by it.

C H A P. XXIII.

Of ill Means employed to a good End.

THERE is a wonderful Relation and Correspondence in this universal System of the Works of Nature, which makes it plainly appear, that it is neither accidental, nor carried on by diverse Masters. The Diseases and Conditions of our Bodies are also manifest in *Political States subject to the same Accident as the Human Body.*

States,

^a Plin. Nat. Hist. lib. 10. c. 24.

^b Idem, ibid. c. 37.

States, and the Governments of the World : Kingdoms and Republics rise, flourish, and decay with Age, as we do. We are subject to a Repletion of Humours that are useless and dangerous, either of those that are good, for even those the Physicians are afraid of : And, since we have nothing in us that is stable, they say, ' That a too brisk and vigorous Perfection of Health must be lowered and abated by Art, lest, as our Nature cannot rest in any certain Situation, and has not whither to rise to mend itself, it should make too sudden and too disorderly a Retreat ;' and therefore they prescribe to Wrestlers to purge and bleed, to take down that superabundant Health ; ' or else a Repletion of evil Humours, which is ' the ordinary Cause of Maladies.' States are very often sick of the like Repletion, and therefore diverse sorts of Purgations have commonly been used. Sometimes a great Multitude of Families are turned out to clear the Country ; who seek out new Abodes elsewhere, or live upon others. After this manner our ancient *Franks* came from the Heart of *Germany*, seized upon *Gaul*, and drove thence the first Inhabitants ; so was that infinite Deluge of Men formed, that came into *Italy* under the Conduct of *Brennus*, and others : So the *Goths* and *Vandals*, also the People who now possess *Greece*, left their native Country, to go and settle Abroad, where they might have more Room ; and there are scarce two or three little Corners of the World, that have not felt the Effect of such Removals. The *Romans*, by this Means, erected their Colonies ; for, perceiving their City to increase beyond Measure, they eased it of the most unnecessary People, and sent them to inhabit and cultivate the Lands by them conquered.

Sometimes also they purposely fomented Wars with some of their Enemies, not only to keep their
Why the Romans chose to make Wars. Men in Action, for fear, lest Idleness, the Mother of Corruption, should bring some worse Inconvenience upon them,

*Et patimur longæ pacis mala, sævior armis
 Luxuria incubuit, victumque ulciscitur orbem¹.*

i. e.

¹ Juv. Sat. vi. v. 192.

i. e.

For Luxury has introduc'd such Harms,
As take Revenge for our victorious Arms.

but also to serve for a Blood-letting to their Republic, and a little to exhale the too vehement Heat of their Youth, to prune and clear the Branches from the too luxuriant Trunk; and to this End it was, that they formerly maintained so long a War with *Carthage*.

In the Treaty of *Brittany*, *Edward* the Third, King of *England*, would not, in the general Peace he then made with our King, comprehend * the Controversy about the Dutchy of *Brittany*, that he might have a Place wherein to discharge himself of his Soldiers; and that the vast Number of *Engliss* he had brought over to serve him in that Expedition, might not return back into *England*. And this was also one Reason why our King *Philip* consented to send his Son *John* on the Expedition beyond Sea, that he might take along with him a great Number of hot-brained young Fellows, that were then in his Troops.

Politics of Edward III, King of England.

In our Times, there are many who talk at this rate, wishing that this hot Commotion that is now amongst us, might discharge itself in some neighbouring War, for fear lest the peccant Humours which now reign in this politic Body of ours, if not diffused farther, should keep the Fever still raging, and end in our total Ruin; and, in Truth, a Foreign is much more supportable than a Civil War; but I do not believe, that God will favour so unjust a Design, as to offend and quarrel with others for our own Advantage.

The Utility of a foreign War.

*Nil mihi tam valde placeat, Rhamnusia virgo,
Quod temerè invitis suspiciatur heris*¹.

i. e.

In War that does invade another's Right,
For sake of Plunder, may I ne'er delight.

And yet the Weakness of our Condition does often push us upon the Necessity of making Use of ill Means to a good

* Froissart, Vol. I. c. 213.

¹ Catul. Carm. 66. v. 78.

good End. *Lycurgus*, the most virtuous and perfect Legislator that ever was, invented this unjust Practice of making 'the *Helotes*, who were 'their Slaves, drunk by Force, by so doing 'to teach his People Temperance', to the 'End, that the *Spartiates*, seeing them so demolished and 'drowned in Wine, might abhor the Excess of this Vice.' And yet they were more to blame, who, of Old, gave Leave, that Criminals', to what sort of Death soever they were condemned, should be dissected alive by the Physicians, that they might make a Discovery of our inward Parts in the Life, and build their Art upon greater Certainty: For, if we must run into Excesses, 'tis more excusable to do it for the Health of the Soul, than that of the Body; as the *Romans* trained up the People to Valour, and the Contempt of Dangers and Death, by those furious Spectacles of Gladiators and Fencers, who fought it out till the last, cut, and killed one another in their Presence:

*Quid vesani aliud sibi vult ars impia ludi,
Quid mortes juvenum, quid sanguine pasta voluptas?*

i. e.

Of such inhuman Sports what further Use?
What Pleasure can the Blood of Men produce?

And this Custom continued till the Emperor *Theodosius's* Time.

*Arripe dilatam tua, dux, in tempora famam,
Quodque patris superest successor laudis habeto:
Nullus in Urbe cadat, cujus sit pœna Voluptas,
Jam solis contenta feris infamis arena,
Nulla cruentatis homicidia ludat in armis.*

i. e.

Prince, take the Honours destin'd for thy Reign,
Inherit of thy Father what remain,
Henceforth let none at *Rome* for Sport be slain.

Let

^a *Plutarch* in the Life of *Lycurgus*, c. 21. of *Amyot's* Translation.

^b This is reported by *Celsus*, who does not disapprove it. A. Corn. *Celsi Medicina* in Præfat. p. 7. Edit. Th. I. ab *Almeloven*. Amst. 1713.

^c *Prudent.* lib. ult. v. 643.

^d *Idem*, ibid.

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Let none but Beasts Blood stain the Theatre,
And no more Homicides be acted there.

It was, in Truth, a wonderful Example, and of very great Advantage for the Instruction of the People, to see every Day before their Eyes a hundred, two hundred; nay, a thousand Couples of Men armed against one another, cut one another to Pieces with such Intrepidity, that they were never heard to utter so much as one Syllable of Weakness or Commiseration; never seen to turn back, nor so much as to make one cowardly Motion to evade a Blow, but rather exposed their Necks to the Adversaries Sword, and presented themselves to receive the Stroke. And many of them, when mortally wounded, have sent to ask the Spectators, *If they were satisfied with their Behaviour?* and then they lay down to give up the Ghost upon the Place. It was not enough for them to Fight and Die bravely, but chearfully too; insomuch that they were hissed and cursed, if they made any Dispute about receiving their Death. The very Maids themselves egged them on.

——— *consurgit ad ictus:*

*Et quoties victor ferrum jugulo inserit, illa
Delicias ait esse suas, pectusque jacentis
Virgo modesta jubet conservo pollice rumpi.*

i. e.

The modest Virgin is delighted so
With the fell Sport, that she applauds the Blow;
And when the Victor bathes his bloody Hand
In's Fellow's Throat, and lays him on the Sand;
Then she's most pleas'd, and shews, by Signs, she'd fain
Have him rip up the Bosom of the Slain.

The ancient *Romans* only employed Criminals in this Lesson; but they afterwards employed innocent Slaves in the Work, and even Freemen too, who sold themselves to this Effect; nay, moreover, Senators and Knights of *Rome*; and also Women:

VOL. II.

I i.

Nunc

*Nunc caput in mortem vendunt, et funus arene,
Atque hostem sibi quisque parat cum bella quiescunt.*

i. e.

They sell themselves to Death, and, since the Wars
Are ceas'd, each for himself a Foe prepares.

*Hos inter fremitus, novosque lusus,
Stat sexus rudis, insciusque ferri,
Et pugnas capit improbus viriles.*

i. e.

Amidst these Tumults and Alarms,
The tender Sex, unskill'd in Arms,
Challeng'd each other to engage,
And fought, as Men, with equal Rage.

which I should think strange and incredible, if we were not accustomed every Day to see, in our 'own Wars, many Thousands of Men, of other Nations, staking their Blood and their Lives for Money, often in Quarrels wherein they have no manner of Concern.

C H A P. XXIV.

Of the Roman GRANDEUR.

I WILL only say a Word or two of this infinite Argument, to shew the Simplicity of those who compare the pitiful Grandeurs of these Times to that of Rome. In the seventh Book of Cicero's *Familiar Epistles*, (but let the Grammarians put out that Surname of *Familiar*, if they please, for, in Truth, it is not very proper; and they who, instead of *familiar*, have substituted *ad familiares*, may gather something to justify them for so doing,

out

* Manil. Astron. lib. iv. v. 225, 226.

* Statius, Syl. 6. lib. i. v. 52, 53, 54.

* Witness the *Swiss*, who, though of the same Country, and perhaps of the same Family, serve one against another, for Pay, in the Armies of France, Holland, &c.

out of what *Suetonius* says, in the Life of *Cæsar*, 'That he had a Volume of Letters of his, *ad familiares*') there is one directed to *Cæsar*, being then in *Gaul*, where in *Cicero* repeats these Words, which were in the End of another Letter that *Cæsar* had writ to him: 'As for *Marcus Furius*, whom you have recommended to me, I will make him King of *Gaul*; and, if you would have me advance any other Friend of yours, send him to me'. It was no new Thing for a mere Citizen of *Rome*, as *Cæsar* then was, to dispose of Kingdoms; for he took away that of King *Deiotarus* from him, to give it to a Gentleman of the City of *Pergamum*, called *Mitbridates*. And they who writ his Life, record several Cities by him sold; and *Suetonius* says, 'That he had, at once, from King *Ptolomy*, near 6000 Talents, or three Millions and six hundred thousand Crowns,' which was almost the same as selling him his own Kingdom.

Tot Galatæ, tot Pontus, tot Lydia nummis.*

i. e.

Such Sums of Money did he raise, as these,
From *Pontus*, *Lydia*, and the *Galates*.

Mark Anthony said, 'That the Grandeur of the People of *Rome* was not so much seen in what they took, as in what they gave'. Yet, many Years before *Anthony*, they had dethroned one amongst the rest with so wonderful Authority, that, in all the *Roman History*, I have not observed any Thing that more denotes the Height of their Power. *Antiochus* possessed all *Egypt*, and was, moreover, ready to conquer *Cyprus*, and other Appendixes of that Empire; when, being upon the Progress of his Victories, *C. Popilius* came to him from the Senate, and, at their first Meeting, refused to take him by the Hand, till he had read his Letters, which after the King had perused, and told him, he would consider of them,

* Lib. vii. Ep. 5. *Ciceronis Cæsari Imper.*

* Cic. de *Divinat.* lib. ii. c. 37.

* *Claud.* in *Eutrop.* lib. i. c. 203.

* *Plutarch*, in the Life of *Anthony*, c. 8.

them, *Popilius* made a Circle about him with the Stick he had in his Hand, saying, 'Return me an Answer, that I may carry it back to the Senate, before thou stirrest out of this Circle'. *Antiochus*, astonished at the Roughness of so urgent a Command, after a little Pause, replied, 'I will obey the Senate's Command;' and then it was that *Popilius* saluted him as a Friend to the People of *Rome*. After having quitted Claim to so great a Monarchy, and in such a Torrent of successful Fortune, upon three Words in Writing; in Earnest he had Reason, as he did, to send the Senate Word, by his Ambassadors, that he had received their Order with the same Respect, as if it had arrived from the immortal Gods^a.

All the Kingdoms, that *Augustus* gained by the Right of Conquest, he either restored to those who had lost them, or presented them to Strangers. And *Tacitus*, in Reference to this, speaking of *Cogidunus*, King of *England*, gives us a wonderful Instance of that infinite Power: 'The *Romans*, says he, were, from all Antiquity, accustomed to leave the Kings they had subdued, in Possession of their Kingdoms under their Authority, that they might have even Kings to be their Slaves: *Ut haberent instrumenta servitutis, et Reges*^b. 'Tis likely, that *Solyman*, whom we have seen make a Gift of *Hungary*, and other Principalities, had therein more Respect to this Consideration, than to that he was wont to alledge, viz. 'That he was glutted and overcharged with so many Monarchies, and so much Dominion, as his own Valour, or that of his Ancestors, had acquired.'

^a Tit. Liv. lib. xiv. c. 12.
Vita Julii Agricolaë.

^b Idem, ibid. c. 23.

^c Idem, in

C H A P. XXV.

Not to counterfeit SICKNESS.

T H E R E is a choice Epigram in *Martial*, for he has of all sorts, where he pleasantly tells the Story of *Cælius*, who, to avoid making his court to some great Men of *Rome*, to go to their Levee, and to attend them Abroad, pretended to have the Gout; and, the better to colour it, anointed his Legs, had them swathed up, and perfectly counterfeited both the Gesture and Countenance of a gouty Person; till, in the End, Fortune did him the Kindness to give him the Gout in Earnest.

*Tantum cura potest et ars doloris,
Desiit fingere Cælius podagram.*

i. e.

The Power of Counterfeiting is so great,
Cælius has ceas'd the Gout to counterfeit.

I think I have read, somewhere in *Appian*, a Story, like this, of one who, to escape the Proscriptions of the Triumviri of *Rome*, and the better to be concealed from the Discovery of those who pursued him, having masked himself in a Disguise, did also add this Invention, 'to counterfeit having but one Eye; but, when he came to have a little more Liberty, and went to take off the Plaister he had a great while worn over his Eye, he found he had totally lost the Sight of it.' 'Tis possible, that the Action of Sight was dulled, for having been so long without Exercise, and that the Optic Power was wholly retired into the other Eye: For we evidently perceive, that the Eye we keep shut, sends some Part of its Virtue to its Fellow, which thereby swells and grows bigger; moreover, the sitting still, with the

*Instance of a
Man, who be-
came really
blind in one
Eye, after he
had counter-
feited it.*

I i 3

Heat

Heat of the Ligatures and Plaisters, might very well have brought some gouty Humour upon this Dissembler in *Martial*.

Reading, in *Fraissard*^c, the Vow of a Company of young
Ridiculous *English* Gallants, 'to carry their left Eyes
Vow of some 'bound up till they were arrived in *France*,
young English 'and had performed some notable Exploit
Gallants. 'against us:' I have often been tickled
 with the Conceit of its befalling them as it did the before-
 named *Roman*, and that they found they had but one Eye
 apiece when they returned to their Mistresses, for whose
 Sakes they had entered into this ridiculous Vow.

Mothers have Reason to rebuke their Children, when
 they counterfeit having but one Eye, Squint-
 ing, Lameness, or other such personal De-
 fects; for, besides that their Bodies, being
 then so tender, may be subject to take an ill
 Bent, Fortune, I know not how, sometimes
 seems to delight to take us at our Word; and I have
 heard several Instances of People who have become really
 sick, by only feigning to be so. I have always used,
 whether on Horseback, or on Foot, to carry a Stick in
 my Hand, and so as to affect doing it with a Grace. Ma-
 ny have threatened me, that this affected Hobbling would,
 one Day, be turned into Necessity, that is, 'that I should
 'be the first of my Family to have the Gout.'

But let us lengthen this Chapter, and etch it out with
 another Piece, concerning Blindness. *Pliny*
Instance of a reports of one, 'that dreaming he was blind,
Man who 'found himself so next Day, without any
was deprived 'preceding Malady^d.' The Force of Ima-
of Sight in his gination might assist in this Case, as I have
Sleep. said elsewhere, and *Pliny* seems to be of the same Opi-
 nion; but it is more likely, that the Motions the Body
 felt within (whereof the Physicians, if they please, may
 find out the Cause) which took away his Sight, were the
 Occasion of his Dream.

Let

^c Vol. I, c. 29.

^d Nat. Hist. lib. vii, c. 50.

Let us add another Story, of much the same Nature, which *Seneca* relates, in one of his *Epistles*.

‘ You know, *says he, writing to Lucilius,*
‘ that *Harpaste*, my Wife’s Fool, is thrown
‘ upon my Family as an hereditary Charge,
‘ for I have naturally an Aversion to those
‘ Monsters; and, if I have a mind to
‘ laugh at a Fool, I need not seek him far,
‘ I can laugh at myself. This Fool has suddenly
‘ lost her Sight: I tell you a strange,
‘ but a very true Thing; she is not sensible that she is
‘ blind, but eternally importunes her Keeper to take her
‘ Abroad, because she says my House is dark: But, believe
‘ me, that what we laugh at in her, happens to every
‘ one of us: No one knows himself to be avaricious.
‘ Besides, the Blind call for a Guide, but we wander
‘ of our own Accord. I am not ambitious, we say,
‘ but a Man cannot live otherwise at *Rome*: I am not
‘ wasteful, but the City requires a great Expence: ’Tis
‘ not my Fault if I am Choleric; and, if I have not yet
‘ established any certain Course of Life, ’tis the Fault
‘ of Youth. Let us not look Abroad for our Disease,
‘ ’tis in us, and planted in our Intestines: And our
‘ not perceiving ourselves to be sick even renders us
‘ more hard to be cured: If we do not betimes begin
‘ to dress ourselves, when shall we have done with
‘ so many Wounds and Evils that afflict us? And yet we
‘ have a most pleasant Medicine in Philosophy; of all
‘ others, we are not sensible of the Pleasure till after the
‘ Cure; this pleases and heals at the same Time.’ This
‘ is what *Seneca* says, who has carried me from my Subject;
‘ but ’tis a Digression not unprofitable.

A foolish Woman, who fell blind, found Fault with the House she lived in, that it was too dark: A Resemblance of most Men's Folly.

• Ep. 50.

C H A P. XXVI.

Of T H U M B S.

TACITUS^f reports, that, amongst certain *Barbarian* Kings, their Manner was, when they would make a firm Obligation, to join their right Hands close together, and twist each other's Thumbs; and when, by Force of Pressure, the Blood appeared in the Ends, they lightly pricked them with some sharp Instrument, and mutually sucked them.

A Custom of screwing the Thumbs, wounding them, and sucking the Blood.

Physicians say, 'that the Thumb is the Master-finger of each Hand, and that the *Latin* Etymology is derived from *Pollere*^g.' The *Greeks* called it *ἄλχις*, as who should say, *another Hand*. And it seems, that the *Latins* also sometimes take it, in this Sense, for the whole Hand;

Etymology of the Latin Word Pollex, for Thumb.

*Sed nec vocibus excitata blandis,
Molli pollice nec rogata surgit^h.*

When the Thumbs denoted Favour, and when Disgust.

It was, at *Rome*, a Signification of Favour, to turn down, and clap in the Thumbs;

Fautor utroque tuum laudabit pollice ludumⁱ.

i. e.

Thy Patron, when thou mak'st thy Sport,
Will with both Thumbs applaud thee for't.

and of Disfavour to lift them up, and thrust them outward;

— *converso pollice vulgi
Quemlibet occidunt populariter^k.*

i. e.

^f Annal. lib. xii.

^g This seems to be taken from *Macrobius's Saturn.* lib. vii. c. 13, who took it, in his Turn, from *Atticus Capito*.

^h Mart. lib. xii. Epig. 99. v. 8, 9.

ⁱ Horat. lib. i. Ep. 18. v. 66.

^k Juv. Sat. iii. v. 36.

^{i. e.}
The Vulgar, with up-lifted Thumbs,
Kill each one that before them comes ¹.

The *Romans* exempted from War all such as were maimed in the Thumbs, as Persons not able to bear Arms. *Augustus* confiscated the Estate of a *Roman Knight*, 'who had maliciously cut off the Thumbs of two young Children he had, to excuse them from going into the Armies ^m;' and, before him, the Senate, in the Time of the *Italian War*, condemned *Caius Valienus* to perpetual Imprisonment, and confiscated all his Goods, 'for having purposely cut off the Thumb of his left Hand, to exempt himself from that Expedition ⁿ.'

These who cut off their Thumbs, why punished by the Romans.

Some one, I have forgot who, having won a Naval Battle, 'cut off the Thumbs of all his vanquished Enemies, to render them incapable of Fighting, and of handling the Oar.' ^{Thumbs of the vanquished Enemy cut off.}
The *Athenians* also caused the Thumbs of those of *Aegina* to be cut off, 'to deprive them of the Preference in the Art of Navigation ^o.' And, in *Lacedæmonia*, Pedagogues chastised their Scholars by biting their Thumbs.

C H A P. XXVII.

Cowardise the Mother of CRUELTY.

I HAVE often heard it said, 'That Cowardise is the Mother of Cruelty;' yet I have found, ^{Cruelty the common Effect of Cowardise.} by Experience, that that malicious and inhumane Animosity and Fierceness is usually accompanied with a feminine Faintness. I have seen the most

¹ This was a metaphorical Manner of Speech, taken from the *Arena*. When a Gladiator was thrown in Fighting, the People asked his Life, by turning down their Thumbs, or his Death by lifting them up.

^m Suet. in *Cæsar. Augusto*, sect. 24.

ⁿ Val. Max. lib. v. c. 3. sect. 3.

^o Idem, *ibid.* lib. ix. in *Externis*, sect. 8.

most cruel People, and upon frivolous Occasions, very apt to cry. *Alexander*, the Tyrant of *Pheres*, durst not be a Spectator of Tragedies on the Theatre, for Fear lest his Subjects should see him weep at the Misfortunes of *Heruba* and *Andromache* ⁹; 'tho' he himself caused so many 'People every Day to be cruelly murdered.' Is it not Meanness of Spirit, that renders them so pliable to all Extremities? Valour (whose Effect is only to be exercised against Resistance,

Nec nisi bellantis gaudet cervice juvenci ⁹.

i. e.

—neither, unless it fight,
In conquering a Bull does he delight.)

stops when he sees the Enemy at its Mercy; but Pusillanimity, to say, that it was also in the Action, not having Courage to meddle in the first Act, rushes into the second, of Blood and Massacre. The Murders in Victories are commonly performed by the Rascality, and Officers of the Baggage; and that which causes so many unheard-of Cruelties, in domestic Wars, is, 'that the Dregs of 'the People are flushed in being up to the Elbows in 'Blood, and ripping up Bodies that lie prostrate at their 'Feet, having no Sense of any other Valour.'

*Et lupus, et turpes instant morientibus ursi,
Et quæcunque minor nobilitate fera est* ¹.

i. e.

None but the Wolves, the filthy Bears, and all
Th' ignoble Beasts, will on the Dying fall.

Like cowardly Curs, that, in the House, worry and tear in Pieces the Skins of wild Beasts, which they durst not attack in the Field. What is it, in these Times of ours, that causes our mortal Quarrels? And how comes it, that, where our Ancestors had some Degree of Revenge, we now begin with the last Degree, and that, at the first Meeting,

⁹ *Plutarch* in the Life of *Pelopidas*, ch. 15:

⁹ *Claud.* ad *Hadrianum*, v. 30.

¹ *Ovid.* *Trist.* lib. iii. *Eleg.* 5. v. 35.

Meeting, nothing is to be said, but Kill? What is this but Cowardise?

Every one is sensible, that there is more Bravery and Disdain in subduing an Enemy, than in cutting his Throat; and in making him yield, Revenge is rendered of no Effect by killing an Enemy. than in putting him to the Sword: Besides that, the Apperite of Revenge is better as- swaged and pleased, because its only Aim is to make itself felt: And this is the Reason why we do not fall upon a Block or a Stone when they hurt us, because they are not capable of feeling our Revenge; and to kill a Man is to shelter him from the Hurt we intend him. And as *Bias* cried out to a wicked Fellow, 'I know that, sooner or later, thou wilt have thy Reward, but I am afraid I shall not see it.' And as the *Orcbomenians* complained, 'that the Penitence of *Lyciscus*, for the Treason committed against them, came at a Time when there was no one remaining alive of those who had been concerned in it, and whom the Pleasure of this Penitency must have affected;' so Revenge is to be repented of, when the Person on whom it is executed, loses the Means of suffering it: For as the Avenger desires to see and enjoy the Pleasure of his Revenge, so the Person on whom he takes Revenge, should be a Spectator too, to be mortified by it, and brought to Repentance. He shall repent it, we say, and, because we have given him a Pistol-shot through the Head, do we imagine he will repent? On the contrary, if we but observe, we shall find, that he makes a Mouth at us in falling; and is so far from repenting, that he does not so much as repine at us: And we do him the kindest Office of Life, which is to make him die speedily and insensibly: We are afterwards to hide ourselves, and to shift and fly from the Officers of Justice, who pursue us; and all the while he is at rest. Killing is good to frustrate a future Injury, not to revenge one that is already past; and 'tis more an Act of Fear than Bravery, of Precaution than Courage, and of Defence than of Offence: It is manifest that by it we abandon both the true End of Revenge, and the Care of our Reputation; we are afraid,

if he lives, he will do us such another Injury ; not out of Animosity to him, but Care of thyself, that thou riddest him out of the Way.

In the Kingdom of *Narsingua*, this Expedient would be useless to us : There not only Soldiers, but Tradesmen also end their Differences by the Sword. ' The King never denies the Field ' to any one that will fight ; and, when they ' are Persons of Quality, he looks on, rewarding the ' Victor with a Chain of Gold ; for which any one that ' will, may fight with him who wears it : Thus, by coming off from one Combat, he is engaged in many.' If we thought, by Valour, to be always Masters of our Enemies, and to triumph over them at Pleasure, we should be sorry they should escape from us as they do, by dying ; but we have a mind to conquer more with Safety than Honour, and, in our Quarrel, more pursue the End than the Glory.

Asinius Pollio, who, for being a worthy Man, was less Pollio's Libel to be excused, committed a like Error, who against *Plancus*. having writ a Libel against *Plancus*, ' deferred to publish it, till he was long dead.' Which is to make Mouths at a blind Man, to rail at one that is deaf, and to wound a Man that has no feeling, rather than to run the Hazard of his Resentment. And *Plancus* is made to say, in his own Behalf, ' That it was ' only for Ghosts to struggle with the Dead.' He that stays to see the Author die, whose Writings he intends to quarrel with, what does he but declare, that he would bite, but has not Teeth ? It was told *Aristotle*, ' That ' some one had spoken ill of him.' ' Let him do more, ' said he, let him whip me too, provided I am not there.'

Our Fathers contented themselves to revenge an Injury with the Lye, the Lye with a Box on the Ear, and so forward ; they were valiant enough not to fear their Adversary, both living and provoked : We tremble for Fear, so long as we see them on Foot. And, that this is so, is it not

*The Lye re-
venged with
a Box on the
Ear.*

not our noble Practice of these Days equally to prosecute to Death both him that has offended us, and him whom we have offended?

'Tis also a kind of Cowardise, that has introduced the Custom of Seconds, Thirds, and Fourths in our Duels: They were formerly Duels, they are now Skirmishes and Battles. The first *Seconds introduced, in Duels, by Cowardise.* Inventors of this Practice feared to be alone. *Quum in se cuique minimum fiduciæ esset:* 'They had little Confidence 'in themselves.' For, naturally, any Company whatever is comfortable and assisting in Danger. Third Persons were formerly called in to prevent Disorder and foul Play only, and to be Witnesses of the Success of the Combat. But since they have brought it to this pass, that they themselves engage, whoever is invited cannot handsomely stand by as an idle Spectator, for fear of being suspected either of Want of Affection or Courage. Besides the Injustice and Unworthiness of such an Action, the engaging other Force and Valour, in the Protection of your Honour, than your own; I conceive it a Disadvantage to a brave Man, and who wholly relies upon himself, to shuffle his Fortune with that of a Second, since every one runs Hazard enough for himself, without running it for another, and has enough to do to depend on his own Valour for the Defence of his Life, without intrusting a Thing so dear in a third Man's Hand: For, if it be not expressly agreed on before to the contrary, 'tis a combined Party of all four, and, if your Second be killed, you have two to deal withal with good Reason. And to say, *that it is foul Play*; it is so indeed, as it is for one, well-armed, to attack a Man that has but the Hilts of a broken Sword in his Hand, or for a Man clear, and in a whole Skin, to fall on a Man that is already desperately wounded; but, if these be Advantages you have got by fighting, you may make Use of them without Reproach: All that is weighed and considered is the Disparity and Inequality of the Condition of the Combatants when they begun; as to the rest, you charge it upon Fortune: And though you had alone three Enemies upon you at once, your two Companions being killed, you have no more Wrong done

done you, than I should do, in a Battle, by running a Man through, whom I should see engaged with one of our own Men, at the like Advantage. The Nature of Society requires, that where there is Troop against Troop, (as where our Duke of Orleans¹ challenged Henry King of England, an Hundred against an Hundred; where the *Argives* challenged Three hundred against as many of the *Lacedaemonians*², and Three to Three, as the *Horatii* against the *Curiatii*) the Multitude on either Side is considered but as one single Man. Wherever there is Company, the Hazard is confused and mixed.

I have a domestic Interest in this Discourse; for my Brother, the *Sieur de Matecoulom*, was, at Rome, intreated by a Gentleman, with whom he had no great Acquaintance, and who was Defendant, and challenged by another, to be his Second: In this Duel he found himself matched with a Gentleman, his Neighbour, much better known to him, where, after having dispatched his Man, seeing the two Principals still on Foot, and Sound, he ran in to disengage his Friend. What could he do less? Should he have stood still, and, if Chance had ordered it so, have seen him, he was come thither to defend, killed before his Face? What he had hitherto done signified nothing to the Business, the Quarrel was yet undecided: The Courtesy that you may, and certainly ought to shew to your Enemy, when you have reduced him to an ill Condition, and have a great Advantage over him, I do not see how you can shew it, where the Interest of another is in the Case, where you are only called in as an Assistant, and where the Quarrel is none of yours: He could neither be Just nor Courteous at the Hazard of him he had agreed to second, and he was also enlarged from the Prisons of *Italy*, at the speedy and solemn Request of our King. Indiscreet Nation! We are not content to make our Vices and Follies known to the World by Report only, but we must go into Foreign Countries, there to shew them what Fools we are. Put three *Frenchmen* into the Desarts of *Lybia*, they will not

*A Story of a
Duel between
some French
Gentlemen, in
which a Bro-
ther of Mon-
taigne was
engaged.*

¹ *Monstrelet's Chronicle*, Vol. I, c. 9.

² *Herodot. lib. i. p. 37.*

not live a Month together without quarrelling and fighting; so that you would say, that this Peregrination were a Thing purposely designed to give Strangers the Pleasure of our Tragedies, and often to such as rejoice and laugh at our Miseries. We go into *Italy* to learn to Fence, and fall to practise at the Expence of our Lives, before we have learned it: And yet, according to the Rule of Discipline, the Theory should precede the Practice. We discover ourselves to be but Learners.

Primitiæ juvenum misera, bellicque futuri

Dura rudimenta *.—

i. e.

Of Youth the first Instructions doleful are,
And hard the Rudiments of future War.

I know Fencing is an Art very useful to its End, and have experimentally found, that Skill in it hath inspired some with Courage above their natural Talent *: But this is not properly Valour, because it supports itself by Skill, and is founded upon something besides itself: The Honour of Combat consists in the Emulation of Courage, and not of Skill; and therefore I have known a Friend of mine, famed for a great Master of this Exercise, make choice of such Arms, in his Quarrels, as might deprive him of the Means of this Advantage, and wholly depended upon Fortune and Assurance, to the End that they might not attribute his Victory rather to his Skill in Fencing than his Valour. When I was Young, Gentlemen avoided the Reputation of good Fencers, as injurious to them; and learned to fence, with all imaginable Privacy, as a Trade of Subtlety, derogating from true and native Virtue.

Non schivar, non parar, non ritirarsi,

Vogliono costor, ne qui destrezza ha parte,

Non danno i colpi finti hor pieni, hor scarfi,

Toglie l'ira e il furor l'uso de l'arte.

O

* *Æneid.* lib. xi. v. 56.

* In a Duel betwixt two Princes, Cousins German, in *Spain*, the Elder (says *Pliny*) by his Craft and Dexterity in Arms, easily surmounted the awkward Strength of the Younger, lib. xxviii. c. 21.

O di le spade horribilmente urtarsi

Amezzo il ferro, il pie d'orma non parte :

Sempre è il pie fermo, e la man sempre in moto ;

Ne scende taglio in van ne punta à voto¹.

i. e.

They neither shrank, nor Vantage fought of Ground,

They travers'd not, nor skipp'd from Part to Part ;

Their Blows were neither false, nor feigned found,

Their Wrath, their Rage would let them use no Art.

Their Swords together clash with dreadful Sound,

Their Feet stand fast, and neither stir nor start ;

They move their Hands, stedfast their Feet remain,

Nor Blow, nor Foin they struck, or thrust in vain².

Butts, Tilts, and Tournaments, the Images of warlike Fights, were the Exercises of our Forefathers.

This other Exercise is so much the less Noble, as it only

*An indecent
Art, because
it induces us
to break the
Laws.*

respects a private End ; as it teaches us to ruin one another, against Law and Justice, and as it always produces mischievous Effects. It is much more worthy and becoming to exercise ourselves in Things that

strengthen, than that weaken our Governments, and that tend to the public Safety, and common Glory.

¹ *Publius Rutilius Consus* was the first that taught the Soldiers

‘ to handle their Arms with Skill, and joined Art to Va-

‘ lour ; not for the Use of private Quarrel, but for War,

‘ and the Quarrels of the People of *Rome* :’ A popular

and civil Art of Fencing. And, besides the Example of

Caesar, ‘ who commanded his Men to shoot chiefly at the

‘ Faces of *Pompey*’s *Gens-d’Armes*, in the Battle of *Phar-*

‘ *salia* ;’ a thousand other Commanders have also be-

thought them to invent new Forms of Weapons, and new

Ways of striking and defending, according as Occasion

should require.

But as *Philopamen* ‘ condemned Wrestling,

² *‘Tis useless and detrimental in Military Com-* *wherein he excelled,* ‘ because the Preparatives,

bats. ‘ that were therein employed, were different

‘ from those that appertain to Military Dis-

‘ cipline,

¹ *Tasso Her. Cant. 12. Stanz. 55.*

² *Mr. Fairfax.*

³ *Valer.*

Max. lib. ii. c. 3. sect. 2.

‘cipline, to which alone he conceived Men of Honour ought to apply themselves;’ so it seems to me, that this Address, to which we form our Limbs, those Writhings and Motions young Men are taught in this new School, are not only of no Use, but rather contrary and hurtful to the manner of Fight in Battle: And also our People commonly make Use of particular Weapons, peculiarly designed for Duel. And I have known, when it has been disapproved, that a Gentleman, challenged to fight with Rapier and Poniard, should appear in the Equipage of a Man at Arms; or that another should go thither with his Cloak instead of a Poniard. It is worthy of Consideration, that *Lachez* in *Plato*, speaking of learning to fence after our manner, says, ‘That he never knew any great Soldier come out of that School, especially the Masters of it:’ And, indeed, as to them, our own Experience tells us as much. As to the rest, we may, at least, conclude, that they are Abilities of no Relation nor Correspondence. And, in the Education of the Children of his Government, *Plato* prohibits the *Art of Boxing*, introduced by *Amicus* and *Epeius*, and *that of Wrestling*, by *Antaus* and *Cecyo*^d, because ‘they have another End, than to render Youth fit for the Service of the War, and contribute nothing to it.’ But I see I am too far strayed from my Theme.

The Emperor *Maurice*, being advertised, by Dreams and several Prognostics, that one *Phocas*, an obscure Soldier, should kill him, questioned his Son-in-Law, *Philip*, ‘who this *Phocas* was, and what was his Nature, Qualities, and Manners;’ and as soon as *Philip*, amongst other Things, had told him, ‘That he was cowardly and timorous,’ the Emperor immediately thence concluded, ‘That he was a Murderer and Cruel.’ What is it that makes Tyrants so bloody? ‘Tis only the Sollicitude for their own Safety, and that their faint Hearts can furnish them with no other Means of securing themselves, than in exterminating

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K k

^b *Plato's* Dialogue, intituled, *Lachez*, p. 247.^c *De Legibus*, lib. vii. p. 630.^d Or rather *Cercyo*, Κερκυων, *Plato de Legib.* lib. vii. *ibid.*

nating those that may hurt them, even so much as the Women, for fear of a Scratch.

Cuncta ferit, dum cuncta timet *.

i. e.

He strikes at all, who every one does fear.

The first Cruelties are exercised for themselves : From thence springs the Fear of a just Revenge, which afterwards produces a Series of new Cruelties, to obliterate one by the other. *Philip* King of *Macedon*, who had so much upon his Hands with the People of *Rome*, agitated with the Horror of so many Murders committed by his Appointment, and doubting of being able to regain his Credit with so many Families, whom he had, at diverse Times, offended ; ' resolved to seize all the Children of those he ' had caused to be slain, to dispatch them daily one after ' another, and thereby establish his own Repose.' Good Subjects become any Place ; and therefore I, who more consider the Weight and Utility of what I deliver, than its Order and Connexion, need not fear, in this Place, to bring in a fine Story, tho' it be a little by the bye ; for when such Subjects are rich in their own native Beauty, and are able to justify themselves, the least End of a Hair will serve to draw them into my Discourse.

' Amongst others condemned by *Philip*, *Herodicus* †, *A remarkable* ' Prince of *Thessaly*, had been one. He had, *Story on this* ' moreover, after him, caused his two Sons- *Subject.* ' in-Law to be put to Death, who each left ' a Son, very Young, behind him. *Theoxena* and *Archo* ' were the two Widows. *Theoxena*, tho' warmly courted ' to it, could not be persuaded to marry again : *Archo* ' was married to *Poris*, the greatest Man of the *Ænians*, ' and by him had a great many great Children, which ' she, dying, left all Minors. *Theoxena*, moved with a ' Maternal Charity towards her Nephews, that she might ' have them under her own Conduct and Protection, married *Poris* : When presently comes a Proclamation of the King's

* Claud. in Eutrop. lib. i. v. 182.

† The intire Story is taken from *Titus Livy*, lib. xi. c. 4.

Ch. XXVII. *Cowardise the Mother of Cruelty.* 499

' King's Edict. This bold-spirited Mother, suspecting
 ' the Cruelty of *Philip*, and afraid of the Insolence of the
 ' Soldiers towards these lovely young Children, was so
 ' bold as to declare, that she would rather kill them with
 ' her own Hands, than deliver them up. *Poris*, startled
 ' at this Protestation, promised her to steal them away,
 ' and to transport them to *Athens*, and there commit them
 ' to the Custody of some trusty Friends of his. They
 ' took therefore the Opportunity of an annual Feast, which
 ' was celebrated at *Ænia*, in Honour of *Æneas*, and thither
 ' they went. Having appeared by Day at the public Cere-
 ' monies and Banquet, they stole, the Night following,
 ' into a Vessel laid ready for that Purpose, to make their
 ' escape by Sea. The Wind proved contrary, and find-
 ' ing themselves, in the Morning, within Sight of the
 ' Land from whence they had launched over Night, were
 ' pursued by the Guards of the Port; which *Poris* per-
 ' ceiving, he laboured all he could to hasten the Mariners
 ' to put off. But *Theoxena*, frantic with Affection and
 ' Revenge, in Pursuance of her former Resolution, pre-
 ' pared both Arms and Poison, and exposing them be-
 ' fore them; Go to, my Children, *said she*, Death is now
 ' the only Means of your Defence and Liberty, and will
 ' administer Occasion to the Gods to exercise their sacred
 ' Justice: These drawn Swords, these full Cups, will
 ' open you the Way to it: Be of good Courage; and
 ' thou, my Son, who art the Eldest, take this Steel into
 ' thy Hand, that thou may'st the more bravely die. The
 ' Children having, on one Side, so hearty a Counsellor,
 ' and the Enemy at their Throats on the other, ran, all
 ' of them eagerly, to dispatch themselves with what was
 ' next to Hand; and, when half dead, were thrown into
 ' the Sea. *Theoxena*, proud of having so gloriously pro-
 ' vided for the Safety of her Children, clasping her Arms,
 ' with great Affection, about her Husband's Neck; Let
 ' us, my Dear, *said she*, follow these Boys, and enjoy the
 ' same Sepulchre they do: And, thus embraced, they
 ' threw themselves headlong, overboard, into the Sea; so
 ' that the Ship was carried back, without its Owners, into
 ' the Harbour.'

Tyrants, at once both to kill, and to make their Anger felt, have pumped their Wit to invent the most lingering Deaths : They will have their Enemies dispatched, but not so fast that they may not have Leisure to taste their Vengeance : And herein they are mightily perplexed ; for, if the Torments they inflict are violent, they are short ; if long, they are not then so painful as they desire ; and thus torment themselves, in contriving how to torment others. Of this we have a thousand Examples in Antiquity, and I know not whether we, unawares, do not retain some Traces of this Barbarity.

All that exceeds a simple Death, appears to me mere Cruelty ; neither can our Justice expect, that he, whom the Fear of Death, by being beheaded or hanged, will not restrain, should be any more awed by the Imagination of a slow Fire, burning Pincers, or the Wheel :

And I know not, in the mean Time, whether we do not drive them into Despair ; for in what Condition can the Soul of a Man be, who expects Death four and twenty Hours together, whether he is broke upon a Wheel, or, after the old Way, nailed to a Cross ? *Josephus* relates, ' That, in the Time of the War which the *Romans* made in *Judea*, happening to pass by where they had, three Days before, crucified certain *Jews*, he knew three of his own Friends amongst them, and obtained the Favour of having them taken down. Two of them, *he* says, died, the third lived a great while after.'

Gbacondilas, a Writer of good Credit, in the Records he has left behind him of Things that happened in his Time, and near him, tells us, as one of the most excessive Torments, of what the Emperor *Mechmed* often practised, viz. ' cutting off Men in the Middle, by the

' Diaphragma, with one Blow of a Scymeter ; by which it followed, that they died, as it were, two Deaths at once, and both the one Part, *says he*, and the other were seen to stir, a great while after, with the Torment.'

I do not think there was any great Suffering in this Motion :

tion : The Torments that are most dreadful to look on, are not always the greatest to endure ; and, I think, those that other Historians relate to have been practised upon the *Epirot* Lords, to be more cruel, who were ‘ condemned to be flead alive, by piece-meal, in so malicious a manner, that they continued in this Misery a Fortnight : As also these other two that follow.

‘ *Cræsus*, having caused a Gentleman, the Favourite of his Brother *Pantaleon*, to be seized on, carried him into a Fuller’s Shop ^{Two more Instances of excessive Cruelty.}, where he caused him to be scratched and carded with Cards and Combs belonging to that Craft, till he died. ‘ *George Sechel*, chief Commander of the Peasants of *Poland*, who committed so many Mischiefs, under the Title of the *Crusado*, being defeated in Battle, and taken by the Vayvod of *Transylvania*, was three Days bound naked upon the Rack, exposed to all sorts of Torments that any one could inflict upon him ; during which Time, many other Prisoners were kept fasting. At last, while he was living, and looking on, they made his beloved Brother *Lucat*, for whose Safety alone he intreated, by taking upon himself the Blame of all their evil Actions, to drink his Blood, and caused twenty of his most favoured Captains to feed upon him, tearing his Flesh in pieces with their Teeth, and swallowing the Morsels : The Remainder of his Body and Bowels, as soon as he was dead, were boiled, and others of his Followers compelled to eat them.’

C H A P. XXVIII.

All Things have their SEASON.

SUCH as compare *Cato* the Cenfor with the younger *Cato* that killed himself, compare two beautiful Natures, and Forms much resembling one another. The first acquired his Reputation several Ways, and excelled

K k 3

in

in 'Military Exploits, and the Utility of his public Vocations;' but the Virtue of the Younger, besides, that it were Blasphemy to compare any to him in Vigour, was much more pure. For who can acquit the Cenfor of Envy and Ambition, after 'he had dared to offend the Honour of *Scipio*, a Man, in Goodness and all excellent Qualities, infinitely beyond him, or any other of his Time?'

That which they report of him, amongst other Things, *Cato the Cenfor took to learn Greek too late in Life.* 'that, in his extreme Old-age, he set himself to learn the *Greek Tongue*, with so greedy an Appetite, as if he was to quench a long Thirst,' does not seem to make for his Honour; it being properly what we call being twice a Child.

All Things have their Season, Good and Bad, and a Man may say his *Pater-noster* out of Time; as they accused *T. Quintus Flaminius*^b, 'that, being General of an Army, he was seen praying apart in the Time of a Battle that he won.'

ⁱ *Imponet finem sapiens, et rebus honestis* ^k.

i. e.

The wise Man limits event decent Things.

Eudemonidas, seeing *Xenocrates*, when very Old, still very intent upon his School Lectures, 'When^l will this Man be Wise, said he, if he yet learn?' And *Philopæmon*, to those who cried up King *Ptolemy*, for inuring his Person, every Day, to the Exercise of Arms: 'It is not, said he, commendable in a King of his Age to exercise himself in those Things, he ought now really to imploy them. The Young are to make their Preparations, the Old to enjoy them, say the Sages;' and the greatest Vice they observe in us is, 'That our Desires incessantly grow young again; we are always beginning again to live.

Our

^b See *Plutarch's* Comparison of him to *Philopæmon*, sect. 2.

ⁱ *Juv. Sat. vi. v. 344.*

^k The Words which *Montaigne* applies here to his own Design, have another Meaning in the Original.

^l *Plutarch's* Notable Sayings of the *Lacedæmonians*,

Our Studies and Desires should sometimes be sensible of Old-age: We have one Foot in the Grave, and yet our Appetites and Pursuits spring up every Day.

Our Desires ought to be mortified with Old-age.

*Tu secunda marmora
Locas sub ipsum funus, et sepulcri
Immemor, struis domos^m.*

i. e.

When Death, perhaps, is near at Hand,
Thou fairest Marbles dost command
But cut for Use, large Poles to rear,
Unmindful of thy Sepulchre.

The longest of my Designs is not above a Year's Extent; I think of nothing now but my End; abandon all new Hopes and Enterprises; take my last Leave of every Place I depart from, and every Day dispossess myself of what I have. ⁿ *Olim jam nec perit quicquam mihi, nec acquiritur; plus superest viatici, quam via:* 'I now shall neither lose, nor get; I have more wherewith to defray my Journey, than I have Way to go.

Vixi, et quem dederat cursum fortuna peregi^o.

i. e.

I've liv'd, and finish'd the Career
Which Fortune had prescrib'd me here.

To conclude; 'tis the only Comfort I find in my Old-age, that it mortifies in me several Cares and Desires, wherewith Life is disturbed; the Care how the World goes; the Care of Riches, of Grandeur, of Knowledge, of Health, and myself. There are some who are learning to speak, at a Time when they should learn to be silent for ever. A Man may always study, but he must not always go to School. What a contemptible Thing is an old Man learning his A, B, C!

*Diversos diversa juvant, non omnibus annis,
Omnia conveniunt.*

K k 4

i. e.

^m Hor. lib. ii. Ode 18, v. 17, &c.
lib. iv. v. 653.

ⁿ Sen. Epist. 77.

^o *Æneid*.

For several Things do several Men delight,
And all Things are not for all Ages right.

If we must study, let us follow that Study which is
What Study suits best with Old-age. suitable to our present Condition, that we may be able to answer as he did; who being asked, 'To what End he studied in his decrepid Age? That I may go the better off the Stage, *said he*, and at greater Ease.' Such a Study was that of the younger *Cato*, at feeling his End approach, when he was reading *Plato's* Discourse of the *Immortality of the Soul*: Not as we are to believe, that he was not, long before, furnished with all sorts of Provision for such a Departure; for, of Assurance, an established Will and Instruction he had, more than *Plato* had in all his Writings; his Knowledge and Courage were, in this respect, above Philosophy. He employed himself thus, not for the Service of his Death, but as a Man whose Sleep is not once disturbed in the Importance of such a Deliberation; he also, without Choice and Change, continued his Studies with the other customary Actions of his Life. The Night that he was denied the Prætorship he spent in Play: That wherein he was to die he spent in Reading: The Loss either of Life, or of Office, was all one to him.

CH A P. XXIX.

Of V I R T U E.

I FIND, by Experience, that there is a vast Difference betwixt the Starts and Sallies of the Mind, and a resolute and constant Habit; and very well perceive, there is nothing we may not do, nay, even to the surpassing the Divinity itself, *says a certain Person*, forasmuch as it is more for a Man to render himself impassible or dispassionate, than to be such by his original Condition; and even to be able to conjoin to Man's Imbecillity and Frailty a godly Resolution and

Man seldom attains to a Capacity of acting steadily and regularly, according to the Principles of solid Virtue.

and Assurance. But this is by Fits and Starts : And, in the Lives of those Heroes of Times past, there are sometimes miraculous Sallies, and such as seem infinitely to exceed our natural Strength, but they are indeed Sallies ; and 'tis hard to believe, that these so elevated Qualities can be so thoroughly imprinted on the Mind, that they should become common, and, as it were, natural to it : It accidentally happens, even to us, who are the most imperfect of Men, that sometimes our Mind gives a Spring, when roused by the Discourses or Examples of others, much beyond its ordinary Stretch ; but 'tis a kind of Passion, which pushes and pricks it on, and, in some sort, ravishes it from itself : But, this Whirlwind once blown over, we see, that it insensibly flags and slackens itself, if not to the lowest Degree, at least so as to be no more the same ; insomuch as that, upon every trivial Occasion, the losing of a Bird, or the breaking of a Glass, we suffer ourselves to be moved little less than one of the common People. I am of Opinion, that, Order, Moderation, and Constancy excepted, all Things are to be done by a Man that is, in general, very deficient. ' Therefore, say the Sages, in order to make a right Judgment of a Man, you are chiefly to pry into his common Actions, and surprise him in his every-day Habit.'

Pyrrho, he who erected so pleasant a System of Knowledge upon Ignorance, endeavoured, as all the rest, who were really Philosophers did, to make his Life correspond with his Doctrine : And because he maintained the Imbecillity of human Judgment to be so extreme, as to be incapable of any Choice or Inclination, and would have it perpetually wavering and suspending, considering and receiving all Things as indifferent, 'tis said, ' That he always comported himself after the same Manner and Countenance ' : If he had begun a Discourse, he would always end what he had to say, tho' the

Pyrrho tried, in vain, to conform his Life to his Doctrine.

^p *Diog. Laert.* in *Pyrrho's* Life, lib. ix. sect. 63.

^q Yet *Montaigne* says, in the 12th Chapter of this Volume, That they who represent *Pyrrho* in this Light, extend his Doctrine beyond what it really was ; and that, like a rational Man, he made Use of all his corporeal and spiritual Faculties as Rule and Reason.

‘ the Person he was speaking to was gone away : And, if
 ‘ he walked, he never turned out of his Way for any Im-
 ‘ pediment, being preserved from Precipices, the Jostle
 ‘ of Carts, and other like Accidents, by the Care of his
 ‘ Friends ; for, to fear, or to avoid any Thing, had been
 ‘ to contradict his own Propositions, which deprived the
 ‘ Senses themselves of all Certainty and Choice : Some-
 ‘ times he suffered Incisions and Cauteries with so great
 ‘ Constancy, as never to be seen so much as to wink his
 ‘ Eyes.’ ’Tis something to bring the Soul to these Ima-
 ginations ; more to join the Effects to it, and yet not im-
 possible ; but to conjoin them with such Perseverance and
 Constancy as to make them habitual, is certainly, in At-
 tempts so remote from the common Usance, almost in-
 credible to be done. Therefore it was, ‘ that being, one
 ‘ Day, found at his House terribly scolding at his Sister,
 ‘ and being reproached, that he therein transgressed his
 ‘ own Rules of Indifference :’ ‘ What, *said he*, must this
 ‘ foolish Woman also serve for a Testimony to my Rules ?’
 Another Time, ‘ being to defend himself against a Dog :
 ‘ It is, *said he*, very hard totally to put off Man ; and
 ‘ we must endeavour and force ourselves to encounter
 ‘ Things, first by Effects, but at the worst by Reason and
 ‘ Argument.’

About seven or eight Years since, a Countryman, yet
Extraordinary living, at a Village but two Leagues from
Notions pro- my House, having been long tormented with
duced by a sud- his Wife's Jealousy, coming, one Day, home
den Resolution. from his Work, and she welcoming him with
 her accustomed Railing, he entered into so great a Fury,
 ‘ that, with a Sickle he had yet in his Hand, he totally
 ‘ cut off all those Parts that she was jealous of, and threw
 ‘ them in her Face.’ And, ’tis said, ‘ That a young
 ‘ Gentleman of our Nation, brisk and amorous, having,
 ‘ by his Perseverance, at last mollified the Heart of a fair
 ‘ Mistress, enraged, that, upon the Point of Fruition, he
 ‘ found himself unable to perform, and that,

———— *non viriliter*
Iners senile penis extulit caput’,

‘ Tib. lib. iv. Eleg. pen. ad Priapum in Veterum Poet. Catalectis.

‘ so soon as ever he came Home he deprived himself of it,
 ‘ and sent it to his Mistress; a cruel and bloody Victim
 ‘ for the Expiation of his Offence.’ If this had been done
 upon a mature Consideration, and upon the Account of
 Religion, as the Priests of *Cybele* did, what should we have
 said of so cholerick an Action?

‘ A few Days since, at *Bergerac*, within five Leagues of
 ‘ my House, up the River *Dordogne*, a Wo- A Woman that
 ‘ man having, over-night, been abused and drowned her-
 ‘ beaten by her Husband, a peevish ill-con- self for being
 ‘ ditioned Fellow, resolved to escape from beat by her
 ‘ his ill Usage at the Hazard of her Life; Husband.
 ‘ and going, so soon as she was up the next Morning, to
 ‘ visit her Neighbours, as she was wont to do, she dropped
 ‘ a Hint of the Recommendation of her Affairs, she took
 ‘ a Sister of hers by the Hand, led her to a Bridge, and af-
 ‘ ter having taken Leave of her, as it were in Jest, without
 ‘ any manner of Alteration or Change in her Countenance,
 ‘ she threw herself headlong into the River, and was
 ‘ there drowned. That which is the most remarkable,
 ‘ is, that this Resolution was a whole Night forming
 ‘ in her Head.’

But it is quite another Thing with the *Indian Women*;
 for it being the Custom there for the Men to Voluntary
 have many Wives, and for the best beloved Death of the
 of them to kill herself at her Husband’s De- Indian Wives.
 cease, every one of them makes it the Business of her
 whole Life to obtain this Privilege, and gain this Advan-
 tage over her Companions; and the good Offices they do
 their Husbands, aim at no other Recompence, *but to be*
preferred in accompanying them in Death.

Ubi mortifero jacta est fax ultima lecto,

Uxorum fufis stat pia turba comis:

Et certamen habent leti, quæ viva sequatur

Conjugium, pudor est non licuisse mori,

Ardent viêtrices, et flammæ pectora præbent,

Imponuntque suis ora perusta viris’.

i. a.

i. e.

When to the Pile they throw the kindling Brand,
 The pious Wives with Hair dishevell'd stand,
 Striving which living shall accompany
 Her Spouse, and are asham'd they may not die ;
 Those thus preferr'd, their Breasts to Flame expose,
 And their scorch'd Lips to their dead Husband's close,

A certain Author, of our Times, reports, that he has seen this Custom in those Oriental Nations, that not only the Wives bury themselves with their Husbands, but even the Slaves he has enjoyed also ; which is done after this manner : ‘ The Husband being dead, the Widow may, if she will (but few do it) demand two or three Months to order her Affairs. The Day being come, she mounts on Horseback, dressed as fine as at her Wedding, and, with a chearful Countenance, says, she is going to sleep with her Spouse, holding a Looking-glass in her Left-hand, and an Arrow in the other. Being thus conducted in Pomp, accompanied with her Kindred and Friends, and a great Concourse of People, with great Joy, she is at last brought to the public Place appointed for such Spectacles : This is a spacious Place, in the midst of which is a Pit full of Wood, and, adjoining to it, a Mount raised four or five Steps, to which she is led, and served with a magnificent Repast ; which being done, she falls to dancing and singing, and gives Order, when she thinks fit, to kindle the Fire ; which being performed, she descends, and, taking the nearest of her Husband's Relations by the Hand, they walk together to the River close by, where she strips herself stark naked, and, having distributed her Cloaths and Jewels to her Friends, plunges herself into the Water, as if to cleanse herself from her Sins ; coming out thence, she wraps herself in a yellow Linen Robe, five and twenty Ells long, and again giving her Hand to her said Husband's Relations, they return back to the Mount, where she makes a Speech to the People, and recommends her Children to them, if she have any.

‘ Betwixt

‘ Betwixt the Pit and the Mount, there is commonly a
 ‘ Curtain drawn, to skreen the burning Furnace from
 ‘ their Sight; which some of them, to manifest the great-
 ‘ er Courage, forbid. Having ended what she has to say,
 ‘ a Woman presents her with a Vessel of Oil, wherewith
 ‘ to anoint her Head, and her whole Body; which hav-
 ‘ ing done with, she throws it into the Fire, and, in an
 ‘ Instant, leaps in after it: Immediately the People throw
 ‘ a great many Logs upon her, that she may not be long
 ‘ in dying, and convert all their Joy into Sorrow and
 ‘ Mourning. If they are Persons of mean Condition, the
 ‘ Body of the Deceased is carried to the Place of Sepul-
 ‘ ture, and there placed sitting, the Widow kneeling be-
 ‘ fore him, and embracing him, while a Wall is built
 ‘ round them, which so soon as it is raised to the Height
 ‘ of the Woman’s Shoulders, some of her Relations come
 ‘ behind her, and, taking hold of her Head, twist her
 ‘ Neck, and, so soon as she is dead, the Wall is presently
 ‘ raised up, and closed, where they remain entombed.’

There was, in this same Country, something like it in
 their *Gymnosophists*; for, not by Constraint of
 others, nor by the Impetuosity of a sudden
 Humour, but by the express Profession of
 their Order, their Custom was, ‘ So soon as
 ‘ they arrived at a certain Age, or saw them-
 ‘ selves threatened by any Disease, to cause
 ‘ a funeral Pile to be erected for themselves, and on the
 ‘ Top a neat Bed, where, after having joyfully feasted
 ‘ their Friends and Acquaintance, they laid them down
 ‘ with such Resolution, that, when the Fire was applied
 ‘ to it, they were never seen to stir Hand or Foot; and
 ‘ after this manner one of them, *Calanus* by Name, ex-
 ‘ pired in the Presence of the whole Army of *Alexander*
 ‘ *the Great*;’ and he was neither reputed Holy, nor Hap-
 py amongst them, that did not thus destroy himself; dis-
 missing his Soul, purged and purified by the Fire, after
 having consumed all that was Earthly and Mortal. This
 constant Premeditation of the whole Life is that which
 makes the Wonder.

*The Resolution
 of the Gym-
 nosophists,
 who volunta-
 rily burn them-
 selves.*

Amongst

Amongst our other Controversies, that about Fate is crept in, and to tie Things to come, and even our own Wills to a certain and inevitable Necessity, we are yet upon this Argument of Time past; 'Since God foresees, that all Things shall so fall out, as doubtless he does, it will then necessarily follow, that they must so fall out:' *To which our Masters reply*, 'That the seeing any Thing come to pass, as we do, and as God himself also does, (for, all Things being present with him, he rather sees, than foresees) is not to compel it to happen; Nay, we see because Things do fall out, but Things do not fall out because we see: The Events cause the Knowledge, but the Knowledge does not cause the Events: That which we see happen, does happen; but it might have happened otherwise: And God, in the Register of the Causes of Events, which he has in his Prescience, has also those which we call accidental and voluntary, which depend upon the Liberty he has given to our Determination, and knows that we shall do amiss, because we would do so.'

Doctrine which establishes the Necessity of Things to come.
Causes of Events in the Prescience of Almighty God. Fortuitous and voluntary Causes.

I have seen a great many Commanders encourage their Soldiers with this fatal Necessity; for, if our Life be limited to a certain Hour, neither the Enemies Shot, nor our own Boldness, nor our Flight and Cowardise, can either shorten or prolong it. This is easily said, but see who will put it in Practice; and, if it be so that a strong and lively Faith draws along with it Actions of the same, certainly this Faith we so much brag of, is very light in this Age of ours, unless the Contempt it has of Works, makes it disdain their Company. So it is, that to this very Purpose the *Sieur de Joinville*, as credible a Witness as any other whatever, tells us of the *Bedouins*, a Nation amongst the *Saracens*, with whom the King Saint Lewis had to in the *Holy Land*, 'That they, in their Religion, did so firmly believe the Number of every Man's Days to be, from all Eternity, prefixed, and set down by an inevitable Predestination, that they went Naked to the Wars,

‘ Wars, excepting a *Turkish* Sword, and their Bodies only covered with a white Linen Cloth : And for the greatest Curse they could invent, when they were angry, this was always in their Mouths, Cursed be thou, as he that always arms himself for fear of Death.’ This is a Testimony of Faith very much beyond ours. And of this sort is that also which two Friars of *Flo-*
rence gave in our Fathers Days *. Being engaged in some Controversy of Learning, they agreed each to undergo a fiery Trial, for the Verification of his Argument, in Presence of all the People, and in the public Square ; and all Things were already prepared, and just upon the Point of Execution, when it was interrupted by an unexpected Accident.

*To what Proof
two Friars of
Florence were
for submitting
their different
Opinions.*

A young *Turkish* Lord, having performed a notable Exploit, in his own Person, in the Sight of both Armies, that of *Amurath*, and that of *Hunniades*, ready to join Battle, being asked by *Amurath*, ‘ who it was, that, in so tender
 ‘ and unexperienced Years, (for it was his first Sally into
 ‘ Arms) had inspired him with a so noble a Courage, replied, That his chief Tutor, for Valour, was a Hare :
 ‘ For being, said he, one Day a hunting, I found a Hare
 ‘ sitting, and, though I had a Brace of excellent Grey-
 ‘ hounds with me, yet, methought, it would be best, for
 ‘ Sureness, to make Use of my Bow, for she sat very fair.
 ‘ I then let fly my Arrows, and shot forty that I had in
 ‘ my Quiver, not only without hurting, but without
 ‘ starting her from her Form : At last I slipped my Dogs
 ‘ after her, but to no more Purpose than I had shot : By
 ‘ which I understood, that she had been secured by her
 ‘ Destiny ; and that neither Darts nor Swords can wound
 ‘ without the Permission of Fate, which we can neither
 ‘ hasten, nor put back.’ This Story may serve, by the way, to let us see how flexible our Reason is to all sorts of Images.

*A young Turk,
that had a
Hare to teach
him Courage.*

A Personage advanced in Years, Name, Dignity, and Learning, boasted to me, that he had been induced to a
 certain

* *Memoirs of Philip de Comines, lib. viii. c. 19.*

certain very important Change in his Faith, by a strange, whimsical Incitation, and also so very absurd, that I thought it much stronger, being taken the contrary Way: He called it a Miracle, I look upon it quite otherwise.

The *Turkish* Historians say, 'That the Persuasion, rooted in those of their Nation, of the fatal and unalterable Prescription of their Days, does manifestly conduce to the giving them great Assurance in Dangers;' and I know a great Prince, who makes very successful Use of it; whether it be, that he does really believe it, or that he makes it his Excuse for so wonderfully hazarding himself, provided Fortune be not too soon weary of her Favour to him.

There has not happened, in our Memory, a more admirable Effect of Resolution, than in those two who conspired the Death of the Prince of Orange*. 'Tis to be wondered, how the second, that executed it, could ever be animated to an Attempt, wherein his Companion, who had done his utmost, had had so ill Success; and, after the same Method, and with the same Arms, to go and attack a Nobleman, armed with so fresh a Handle for Distrust, powerful in Followers, and of bodily Strength, in his own Hall, amidst his Guards, and in a City wholly at his Devotion. He, doubtless, imployed a very resolute Arm, and Courage inflamed with a furious Passion: A Dagger is surer for striking home, but by reason that more Motion, and a stronger Arm is required, than with a Pistol, the Blow is more subject to be put by, or hindered. That this Man ran upon certain Death, I make no great Doubt; for the Hopes any one could flatter him withal, could not find Place in any calm Mind, and the Conduct of his Exploit does sufficiently manifest, that he had no Want of that, any more than Courage. The Motives of so powerful a Persuasion may be diverse, for our Fancy does what it will, both with itself and us.

The Duke of Guise.

The Execution that was done near *Orleans*, was nothing like this; there was in that more of Chance than Vigour, the Wound was not mortal,

* The Founder of the Republic of *Holland*.

mortal, if Fortune had not made it so; and to attempt to shoot on Horseback, and at a great Distance, and at one whose Body was in Motion by the moving of his Horse, was the Attempt of a Man who had rather miss his Blow, than fail of saving himself, as was apparent by what followed after; for he was so astonished and stupified with the Thought of so desperate an Execution, that he totally lost his Judgment, both to find his Way to escape, and how to govern his Tongue in his Answers. What needed he to have done more than to fly back to his Friends cross a River? 'Tis what I have done in less Dangers, and what I think of very little Hazard, how broad soever the River may be, provided your Horse have good going in, and that you see, on the other Side, good landing, according to the Stream. The other, (*viz.* the Prince of Orange's Assassin) when they pronounced his dreadful Sentence: 'I was prepared for this, *said he*, beforehand, and I will 'make you wonder at my Patience.'

The *Assassins*, a Nation dependant upon *Phœnicia*, are reputed, amongst the *Mahometans*, a People of great Devotion, and Purity of Manners. They hold, *That the nearest Way to gain Paradise, is to kill some one of a contrary Religion*; which is the Reason they have often been seen, being but one or two, without Arms, to run madly against powerful Enemies, at the Price of certain Death, and without any Consideration of their own Danger. So was our Count *Raimond*, of *Tripoli*, assassinated (which Word is derived from their Name) in the Heart of his City, during our Enterprises of the Holy War; and likewise *Conrade*, Marquis of *Montferrat*, the Murderers going to their Execution with great Pride and Glory, that they had performed so brave an Exploit.

A People who believe Assassination the surest Path to Paradise.

C H A P. XXX.

Of a monstrous CHILD.

I SHALL tell the Story simply, and leave it to the Physicians to reason upon it. Two Days ago, I saw a Child, which two Men and a Nurse, who called themselves the Father, the Uncle, and the Aunt of it, carried about to get Money by shewing it, because it was so strange a Creature. It was, as to all the rest, of a common Form, and could stand upon its Feet, walk and gabble much like other Children of the same Age; it had never, as yet, taken any other Nourishment but from the Nurse's Breasts, and what, in my Presence, they tried to put into the Mouth of it, it only chewed a little, and spit out again without swallowing; the Cry of it seemed, indeed, a little odd and particular, and it was just fourteen Months old. Under the Breast it was joined to another Child, that had no Head, and that had the Spine of the Back stopped up, the rest intire; it had one Arm shorter than the other, because it had been broken, by Accident, at their Birth; they were joined Breast to Breast, as if a lesser Child was to clasp its Arms about the Neck of one something bigger. The Part where they were joined together, was not above four Fingers broad, or thereabouts, so that if you turn up the imperfect Child, you might see the Navel of the other below it, and the joining was betwixt the Paps and the Navel. The Navel of the imperfect Child could not be seen, but all the rest of the Belly; so that all the rest that was not joined of the imperfect one, as Arms, Buttocks, Thighs, and Legs, hung dangling upon the other, and might reach to the Mid-leg. The Nurse, moreover, told us, that it urined at both Bodies, and also that the Members of the other were nourished, sensible, and in the same Plight with that she gave suck to, excepting that they were shorter, and less. This double Body, and the several Limbs relating to one Head, might be interpreted as a favourable Prognostic to the King,

King, of maintaining those various Parts of our State under the Union of his Laws; but, lest the Event should prove otherwise, 'tis better to let it alone, for in Things already past, there is no Divination; ^y *Ut quum facta sunt, tum ad conjecturam aliqua interpretatione revocantur.* 'So 'as when they are come to pass, they should then, by 'some Interpretation, be recalled to conjecture: 'As 'tis said of *Epimenides*, 'that he always prophesied of Things 'past ^z.' I have lately seen a Herdsman, in *Medoc*, of about thirty Years of Age, who has no Sign *A Man who had no Genitals.* of any genital Parts; he has three Holes by which he incessantly voids his Water; he is Bearded, has Desire, and loves to stroke the Women.

Those that we call Monsters, are not so to God, who sees, in the Immensity of his Work, the infinite Forms that he has therein comprehended: And it is to be believed, that this Figure, which does astonish us, has relation to some other of the same kind, unknown to Man. From a God of all Wisdom, nothing but good, common, and regular proceeds; but we do not discern the Disposition and Relation of Things. ^a *Quod crebro videt, non miratur, etiamsi, cur fiat, nescit: Quod antè non videt, id, si evenit, ostentum esse censet.* 'What Man often sees, he does 'not admire, tho' he be ignorant how it comes to pass: 'But, when a Thing happens he never saw before, that 'he looks upon as a Prodigy.' What falls out contrary to Custom, we say is contrary to Nature; but nothing, whatever it be, is contrary to her. Let, therefore, this universal and natural Reason expel the Error and Astonishment from us, that Novelty brings along with it.

^y Cic. de Divin. lib. ii. c. 31.

^z *Aristotle's Rhetoric*, lib. iii. c. 12.

^a Cic. de Divin. lib. ii. c. 22.

C H A P. XXXI.

Of *A N G E R*.

PLUTARCH is admirable throughout, but especially where he judges of human Actions: What fine Things does he say in the Comparison of *Lycurgus* and *Numa*, upon the Subject of our great Folly in abandoning Children to the Care and Government of their Fathers!

Children indiscreetly abandoned to the Government of their Parents.

‘ The most of our Civil Governments, as *Aristotle* says, leave, to every one, after the manner of the *Cyclops*, the ordering of their Wives and Children, according to their own foolish and indiscreet Fancy; and the *Lacedæmonian* and *Cretensian* are almost the only Governments that have committed the Discipline of Children to the Laws.’ Who does not see, that, in a State, all depends upon their Nurture and Education? And yet they are indiscreetly left to the Mercy of the Parents, let them be as foolish and ill-natured as they will.

Amongst other Things, how oft have I, as I have passed along the Streets, had a good mind to write a Farce, to revenge the poor Boys, whom I have seen flead, knocked down, and almost murdered, by some Father or Mother, when in their Fury, and mad with Rage? You see them come out with Fire and Fury sparkling in their Eyes.

Of the Indiscretion of Parents, who punish their Children in the Madness of Passion.

— *rabie jecur incendente feruntur
Præcipites, ut saxa jugis abrupta, quibus mons
Subtrahitur, clivoque latus pendente recedit* ^b.

i. e.

With burning Fury they are headlong borne,
As when great Stones are from the Mountains torn,
By which the Cliffs depriv'd and lessen'd are,
And their steep Sides are naked left, and bare.

(and,

^b Juvenal. Sat. vi. v. 548. &c.

(and, according to *Hippocrates*, 'the most dangerous Males' ladies are they that disfigure the Countenance') with a sharp and roaring Voice, very often against those that are but newly come from Nurse, and there they are lamed and stunned with Blows, whilst our Justice takes no Cognizance of it; as if these were not the Maims and Dislocations of the Members of our Commonwealth.

*Gratum est quod patriæ civem, populoque dedisti,
Si facies ut Patriæ sit idoneus, utilis agris,
Utilis et bellorum et pacis rebus agendis.*

i. e.

It is a Gift most acceptable, when
Thou to thy Country giv'st a Citizen,
Provided thou hast had the Knack of it,
To make him for his Country's Service fit;
Useful t'assist the Earth in her Increase,
And useful in Affairs of War and Peace.

There is no Passion that so much perverts Men's true Judgment, as Anger. No one would demur upon punishing a Judge with Death, who should condemn a Criminal from a Motive of Anger; why then should Fathers and School-masters be any more allowed to whip and chastise Children in their Anger? This is not Correction, but Revenge. Chastisement is instead of Physic to Children; and should we bear with a Physician, that was animated against, and enraged at his Patient?

If we would do well, we should never lay a Hand upon our Servants whilst our Anger lasts; whilst the Pulse beats high, and that we feel an Emotion in ourselves, let us defer the Business; for 'tis Passion that commands, and Passion that speaks then, not we: But Faults seen through Passion, appear much greater to us than they really are, as Bodies do, being seen through a Mist. He that is hungry, uses Meat, but he that will make Use of Correction, should have no Appetite, neither of Hunger or Thirst, to it. And, more-

*The Faults of
the Person
whom we pu-
nish in Anger,
seem to us dif-
ferent from
what they are
in Reality.*

L 1 3

over,

over, Chastisements that are inflicted with Weight and Discretion, are much better received, and with greater Benefit by him who suffers them. Otherwise he will not think himself justly condemned by a Man transported with Anger and Fury, and will alledge his Master's excessive Passion, his inflamed Countenance, his unusual Oaths, his Turbulence, and precipitous Rashness, for his own Justification.

*Ora tument ira, nigrescunt sanguine venæ,
Lumina Gorgonio sævius igne micant.*

i. e.

Rage swells the Lips, with black Blood fills the Veins;
And in their Eyes Fire worse than *Gorgons* reigns.

*Suetonius** reports, 'that, *Caius Rabirius* having been condemn'd by *Cæsar*, the Thing that most prevailed upon the People (to whom he had appealed) to determine the Cause in his Favour, was, the Animosity and Vehemency that *Cæsar* had manifested in that Sentence.

Saying is one Thing and Doing is another; we are to consider the Sermon and the Preacher apart. Those Men thought themselves much in the Right, who in our Times have attempted to shake the Truth of our Church by the Vices of her Ministers; but she extracts her Evidence from another Source, for that is a foolish Way of arguing, and would throw all Things into Confusion. A Man whose Morals are good may hold false Opinions, and a wicked Man may preach Truth, nay, though he believe it not himself. 'Tis doubtless a fine Harmony when Doing and Saying go together; and I will not deny but that Saying, when Actions follow it, is of greater Authority and Efficacy, as *Eudamidas* said, hearing a Philosopher talk of military Affairs, 'These Things are finely said, but he that speaks them is not to be believed, for his Ears have not been used to the Sound of the Trumpet.' And *Cleomenes*, hearing an Orator declaiming upon Valour, burst
out

* Ovid. de Art. lib. iii. v. 503, 504.

† Sueton. in Jul. Cæs. sect. 12.

‡ Plutarch, in the Notable Sayings of the *Lacedæmonians*.

out into Laughter, at which the other being angry, ' I should, said he to him, do the same if it were a Swallow that spoke of this Subject; but if it were an Eagle ' I should willingly hear him.' I perceive, methinks, in the Writings of the Ancients, that he who speaks what he thinks, strikes much more Home than he that only dissembles. Hear *Cicero* speak of the Love of Liberty: Hear *Brutus* speak of it; you may judge by his Style that he was a Man who would purchase it at the Price of his Life. Let *Cicero*, the Father of Eloquence, treat of the Contempt of Death, and let *Seneca* do the same; the first does languishingly drawl it out, so that you perceive he would make you resolve upon a Thing on which he is not resolved himself. He inspires you not with Courage, for he himself has none; the other animates and inflames you.

*Censure of
Cicero and
Seneca.*

I never read an Author, even of those who treat of Virtue and of Actions, that I do not curiously examine what a Kind of Man he was himself. For the *Ephori* at *Sparta* ' * seeing a dissolute Fellow propose wholesome ' Advice to the People, commanded him to hold his ' Peace, and intreated a virtuous Man to attribute the ' Invention to himself, and to propose it.' *Plutarch's* Writings, if well understood, sufficiently speak their Author; and I think I know his very Soul; and yet I could wish that we had some better Account of his Life: And am thus far wandered from my Subject, upon the Account of the Obligation I have to *Aulus Gellius*, for having left us in writing ^b this Story of his Manners, that brings me back to my Subject of Anger: ' A Slave of his, a vicious ill-conditioned Fellow, but who had ' the Precepts of Philosophy sometimes rung ' in his Ears, having, for some Offence ' of his, been stripped, by *Plutarch's* Com- ' mand, whilst he was whipping, muttered at first that it ' was without Cause, and that he had done nothing to deserve it; but, at last, falling in good Earnest to exclaim ' against, and to rail at his Master, he reproached him,

*Plutarch re-
proached for
Anger by a
Slave of his.*

L 1 4

' that

* Aul. Gell. lib. xviii. c. 3.

^b Noct. Attic. lib. i. c. 26.

that he did not act as became a Philosopher; that he had often heard him say it was indecent to be angry, nay, had writ a Book to that Purpose; and, that causing him to be so cruelly beaten, in the Height of his Rage, totally gave the Lye to his Writings.' To which *Plutarch* calmly and coldly answered, 'How, Ruffian, said he, By what dost thou judge that I am now angry? Does either my Face, my Colour, my Voice, or my Speech give any Manifestation of my being moved? I do not think my Eyes look fierce, that my Countenance is disturbed, or that my Voice is dreadful: Do I redden? Do I foam? Does any Word escape my Lips of which I ought to repent? Do I start? Do I tremble with Wrath? For these, I tell thee, are the true Signs of Anger.' And so, turning to the Fellow that was whipping him, 'Lay on,' said he, whilst this Gentleman and I dispute.' This is the Story.

Archytas Tarentinus, returning from a War wherein he had been Captain-General, found all Things in his House in very great Disorder, and his Lands uncultivated, through the bad Husbandry of his Receiver, whom having sent for, 'Go, said he, If I were not in Wrath I would soundly drub you.' *Plato*, likewise, being highly offended with one of his Slaves, 'Gave *Speusippus* Order to chastise him, excusing himself from doing it, because he was in Anger.' And *Carillus*, a *Lacedaemonian*, to a *Helot* who carried himself insolently and audaciously towards him 'By the Gods, said he, if I was not angry, I would immediately cause thee to be put to Death.

'Tis a Passion that is pleas'd with, and flatters itself, How oft, when we have been wrongfully misled, have we, on the making a good Defence or Excuse, been in a Passion at Truth and Innocence itself? In Proof of which I remember a marvellous Example of Antiquity: ' *Piso*, otherwise a Man of very

*Anger subject
to Self-flattery.*

ⁱ See *Tusc. Quæst. lib. iv. c. 36.*

^k *Senec. de Irâ, lib. iii. c. 12.*

^l *Plutarch*, in his Notable Sayings of the ancient Kings, &c.

^m *Montaigne*, for what Reason I know not, gives him a better Character than *Seneca*, who, *de Irâ lib. i. c. 15*, says, though he was free from many Vices, that he was ill-tempered and extremely rigorous.

‘ very eminent Virtue, being moved against a Soldier of
 ‘ his, for that, returning alone from Forage, he could
 ‘ give him no Account where he had left his Comrade,
 ‘ took it for granted that he had killed him, and presently
 ‘ condemned him to Death. He was no sooner mounted
 ‘ upon the Gibbet but behold his strayed Companion ar-
 ‘ rives, at which all the Army were exceeding glad;
 ‘ and, after many Caresses and Embraces of the two Com-
 ‘ rades, the Hangman carried both into *Piso’s* Presence,
 ‘ all the Spectators believing it would be a great Pleasure
 ‘ even to him himself; but it proved quite contrary; for,
 ‘ through Shame and Spite, his Fury, which was not yet
 ‘ cool, redoubled; and, by a Subtlety which his Passion
 ‘ suddenly suggested to him, he made three criminal for
 ‘ having found one innocent, and caused them all to be
 ‘ dispatched; the first Soldier, because Sentence had pas-
 ‘ sed upon him; the second, who had lost his Way, be-
 ‘ cause he was the Cause of his Companion’s Death; and
 ‘ the Hangman, for not having obeyed his Order.

Such as have had to do with testy Women may have experi-
 enced into what a Rage it puts them to see their Anger treated with Silence and Cold-
 ness, and that a Man disdains to nourish it.

*The Fury of
 Women when
 provoked to
 Wrath.*

The Orator *Celius* was wonderfully choleric by Nature, insomuch that when a certain Man supped in his Company, of a gentle and sweet Conversation, and who, that he might not move him, was resolved to approve and consent to all he said; he, impatient that his Ill-humour should thus spend itself without Aliment, ‘ For God’s
 ‘ Sake, said he, contradict me in something, that we may
 ‘ be two^a.’ Women, in like Manner, are only angry that others may be angry with them again, in Imitation of the Laws of Love. *Phocion*, to one that interrupted his speaking by sharp Abuse, made no other Return than Silence, and gave him full Scope to vent his Spleen; and then, without any Mention of this Interruption, he proceeded in his Discourse where he had left off before. No Answer can nettle a Man like such a Contempt.

Of

^a Senec. de Irâ, lib. iii. c. 8.

Of the most choleric Man I know in *France* (Anger being always an Imperfection, but more excusable in a Soldier, for in that Profession it cannot sometimes be avoided) I often say, that he is the most patient in bridling his Passion; it agitates him with so great Violence and Fury,

• ——— *magno veluti cum flamma sonore
Virgea suggeritur costis undantis abeni,
Exultantque aestu latices, furit intus aquai,
Fumidus, atque altè spumis exuberat amnis,
Nec jam se capit unda, volat vapor ater ad auras.*

i. e.

So when unto the boiling Cauldron's Side
A crackling Flame of Brush-wood is apply'd,
The bubbling Liquors there like Springs are seen
To swell, and foam to higher Tides within;
Above the Brims they force their fiery Way,
Black Vapours climb aloft, and cloud the Day.

that he must of Necessity cruelly constrain himself to moderate it; and, for my Part, I know no Passion which I could with so much Violence to myself attempt to cover and support. I would not set Wisdom at so high a Price; and do not so much consider what he does, as how much it costs him not to do worse. Another boasted himself to me of his Good-nature and Behaviour, which is in Truth very singular; to whom I replied, 'That it was indeed something, especially in Persons of so eminent Quality as himself, upon whom every-one had their Eyes, to appear always well-tempered to the World; but that the principal Thing was to make Provision for within, and for himself; and that it was not, in my Opinion, very well to order his Business inwardly to fret himself, which I was afraid he did, for the Sake of maintaining this Mask and Moderation in outward Appearance.' A Man incorporates Anger by concealing it, as *Diogenes* told *Demosthenes*, who, for Fear of being seen in a Tavern, withdrew himself the farther into it, 'P The more you recede,

the

• *Æneid. lib. vii. v. 662, &c.*

P *Diog. Laert. in the Life of Diogenes the Cynic, lib. vi. sect. 34.*

‘ the farther you enter in. I would rather advise that a Man should give his Servant a Box of the Ear a little unseasonably, than torture his Mind by putting on such a fedate Countenance; and had rather discover my Passions than brood over them at my own Expence; they grow less by being vented and expressed; and it is much better their Point should operate outwardly than be turned towards ourselves. ^a *Omnia Vitia in aperto leviora sunt: Et tunc perniciosissima, quum simulatâ Sanitate subsidunt.* ‘ All Vices are less dangerous when open to be seen, and then most pernicious when they lurk under a dissembled Temper.

I admonish all who have Authority to be angry in my Family, in the first Place, to be sparing of their Anger, and not to lavish it upon every Occasion; for that both lessens the Weight and hinders the Effect of it. Loud Exclamation is so customary that every one despises it; and, that your Clamour at a Servant for a Theft is not minded, because it is no more than what he has seen you make a hundred Times, against him, for having ill washed a Glass, or misplaced a Stool. Secondly, that they do not spend their Breath in vain, but make sure that their Reproof reach the Person in Fault; for ordinarily they are apt to bawl before he comes into their Presence, and continue scolding an Age after he is gone;

Rules to be observed in the Discovery of Anger against Domestic.

‘ *Et secum petulans amentia certat.*

i. e.

And peevish Madnes with itself contends.

They quarrel with their own Shadows, and push the Storm in a Place where no one is either chastised or interested, but in the Clamour of their Voice, which is unavoidable. I likewise, in Quarrels, condemn those who huff and vapour without an Adversary; such Rodomontades are to be reserved to discharge upon the offending Party.

‘ *Mugitus veluti cum prima in prælia taurus Terrificos ciet, atque irasci in cornua tentat,*

Arboris

^a Senec. Epist. 56.

^a Claudian. in Eutrop. lib. i. v. 237.

^a Æneid. lib. xii, v. 103, &c.

Arboris obnixus trunco, ventosque laceffit

Ictibus, & sparsa ad pugnam proludit arena.

i. e.

Like angry Bulls that make the Valleys ring,
 Press'd to the Fight, with dreadful bellowing ;
 Which whet their Horns against the sturdy Oak,
 And, kicking back their Heels, the Winds provoke ;
 And, tossing up the Earth, a Dust do raise
 As furious Preludes to ensuing Frays.

When I am angry, my Anger is very sharp, but withal
 very short, and as private as possible ; I am
 indeed hasty and violent, but never am be-
 side myself, so that I throw out all Manner
 of injurious Words at random, and without
 Choice, and never consider properly to dart my Raillery
 where I think it will give the deepest Wound ; for I com-
 monly make use of no other Weapon in my Anger than
 my Tongue. My Servants have a better Bargain of me
 in great Occasions than in little ones ; the latter surprise
 me ; and the Mischief of it is, that, when you are once
 upon the Precipice, it is no Matter who gives you the
 Push, for you are sure to go to the Bottom ; the Fall
 urges, moves, and makes haste of itself. In great Occa-
 sions this satisfies me, that they are so just every-one ex-
 pects a warrantable Indignation in me, and then I am proud
 of deceiving their Expectation ; against these I gird and
 prepare myself ; they disturb my Head, and threaten to
 crack my Brain, should I give Way to them. I can easi-
 ly contain myself from entering into one of these Passions,
 and am strong enough, when I expect them, to repel their
 Violence, be the Cause never so great ; but, if a Passion
 once prepossess and seize me, it carries me away, be the
 Cause ever so small ; which makes me thus indent with
 those who may contend with me, viz. When they see me
 first moved, let me alone, right or wrong, I will do the
 same for them. The Storm is only begot by the Concur-
 rence of Resentments, which easily spring from one ano-
 ther, and are not born together. Let every-one have his
 own Way, and we shall be always at Peace : A profitable

Advice,

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Advice, but hard to practise. Sometimes also it falls out, that I put on a seeming Anger, for the better Governing of my Family, without any real Emotion. As Age renders my Humours more sharp, I study to oppose them; and will, if I can, order it so, that for the Future I may be so much the less peevish and hard to please, the more Excuse and Inclination I have to be so, although I have heretofore been reckoned amongst those that have the greatest Patience.

A Word, to conclude this Chapter: *Aristotle* says 'That Anger sometimes serves to arm Virtue and Valour.' 'Tis likely it may be so, nevertheless, they who contradict him pleasantly answer, 'That 'tis a Weapon of novel Use; for we move other Arms, this moves us; our Hands guide it not, 'tis it that guides our Hands; it holds us, we hold not it.'

*Whether
Wrath is proper
to animate
Virtue and
Valour.*

C H A P. XXXII.

Defence of SENECA and PLUTARCH.

THE Familiarity I have had with these two Authors, and the Assistance they have lent to my Age and to my Book, which is wholly compiled of what I have borrowed from them, obliges me to stand up for their Honour.

As to *Seneca*, amongst a Million of Pamphlets that those of the pretended Reformed Religion disperse abroad for the Defence of their Cause (and which sometimes proceed from a Pen so good, that 'tis pity 'tis not employed in a better Subject) I formerly saw one, which, in Order to draw a complete Parallel betwixt the Government of our late poor King *Charles the Ninth* and that of *Nero*, compares the late Cardinal of *Lorraine* with *Seneca*, in their Fortunes (as they were both of them Prime Ministers to their Princes); in their Manners, Conditions, and Deportments,

*Comparison be-
twixt Seneca
and the Cardi-
nal of Lorraine.*

at

as having been very near alike. Herein, I think, he does the said Lord Cardinal a great Honour; for, though I am one of those who have a great Esteem for his Wit, Eloquence, and Zeal for Religion, and for the Service of his King, and reckon it was his Happiness to be born in an Age wherein it was a Thing so new, so rare, and also so necessary for the public Weal, to have an Ecclesiastical Person, of so high Birth and Dignity, and so sufficient and capable for his Place; yet, to confess the Truth, I do not think his Capacity by many Degrees equal to *Seneca's*, nor his Virtue either so pure, intire, or steady.

Now this Book whereof I am speaking, to bring about its Design, gives a very injurious Description of *Seneca*, by Reproaches borrowed from *Dion* the Historian whose Testimony I do not at all believe; for, setting aside the Inconsistency of this Writer, who, after having called *Seneca* in one Place very wise, and in another a mortal Enemy to *Nero's* Vices, makes him elsewhere avaricious, an Usurer, ambitious, effeminate, voluptuous, and a false Pretender to Philosophy. *Seneca's* Virtue appears so lively and vigorous in his Writings, and his Vindication is so clear against any of these Imputations, and particularly as to his Riches and extraordinary Expences, that I cannot believe any Testimony to the Contrary. And, besides, it is much more reasonable to believe the *Roman* Historians in such Things than the *Greeks* and Foreigners. Now *Tacitus* and the others speak very honourably both of his Life and Death, and represent him to us a very excellent and virtuous Personage in all Things; and I will alledge no other Reproach against *Dion's* Report but this, which I cannot avoid, namely, that he has so crazy a Judgment in the *Roman* Affairs, that he dares to maintain *Julius Caesar's* Cause against *Pompey*, and that of *Anthony* against *Cicero*.

Let us now come to *Plutarch*: *John Bodinus* is a good Author of our Time, and of much greater Judgment than his cotemporary Class of Scribblers, so that he deserves to be carefully read

*Bodinus, a
good Author,
vilifies Plu-*

read and considered. I find him, though a little bold in that Passage of his *Method of History*, where he accuses *Plutarch* not only of Ignorance (wherein I would have let him alone, this not being a Subject for me to speak to) but 'That he oft writes Things incredible and absolutely fabulous,' which are his own Words: If he had simply said, 'That he writes Things otherwise than they really are,' it had been no great Reproach; for what we have not seen we receive from other Hands, and take upon Trust; and I see he purposely, sometimes, variously relates the same Story; as the Judgment of the three best Captains that ever were, formed by *Hannibal*, which is given otherwise in the Life of *Flaminius*, and another Way in that of *Pyrrhus*: But to charge him with having believed Things incredible and impossible, is to accuse the most judicious Author in the World of Want of Discernment. And this is his Example: 'As, says he, when he relates that a *Lacedæmonian* Boy suffered his Bowels to be torn out by a Fox-cub, which he had stolen, and kept it concealed under his Coat till he fell down dead, rather than he would discover his Theft.' In the first Place, I find this Example ill chosen, forasmuch as it is very hard to limit the Efforts of the Faculties of the Soul, whereas we have better Authority to limit and know the Strength of the Body; and therefore, if I had been as he, I should rather have chosen an Example of this second Sort; and there are some that are incredible: Amongst others, that which he relates of *Pyrrhus*, 'That, all over wounded as he was, he struck one of his Enemies, who was armed from Head to Foot, so great a Blow with his Sword, that he clave him down from his Crown to his Seat, whereby the Body was divided into two Parts.' In this Example I find no great Miracle; nor do I admit of the Excuse he makes for *Plutarch*, by his having added the Words 'as 'tis said', by Way of Caution to suspend our Belief; for, unless it be in Things received

tarch, whom Montaigne vindicates.

The Bowels of a Lacedæmonian Boy torn out by a Fox-cub. Whether it be an absurd and incredible Story?

* In the Life of *Lycurgus*, c. 14, of *Amyand's* Translation.

* In the Life of *Pyrrhus*, c. 12.

ed by Authority, and from a Reverence to Antiquity or Religion, he would never have himself admitted, nor proposed to us to believe, Things incredible in themselves; and that the Words 'as 'tis said' are not put by him in this Place to that Effect, is easy to be seen, because he elsewhere relates to us, upon this Subject, of the Patience of the *Lacedæmonian* Children, Examples happening in his

*The Patience of
the Lacedæ-
monian Chil-
dren.*

Time, more unlikely to prevail upon our Faith; as what *Cicero* has testified before him, who, he says, was upon the Spot, ' * That, even to their Times, there were Children found, who, in the Trial of Patience which they were put to before the Altar of *Diana*, suffered themselves to be there whipped till the Blood ran down their Bodies, not only without crying out, but without so much as a Groan; and some till they there voluntarily lost their Lives: ' * And that which *Plutarch* also, amongst an Hundred other Witnesses relates, viz. ' That, at a Sacrifice, a burning Coal being fallen into the Sleeve of a *Lacedæmonian* Boy, as he was censuring, he suffered his whole Arm to be burned, till the Smell of the broiling Flesh was perceived by the Assistants.' There was nothing, according

*Thievery odious to the Spar-
tans.*

to their Custom, wherein their Reputation was more concerned, nor which would expose them to more Blame and Disgrace, than the being taken in Theft. I am so fully satisfied of the Magnanimity of those People, that *Plutarch's* Account does not only not appear to me, as it has to *Bodinus*, incredible, but I do not think it so much as rare and strange. The *Spartan* History is full of a Thousand more cruel and rare Examples, and is indeed all Miracles in this View. *Marcellinus* reports, concerning Theft, ' That, in his Time,

*Thievery very
much practised
by the Egyp-
tians.*

' there were no Sort of Torments which could compel the *Egyptians*, when taken in this Misdemeanor, though a People very much addicted to it, so much as to tell their Name.

A Spa-

* Tusc. Quæst. lib. ii. c. 14..

x We have, says *Cicero*, seen Numbers of their Lads fighting with incredible Fury, with their Fists, Heels, Nails, and Teeth, till they died, before they would own they were conquered. Life of *Pyrrhus*, lib. v. c. 27.

y Amm. Marcell. lib. 22. c. 16.

A *Spanish Peasant*, being put to the Rack about the Accomplices of the Murder of the Prætor *Lucius Piso*, cried out, in the Height of the Torment, ‘ * That his Friends should not leave him, but look on without any Sort of Fear; forasmuch as no Pain had Power to force one Word of Confession from him:’ This was all they could get from him the first Day. The next Day, as they were leading him a second Time to the Torture, rushing with Violence out of the Hands of his Guards, he furiously ran his Head against a Wall, and beat out his Brains.

Fortitude of a Spanish Peasant put to the Torture.

Epicharis, * having tired and glutted the Cruelty of *Nero’s* Guards, and undergone their Burnings, their Bastinadoes, and their Engines a whole Day together, without one Syllable of Confession of her Conspiracy; being the next Day brought again to the Rack, with her Limbs all bruised so that she could not stand, she put the Lace of her Robe, with a running Noose, over one of the Arms of her Chair, and, suddenly slipping her Head into it, with the Weight of her own Body, hanged herself: As she had the Courage to die after that Manner, is it not to be presumed that she purposely lent her Life to the Trial of her Fortitude the Day before, purely to mock the Tyrant, and encourage others to the like Attempt? And whoever will enquire of our Light-horsemen what Experiences they have had, in these our Civil Wars, will find Examples of Suffering and Obstinacy in this miserable Age of ours, and amongst the soft and effeminate Crew, worthy to be compared with those we have now related of the *Spartan* Virtue.

Death of Epicharis on the Rack.

I know there have been simple Persons amongst us, who have endured the Soles of their Feet to be broiled upon a Gridiron, their Fingers-ends smashed to Pieces with the Cock of a Pistol; and their bloody Eyes squeezed out of their Heads, by Force of a Cord twisted about their Brows, before they would so much as consent to ransom. I saw one left stark naked for dead in a Ditch, his Neck black and swelled, with

Wonderful Constancy of certain Peasants, during the Civil Wars, in Montaigne’s Time.

VOL. II.

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a Halter

* Tacit. Annal. lib. iv. c. 45.

* Idem. lib. xv. c. 57.

a Halter yet about it, with which they had dragged him all Night at a Horse's Tail; his Body pinked in a hundred Places with Stabs of Daggers which had been given him, not to kill him, but to put him to Pain, and to terrify him: Having endured all this, and even to being speechless and insensible, he resolved, as he himself told me, rather to die a thousand Deaths (one of which indeed, as to Matter of Suffering, he had already suffered) before he would promise any Thing; and yet he was one of the richest Husbandmen of all the Country. How many have been seen patiently to suffer themselves to be burnt and roasted, for Opinions taken upon Trust from others, and by them not at all understood! I have known a hun-

*Women ob-
stinate.*

dred and a hundred Women (for *Gascony*, they say, has a certain Prerogative for Obstinacy) whom you might sooner have made to eat Fire than quit an Opinion they had conceived in Anger. They are more exasperated by Blows and Constraint. And he that forged the Story of the Woman, who, in defiance of all Correction, Threats, and Bastinadoes, ceased not to call her Husband lousy Knave; and, when she was plunged over Head and Ears in Water, and durst not open her Mouth for Fear of being choaked, could yet lift her Hands above her Head and make a Sign of cracking Lice; feigned a Tale, of which in Truth we every Day see a manifest Image in the Obstinacy of Women; and Obstinacy is the Sister of Constancy, at least in Vigour and Stability.

We are not to judge what is possible and what is not, according to what is credible and incredible to our Apprehension, as I have said elsewhere: And it is a great Fault, yet a Fault most Men are guilty of (which nevertheless I do not mention in Regard to *Bodinus*) to make a Difficulty of believing that in another, which they could not, or would not do themselves. Every one thinks that the sovereign Stamp of human Nature is imprinted in him, and that from him all others must take their Rule; and that all Proceedings, which are not like his, are feigned and false. Is any Thing of another's Actions or Facul-

ties

ties proposed to him? The first Thing he calls to the Consultation of his Judgment is his own Example; and as Matters go with him so they must of Necessity do with all the World besides. O dangerous and intolerable Folly! For my Part I consider some Men as very far beyond me, especially among the Ancients; and yet, though I clearly discern my Inability to come near them by a Mile, I do not forbear to keep them in Sight, and to judge of what does elevate them so, of which I also perceive some Seeds in myself; as I also do of the extreme Meanness of some other Minds, which I neither am astonished at, nor yet do misbelieve. I very well perceive the Turns those great Souls take to raise themselves, and I admire their Grandeur; and those Flights that I think the bravest I am glad to imitate, where, though I want Wing, yet my Judgment goes along with them.

The other Example he introduces of Things incredible, and wholly fabulous, delivered by *Plutarch*, is, 'That *Agefilaus* was fined by the *Ephori* for having too far engrossed the Hearts and Affections of the Citizens to himself alone.' And herein I do not see what Sign of Falsity is to be found: But so it is that *Plutarch* there speaks of Things that must needs be better known to him than to us; and it was no new Thing in *Greece* to see Men punished and exiled only for being too acceptable to the People, witness the Ostracism and Peralism.

Agefilaus
maliced by the
Ephori for in-
sinuating him-
self into the
Hearts of the
People.

There is yet in this Place another Accusation laid against *Plutarch*, which I cannot well digest; where he says, 'That he has faithfully matched *Romans* with *Romans*, and *Greeks* with *Greeks*; but not the *Romans* with the *Greeks*, witness, says he, *Demosthenes* and *Cicero*, *Cato* and *Aristides*, *Sylla* and *Lysander*, *Marcellus* and *Pelopidas*, and *Pompey* and *Agefilaus*.' Supposing that he has favoured the *Greeks* in giving them Companions so unequal, which is really to attack what in *Plutarch* is most excellent, and most to be com-

Whether *Plu-
tarch*, in his
*Parallel of the
Greeks and
Romans*, was
unjust in giv-
ing Preference
to the latter.

mended; for in his *Parallels* (which is the most admirable Piece of all his Works, and with which, in my Opinion, he was himself the most pleased) the Fidelity and Sincerity of his Judgments equal their Depth and Weight. He is a *Philosopher* that teaches us Virtue: Let us see whether we cannot defend him from this Reproach of Prevarication and Falsity. All that I can imagine could give Occasion to this Censure, is the great and shining Lustre of the *Roman* Names, with which we are captivated: It does not seem likely to us that *Demosthenes* could rival the Glory of a Consul, Proconsul, and Questor of that great Republic; but, if a Man consider the Truth of the Fact, and the Men in themselves, which is *Plutarch's* chiefest Aim, and more to balance their Manners, their Natures, and Parts, than their Fortunes, I think, contrary to *Bodin*, that *Cicero* and the elder *Cato* come short of the Men with whom they are compared. I should sooner, for his Purpose, have chosen the Example of the younger *Cato* compared with *Phocion*, for in this Couple there would have been a more likely Disparity to the *Roman's* Advantage. As to *Marcellus*, *Sylla*, and *Pompey*, I very well discern that their Exploits of War are greater and more full of Pomp and Glory than those of the *Greeks* whom *Plutarch* compares with them; but the bravest and most virtuous Actions, no more in War than elsewhere, are not always the most renowned: I often see the Names of Captains obscured by the Splendor of other Names of less Merit, witness *Labienus*, *Ventidius*, *Telesinus*, and several others; And, to take it that Way, were I to complain, on the Behalf of the *Greeks*, might I not say, that *Camillus* was much less comparable to *Themistocles*, the *Gracchi* to *Agis*, and *Cleomenes* and *Numa* to *Lycurgus*? But 'tis Folly to judge of Things that have so many Aspects at one View.

When *Plutarch* compares them, he does not for all that make them equal. Who could more elegantly and sincerely have marked their Distinction? Does he parallel the Victories, martial Atchievements, the Power of the Armies conducted by *Pompey*, and his Triumphs, with those

Plutarch did not mean an Equality between those whom he compared together.

those of *Agefilaus*; 'I do not believe', says he, that *Xenophon* himself, if he were now living, though he was allowed to write whatever pleased him, to the Advantage of *Agefilaus*, would dare to bring them into Comparison.' Where he speaks of comparing *Lyfander* to *Sylla*, 'There is ^a, says he, no Comparison, either in the Number of Victories, or in the Hazard of Battles; for *Lyfander* only won two Naval Victories, &c.' This is not to derogate from the *Romans*; for, having only simply named them with the *Greeks*, he can have done them no Injury, whatever Disparity soever there may be betwixt them: And *Plutarch* does not weigh them intirely one against another; there is no Preference in the main; he only compares the Pieces and Circumstances one after another, and judges of every one separately; wherefore, if any one would convince him of Partiality, he ought to pick out some one of those particular Judgments, or say, in general, that he was mistaken in comparing such a *Greek* to such a *Roman*, when there were others more fit, and better resembling to be paralleled.

C H A P. XXXIII.

The Story of SPURINA.

PHILOSOPHY thinks she has not ill employed her Talent, when she has given the Sovereignty of the Soul, and the Authority of checking our Appetites to Reason. Of these, they who judge, that there are none more violent than those which Love breeds, are of the Opinion, *Whether the amorous Appetites are the most violent.* 'that they seize both Body and Soul, and possess the whole Man;' so that Health itself depends upon them, and is the Medicine sometimes constrained to pimp for them: But it might be said, on the contrary, that the Mixture of the Body brings an Abatement and Weaken-

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ing

^a In the Comparison of *Pompey* with *Agefilaus*.

^a In his Comparison of *Sylla* and *Lyfander*.

ing to them, for such Desires are subject to Satiety, and capable of material Remedies.

Many being determined to rid their Souls from the continual Alarms of this Appetite, have made Use of Incision and Amputation of the restless and unruly Members: Others have subdued their Force and Ardour, by the frequent Application of cold Things, as Snow and Vinegar: The Sackcloths of our Ancestors were used for this Purpose, which was a Cloth woven of Horse-hair, whereof some made Shirts, and others Girdles to torture their Reins. A Prince, not long ago, told me, 'That, in his Youth, upon a solemn Festival in the Court of King *Francis I*, where every-body was finely dressed, he would needs put on his Father's Hair Shirt, which was still kept in the House;' but, how great soever his Devotion was, he had not Patience to wear it till Night, and was sick long Time after; adding withal, 'That he did not think there could be any youthful Heat so fierce, that the Use of this Receipt would not mortify;' and yet, perhaps, he never tried the most violent; for Experience shews us, that such Emotions often happen under coarse beggarly Cloaths, and that a Hair Shirt does not always render those innocent that wear it.

Xenocrates proceeded with greater Severity in this Affair; for his Disciples, to make trial of his Continency, having slipped *Lais*, that beautiful and famous Courtezan, into his Bed, quite naked, *Xenocrates* finding, without the Charms of her Beauty, and her alluring Philtres, that, in Spite of his Reason, and philosophical Rules, there was a War rising in his Flesh, he caused those Members of his to be burned, that he found consenting to this Rebellion: Whereas the Passions, which wholly reside in the Soul, as Ambition, Avarice, and the rest, find the Reason much more to do, because it cannot there be relieved but by its own Means; neither are those Appetites capable of Satiety, but grow sharper, and increase by Fruition.

The

* *Diag. Laert.* in the Life of *Xenocrates*, lib. iv. sect. 7.

The sole Example of *Julius Cæsar* may suffice to demonstrate to us the Disparity of those Appetites ; for never was Man more addicted to amorous Delights : Of which one Proof ; the delicate Care he took of his Person, to that Degree as to use the most lascivious Means to that End, which were then practised, viz. to have the Hairs of his Body twitched off by Pincers, and to be daubed all over with Perfumes of the extremest Curiosity ; and he was a beautiful Person in himself, of a fair Complexion, Tall and Sprightly, Full-faced, with brisk hazle Eyes, if we may believe *Suetonius* ^f ; for the Statues, that we see at *Rome*, do not, in all Points, answer this Description. Besides his Wives, which he four Times changed, without reckoning the Amours of his Childhood with *Nicomedes*, King of *Bithynia*, he had the Maidenhead of the renowned *Cleopatra*, Queen of *Egypt*, witness the little *Cæsario* that he had by her ^g. He also made love to *Eunoe*, Queen of *Mauritania* ; and, at *Rome*, to *Posthumia*, the Wife of *Servius Sulpitius* ; to *Lollia*, the Wife of *Gabinus* ; to *Tortulla*, the Wife of *Crassus* ; and even to *Mutia*, Wife to the Great *Pompey* ; which was the Reason, the *Roman* Historians say, that she was repudiated by her Husband, which *Plutarch* owns he did not know ; And the *Curio*'s, both Father and Son, afterwards reproached *Pompey*, when he married *Cæsar*'s Daughter, ' That he ' had made himself Son-in-Law to a Man who had made ' him a Cuckold, and one that he himself was wont to ' call *Ægyptus* ^h. ' Besides all these, he kept *Servilia*, *Cato*'s Sister, and Mother to *Marcus Brutus*, from whence every one believes the great Affection he had to *Brutus* did proceed, by reason that he was born at a Time when his Birth was likely to happen. So that I have Reason, methinks, to take him for a Man extremely given to this Debauch, and of a very amorous Constitution : But the other Passion of Ambition, with which he was also exceedingly infected,

Cæsar's Example a Proof that Ambition is harder to be tamed than Love.

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^f In the Life of *Julius Cæsar*, sect. 45.

^g *Plutarch* in the Life of *Cæsar*, c. 13. sect. 50.

^h *Suetonius's* in *Cæsar's* Life, sect. 250.

fect, arising in him to contend with the former, soon compelled it to give way.

And here calling to mind *Mahomet*, who subdued *Constantinople*, and totally exterminated the *Grecian* Name, I do not know where these two Passions are so evenly balanced, being equally an indefatigable Lecher and Soldier; but where they both meet in his Life, and jostle one another, the quarrelsome Passion always gets the better of the amorous Passion: And this, tho' it was out of its natural Season, did not regain an absolute Sovereignty over the other, till he came to be very old indeed, and unable to undergo the Fatigues of War.

What is related, for a contrary Example, of *Ladislaus*, King of *Naples*, is very remarkable; that, being a great Captain, Valiant and Ambitious, he proposed to himself, for the principal End of his Ambition, the Execution of his Pleasure, and the Enjoyment of some rare Beauty, which he obtained, and thereby his Death; for having, by a close and tedious Siege, reduced the City of *Florence* to so great Distress, that the Inhabitants were glad to capitulate; he was content to set them free, provided they would deliver up to him a most beautiful Virgin, whom he had heard of in their City. They were forced to yield her to him, and by a private Injury to avert the public Ruin. She was the Daughter of a Physician of Eminence in his Time, who, finding himself involved in so foul a Necessity, resolved upon a high Attempt; for as every one was setting a Hand to trick up his Daughter, and to adorn her with Ornaments and Jewels, to render her agreeable to this new Lover; he also gave her a Handkerchief, most richly wrought, and of an exquisite Perfume, (an Implement they never go without in those Parts) which she was to make Use of in their first Approaches. This Handkerchief, which he had the Art to poison, coming to be rubbed between the chafed Flesh and open Pores, both of the one and the other, so suddenly infused its Poison, that their warm Sweat

soon

soon turned into a cold Sweat, and they expired in one another's Arms.

But I return to *Cæsar* : His Pleasures never made him steal one Minute, nor turn one Step aside from Occasions that offered for its Aggrandisement. That Passion was so sovereign in him, over all the rest, and with such absolute Authority possessed his Soul, that it guided him at Pleasure. In earnest, it troubles me, when (as to every Thing else) I consider the Greatness of this Man, and the wonderful Parts where-with he was endued, learned to such a Degree, in all sorts of Knowledge, that there is hardly any one Science of which he has not written : He was so great an Orator, that many have preferred his Eloquence to that of *Cicero* ; and he, I conceive, did not think himself inferior to him in that Particular ; for his two *Anti-Cato's* were chiefly writ to counter-balance the Eloquence that *Cicero* had expended in his *Cato*. As to the rest, was ever Soul so vigilant, so active, and so patient of Labour as his ? And, doubtless, it was embellished with many rare Seeds of Virtue, I mean, Innate and Natural, and not put on.

The Pleasures of Love never hindered Cæsar's Views of aggrandising himself.

He was singularly sober, and so far from being delicate in his Diet, that *Oppian* relates, how ' that, ' having one Day at Table physical, instead ' of common Oil, in some Sauce set before ' him, he eat heartily of it, that he might not put his ' Entertainer out of Countenance.' Another Time he caused his Baker to be whipped, for serving him with a finer sort of Bread than common. *Cato* himself was wont to say of him, ' That he was the first sober Man that ' took a Course to ruin his Country.' And as to the same *Cato's* calling him, one Day, *Drunkard*, it fell out thus : Being both of them in the Senate, at a Time when *Cataline's* Conspiracy was in Question, of which *Cæsar* was suspected, one came and brought him a Letter sealed up : *Cato*, ' believing that it was some Intelligence from the Conspirators, ' called to him to deliver it into his ' Hand,'

His singular Sobriety.

¹ *Cæsar's* Life by *Suetonius*.

* *Plutarch* in the Life of *Cato* of *Utica*, ch. 7,

'Hand,' which *Cæsar* was constrained to do to avoid farther Suspicion. This proved to be a Love-Letter, that *Servilia*, *Cato's* Sister, had written to him; which *Cato* *Cæsar* called having read, he threw it back to him, saying, *There, Drunkard, take it*. This, I say, was rather a Word of Disdain and Anger, than an express Reproach of this Vice, as we often rate those that anger us, with the first injurious Words that come into our Mouths, though by no Means applicable to those we are offended at. To which may be added, that the Vice which *Cato* cast in his Dish, is wonderfully near a-kin to that wherein he had caught *Cæsar*; *Venus* accompanies *Bacchus* for *Bacchus* and *Venus*, according to the Proverb, *agree like Hand in Glove*; but, with me, *Venus* is most sprightly when I am most sober.

The Examples of his Mildness and Clemency to those by whom he had been offended, are infinite; *Cæsar's Clemency towards his Enemies*. I mean, besides those he gave during the Time of the Civil Wars, which, as plainly enough appears by his Writings, he practised to cajole his Enemies, and to make them less afraid of his future Dominion and Victory. But I must also say, that, if these Examples are not sufficient Proofs of his natural Good Temper, they, at least, manifest a marvellous Confidence and Magnanimity in this Personage. He has often sent back whole Armies, after having overcome them, to his Enemies, without Ransom, or deigning so much as to bind them by Oath, if not to favour him, at least no more to bear Arms against him. He has, three or four times, taken some of *Pompey's* Captains Prisoners, and as oft set them at Liberty¹. *Pompey* declared all those to be his Enemies, who did not follow him to the War, and he proclaimed all those to be his Friends, who sat still, and did not actually take Arms against him. To such Captains of his, as ran away from him to alter their Condition, he sent, moreover, their Arms, Horses, and Equipage. The Cities he had taken by Force, he left at full Liberty to take which Side they pleased, imposing no other Garrison upon

¹ *Cæsar's* Life, by *Suetonius*, sect. 75.

upon them, but the Memory of his Mildness and Clemency. He gave strict Charge, on the Day of his great Battle of *Pharsalia*, that, without the utmost Necessity, no one should lay a Hand upon the Citizens of *Rome*. These, in my Opinion, were very hazardous Proceedings; and 'tis no Wonder, if those in our Civil War, who, like him, fight against the ancient State of their Country, do not follow his Example; they are extraordinary Means, such as only *Cæsar's* Fortune and his admirable Foresight could happily conduct. When I consider his incomparable Magnanimity, I excuse Victory, that it could not disengage itself from him, even in that most unjust and wicked Cause. To return to his Clemency; we have many strong Examples of it in the Time of his Government, when, all Things being reduced to his Power, he had no more Need to dissemble. *Caius Memmius* had writ very severe Orations against him, which he as sharply answered: Yet he soon after used his Interest to make him Consul. *Caius Calvus*, who had composed several injurious Epigrams against him, having employed his Friends to mediate a Reconciliation with him, *Cæsar*, of his own Accord, wrote first to him. And our good *Catullus*, who had so ruffled him, under the Name of *Mamurra*, coming to make his Excuses to him, he made him, the same Day, sup with him at his Table. Having Intelligence of some who spoke ill of him, he did no more but, in a public Oration, declare that he had Notice of it. He also less feared his Enemies than he hated them. Some Conspiracies and Cabals that were made against his Life, being discovered to him, he satisfied himself, in publishing by Proclamation, *that they were known to him*, without further prosecuting the Conspirators.

As to the Respect he had to his Friends; *Caius Oppius* being with him upon a Journey, and finding himself ill, he left him the only Lodging he had for himself, and lay 'all Night upon the hard Ground in the open Air.' As to his Justice; 'he put a beloved Servant of his to Death for 'lying with a Noble *Roman's* Wife, though there was no 'Complaint made.' Never had *Ma* more Moderation in his Victory, nor more Resolution in his adverse Fortune.

But

Boundless Ambition the only Ruin of Cæsar's Actions, and the Bane of his Memory with all Good Men.

But all these good Inclinations were stifled and spoiled by his furious Ambition, by which he suffered himself to be so far transported, that a Man may easily maintain, that that Passion was the Rudder whereby all his Actions were steered: Of a liberal Man, it made him a public Robber, to supply his Bounty and Profusion, and made him utter this vile and most unjust Saying, 'That, if the most wicked and profligate Persons in the World had been faithful in serving him towards his Advancement, he would cherish and prefer them to the utmost of his Power, as much as the best of Men:' It intoxicated him with such excessive Vanity, that he dared to boast, in the Presence of his Fellow-Citizens, 'That he had made the great Commonwealth of *Rome* a Name without Body, and without Form;' and to say, 'That his Answers, for the future, should stand for Laws;' and also to receive the Body of the Senate, coming towards him, *sitting*; to suffer himself to be adored, and to have Divine Honours paid to him in his own Presence. To conclude, this sole Vice, in my Opinion, spoiled, in him, the richest Fund of Good-nature that ever was, and has rendered his Name abominable to all good Men, for aiming to erect his Glory upon the Ruins of his Country, and the Subversion of the greatest and most flourishing Republic the World shall ever see. There might, on the contrary, many Examples be produced of great Men, whom Pleasures have made to neglect the Conduct of their Affairs, as *Mark Anthony*, and others; but where Love and Ambition should be in equal Balance, and come to jostle with equal Forces, I make no Doubt but the last would have the Turn of the Scale.

An extraordinary Instance of a young Man, of very fine Features, who scarified his Face all over, to surpass the Pas-

But to return to my Subject: 'Tis a very great Point to bridle our Appetites by the Discourse of Reason, or, by Violence, to constrain our Members within their Duty: But to lash ourselves for our Neighbour's Interest, and not only to divest ourselves of the charming Passion that tickles us, and of the Pleasure we feel in being agreeable to others, and
courted

courted and beloved of every one ; but also to conceive a Hatred and Aversion to the Charms which produce that Effect, and to condemn our Beauty because it inflames another, is what, I confess, I have met with few Examples of. This, indeed, is one : *Spurrina*, a young Man of *Tuscany*,

tion with which such Beauty might be apt to fire those that are the most Content.

*Qualis gemma micat fulvum quæ dividit aurum,
Aut collo decus, aut capiti, vel quale per artem
Inclusum buxo, aut Oricia Terebintho,
Lucet ebur^m.* —

i. e.

As a Gem shines in yellow Gold enchain'd,
On Neck, or Head, for Decoration plac'd ;
Or as by Art Iv'ry does Lustre get
Amidst the meaner Soil of Sable Jet.

being endowed with singular Beauty, and so excessive, that the chastest Eyes could not chasterly behold its Lustre ; displeased with himself for leaving so much Flame and Fever as he every-where kindled, without Relief, entered into a furious Spite against himself, and those rich Endowments Nature had so liberally conferred upon him ; as if a Man were responsible to himself for the Faults of others : And purposely slashed and disfigured, with many Wounds and Scars, the perfect Symmetry and Proportion that Nature had so curiously imprinted in his Faceⁿ. To give my free Opinion, I more admire than honour such Actions : Such Excesses are Enemies to my Rules.

The Design was conscientious and good, but, I think, a little defective in Prudence. What if his Deformity served afterwards to make others guilty of the Sin of Hatred, or Contempt, or of Envy, at the Glory of so commendable an Action ; or of Calumny, interpreting this Humour a mad Ambition ? Is there any Form from whence Vice cannot, if it will, extract Occasion to exercise itself one Way or another ? It had been more just, and also more noble, to have made

Wherein the Action was blameable.

of

^m *Æneid. lib. x. v. 134, &c.*

ⁿ *Val. Max. in Externis, lib. iv. sect. 1.*

of these Gifts of God a Subject of exemplary Virtue and Regularity.

They who secrete themselves from the common Offices, from that infinite Number of crabbed and double-meaning Rules that fetter a Man of strict Honesty in civil Life, are, in my Opinion, very discreet, what peculiar Severity soever they impose upon themselves in so doing. 'Tis, in some Sort, a Kind of dying to avoid the Pain of living well. They may have other Reward, but the Reward of the Difficulty I never could think they had, nor that in Uneasiness there can be any Thing beyond keeping himself upright in the Waves of the busy World, truly and exactly performing and answering all Parts of his Duty. 'Tis peradventure more easy for a Man to live clear from the whole Sex, than to maintain himself exactly in all Points in the Company of his Wife; and a Man may more incuriously slip into Want than Abundance, duly dispensed. Custom, carried on according to Reason, has in it more of Sharpness than Abstinence has: Moderation is a Virtue that has more Work than Sufferance. The Well-living of *Scipio* has a thousand Fashions, that of *Diogenes* but one. This as much excels the ordinary Lives in Innocency, as the most exquisite and accomplished excel that in Utility and Force.

C H A P. XXXIV.

Observations on JULIUS CÆSAR's Methods of making War.

TIS said of many great Leaders, 'That they have had certain Books in particular Esteem, as Alexander the Great, Homer; *Scipio Africanus*, *Xenophon*; *Marcus Brutus*, *Polybius*; *Charles the Fifth*, *Philip de Comines*; and 'tis said, that, in our Times, *Machiavel* is elsewhere in Repute;' but the late *Marshal Strossy*, who

Cæsar's Commentaries a proper Lesson for every General.

who took *Cæsar* for his Man, doubtless made the best Choice; for in Truth this Book ought to be the Breviary of every great Soldier, as being the true and sovereign Pattern of the military Art. And, moreover, God knows with what Grace and Beauty he has embellished that rich Subject, with such pure, delicate, and perfect Expression, that, in my Opinion, there are no Writings in the World comparable to his in this Respect. I will here record some rare and peculiar Passages of his Wars that remain in my Memory.

His Army being in some Consternation upon the Rumour that was spread of the great Forces which King *Juba* was leading against him, instead of abating the Apprehension which his Soldiers had conceived at the News, and of lessening the Strength of the Enemy, having called them all together to reanimate and encourage them, he took a quite contrary Method to what we are used to do; for he told them, ‘ That they should trouble themselves no more with enquiring after the Enemy’s Strength, for that he was certainly informed of it:’ And then he mentioned a Number much surpassing both the Truth and the Report that was rumoured in his Army. In this he followed the Advice of *Cyrus* in *Xenophon*; forasmuch as the Imposition is not of so great Importance to find an Enemy weaker than we expected, as it is to find him really very strong, after having been made to believe that he was weak.

How Cæsar encouraged his Troops when alarmed by the superior Numbers of the Enemy.

It was his Way to accustom his Soldiers simply to obey, without taking upon them to controul, or so much as to speak of their Captain’s Designs; which he never communicated to them but upon the Point of Execution; and he took a Delight, if they discovered any Thing of what he intended, immediately to change his Orders to deceive them; and, to that Purpose, when he had assigned his Quarters in a particular Place, he often passed forward and lengthened his March, especially if it was foul Weather.

The ready Obedience of Cæsar’s Soldiers.

The *Swiss*, in the Beginning of his Wars in *Gaul*, having

How he amused the Enemy, in Order the better to surprise them.

ving sent to him to demand a free Passage through the *Roman* Territories; though he resolved to hinder them by Force, he nevertheless spoke kindly to the Messengers, and took some Days to return an Answer, in Order to make use of that Respite for assembling his Army together. These silly People did not know how good a Husband he was of his Time; for he often repeats it, 'That it is the Excellency of a Captain to seize the critical Juncture;' and his Diligence in his Exploits is, in Truth, unparalleled and incredible.

The Virtue he required in his Soldiers. As he was not very conscientious in taking Advantage of an Enemy under Colour of a Treaty of Agreement, he was as little in this, that he required no other Virtue in a Soldier but Valour,^p and seldom punished any other Faults but Mutiny and Disobedience.

The License in which he indulged them. After his Victories he often gave them all Manner of Liberty, dispensing them, for some Time, from the Rules of military Discipline, saying withal, 'That he had Soldiers so well trained up, that, though powdered and perfumed, they would run furiously to Battle.'

He loved that they should be richly armed. In Truth, he loved to have them richly armed, and their Furniture to be engraved, gilt, and silvered over, to the End that the Care of saving their Arms might engage them to a more obstinate Defence.

The Title he honoured them with. 'When he harangued them, he called them by the Name of Fellow-Soldiers, as we do to this Day; which his Successor *Augustus* reformed, supposing he had only done it upon Necessity, and to cajole those who only followed him as Volunteers;

^a ——— *Rheni mihi Cæsar in undis,*

Dux erat, hic socius, facinus quos inquinat, æquat.

i. e.

Great *Cæsar*, who my Gen'ral did appear
Upon the Banks of *Rhine*, 's my Fellow here;

For

^p *Suetonius* in the Life of *Julius Cæsar*, c. 67.

^a *Lucan*, lib. v. v. 289.

For Wickedness, where once it hold does take,
All Men whom it defiles does equal make.

but that this Carriage was too low for the Dignity of an Emperor and General of an Army; and therefore he brought up the Custom of calling them Soldiers only.

With this Courtesy *Cæsar* mixed great Severity, to keep them in Awe. The ninth Legion having mutinied near to *Placentia*, he ignominiously cashiered them; though *Pompey* was yet on Foot, and received them not again to Grace till after many Supplications: He quieted them more by Authority and Boldness than by gentle Ways. In that Place where he speaks of his Passage over the *Rhine* towards *Germany*, he says, 'That, thinking it unworthy of the Honour of *Roman* People to waft over his Army in Vessels, he built a Bridge, that they might pass over dry Foot. There it was that he built that wonderful Bridge, of which he gives so particular a Description; for he is no where so fond of displaying his own Actions, as in representing to us the Subtlety of his Inventions in such mechanical Performances.

His Severity to his Soldiers.

I have also observed this, that he was fond of giving Exhortations to the Soldiers before a Battle; for, where he would shew, that he was either surprized, or reduced to a Necessity of Fighting, he always brings in this, 'That he had not so much as Leisure to harangue his Army.' Before that great Battle with those of *Tournay*, *Cæsar*, says he, having given Order for every Thing else, presently ran where Fortune carried him to encourage his Men, and, meeting the tenth Legion, had no more Time to say any Thing to them but this, That they should remember their wonted Valour, and not be astonished, but bravely sustain the Enemy's Shock; and, as the Enemy already approached within a Dart's Cast, he gave the Signal of Battle; and, going suddenly thence elsewhere to encourage others, he found that they were already engaged. That, by his own Account of it,

Exhortations to Soldiers before a Battle of great Importance.

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N n

his

* De Bello Gallico, lib. iv. c. 2.

* Idem, lib. ii. c. 3.

his Tongue indeed did him notable Service upon several Occasions; and his military Eloquence was in his own Time so highly reputed, that many of his Army collected his Harangues, by which Means there were Volumes of them preserved a long Time after him. He had so particular a Grace in speaking, that they who were particularly acquainted with him, and *Augustus* amongst others, hearing those Orations read, could distinguish even to the Phrases and Words that were none of his.

The first Time that he went out of *Rome* with any public Command, he arrived in eight Days at the River *Rhone*¹, having with him in his Coach a Secretary or two before him, who were continually writing; and one that carried his Sword behind him. Yet, as if he had nothing to do but to drive on, having been every-where victorious in *Gaul*, he speedily left it, and, following *Pompey* to *Brundisium*, in eighteen Days Time he subdued all *Italy*, returned from *Brundisium* to *Rome*; from *Rome* he marched into the very Heart of *Spain*, where he surmounted extreme Difficulties in the War against *Afranius* and *Petreibus*, and in the long Siege of *Marseilles*; from thence he returned into *Macedonia*, beat the Roman Army at *Pharsalia*, passed from thence, in Pursuit of *Pompey*, into *Egypt*, which he also subdued; from *Egypt* he went into *Syria* and the Territories of *Pontus*, where he fought *Pharnaces*; from thence into *Africa*, where he defeated *Scipio* and *Juba*; and again brushed through *Italy* into *Spain*, where he defeated *Pompey's* Sons.

*The Rapidity
of Cæsar's
Progress in his
military Expeditions.*

¹ *Ocyor & cæli flammis, & tigride fætâ.*

² *Ac veluti montis saxum de vertice præcep
Cum ruit avulsum vento, seu turbidus imber
Proluit, aut annis solvit sublapsa vetustas,
Fertur in abruptum magno mons improbus æstu,
Exultatque solo, silvas, armenta, virosque,
Involvens secum.*

i. e.

¹ *Plutarch in Cæsar's Life, c. 5.*

² *Lucan. lib. v. v. 405.*

³ *Virg. Æn. lib. xii. v. 684.*

i. e.

Swifter than Lightning, or the furious Course
Of the fell Tygres when she is a Nurse.
As when a Fragment from a Mountain torn
By raging Tempests, or a Torrent borne ;
Or sapp'd by Time, or loosen'd from the Roots,
Prone thro' the Void the rocky Ruin shoots ;
Rolling from Crag to Crag, from Steep to Steep,
Down sink at once the Shepherds and the Sheep ;
Involv'd alike, they rush to nether Ground,
Stunn'd with the Shock they fall, and, stunn'd, from
Earth rebound.

Speaking of the Siege o *Avaricum*, he says, ' * That it
' was his Custom to be Night and Day with *He would see*
' the Pioneers.' In all Enterprises of Con- *every-thing*
sequence he reconnoitred in Person, and ne- *himself.*
ver brought his Army to a Place which he had not first
viewed. And, if we may believe *Suetonius**, when he pas-
sed over into *England*, ' he was the first Man that found-
ded the Passage.'

He was wont to say, ' That he more valued a Victory
' obtained by Counsel than Force.' And in *He liked to con-*
the War against *Petreius* and *Afranius*, For- *quer by Wisdom*
tune presenting him with a very manifest Oc- *rather than*
casion of Advantage, he declined it, say- *Strength.*
ing, ' That he hoped with a little more Time, and less
' Hazard, to overthrow his Enemies.' He there also per-
formed a notable Part, in commanding his whole Army
to pass the River by Swimming, without any Manner of
Necessity.

² ——— *rapuitque ruens in prælia miles*

Quod fugiens timuisset iter ; mox uda receptis
Membra fovent armis, gelidosque à gurgite, cursu
Restituunt artus.

i. e.

The Soldiers rush through a Pass to fight,
Which would have terrify'd them in a Flight ;

N n 2

Then

* De Bell. Gall. lib. vii. c. 3.

† In *Jul. Cæs.* sect. 58.

² Lucan. lib. iv. v. 151, &c.

Then with their Arms their wet Limbs cover o'er,
And their numb'd Joints by a swift Rage restore.

I find him a little more wary and considerate in his
Enterprises than *Alexander*, for the latter
seems to seek and run headlong upon Dan-
gers like an impetuous Torrent, which rushes
against and attacks every-thing it meets, with-
out Choice or Discretion.

*Was more cir-
cumspect in his
Enterprises
than Alexan-
der.*

*² Sic tauri-formis volvitur Aufidus,
Qui regna Dauni perfluit Appuli,
Dum sævit horrendamque culis
Diluvium meditatur agris.*

i. e.

So the biforked *Aufidus* amain
Doth roar and foam along th' *Apulian* Plain,
When it with Rage and swelling Floods abounds,
Threat'ning a Deluge to the tilled Grounds.

And indeed he was a General in the Flower and first Vi-
gour of Life, whereas *Cæsar* took to the Wars at a ripe
and well-advanced Age. Moreover, *Alexander* was of a
more sanguine, hot, and choleric Constitution, which he
also inflamed with Wine, from which *Cæsar* was very ab-
stinent; yet, where Necessity required, never did any

*But, when Ne-
cessity required,
he boldly faced
Danger.*

Man venture his Person more than he: And,
for my Part, methinks I read in many of his
Exploits a certain Resolution to throw him-
self away, to avoid the Shame of being over-
come. In his great Battle with those of *Tournay*, he char-
ged up to the Head of the Enemies without his Shield,
when he saw the Van of his Army begin to give Ground;
which he did also at several other Times. Hearing that
his Men were surrounded, he passed through the Enemy's
Army in Disguise, to encourage them with his Presence^b.
Having crossed over to *Dyrrachium* with a very slender
Force, and seeing the Remainder of his Army, which he
left to *Anthony's* Conduct, slow in following him, he at-
tempted

^a Horat. lib. iv. Ode 14. v. 25, &c.

^b Sueton in *Jul. Cæs.* sect. 58.

tempted alone to repass the Sea in a very great Storm; and stole away to reassemble the rest of his Forces, the Ports on the other Side being seized by *Pompey*, who was Master of all that Sea. And as to what he performed by main Force, there are very many Exploits too hazardous for the rational Part of War; for with how weak a Force did he undertake to subdue the Kingdom of *Egypt*, and afterwards to attack the Forces of *Scipio* and *Juba*, ten Times greater in Number than his! Those People had I know not what of more than human Confidence in their Fortune; and he was wont to say, 'That Men must execute, and not deliberate upon great Enterprises.' After the Battle of *Pbarsalia*, when he had sent his Army away before him into *Asia*, and was passing the Streight of the *Hellespont* in one single Vessel, he met *Lucius Cassius* at Sea, with ten stout Men of War, where he had the Courage not only to lay by for them, but to bear up to them, and, summoning *Cassius* to yield, made him surrender.

Having undertaken that furious Siege of *Alexia*, where there were fourscore thousand Men in Garrison, and all *Gaul* was in Arms to raise the Siege, having set an Army on Foot of a hundred and nine thousand Horse^c, and of two hundred and forty thousand Foot, what a Boldness and mad Confidence was it in him, that he would not give over his Attempt, but resolved to oppose two so great Difficulties at once, which nevertheless he sustained! And, after having won that great Battle against those without, he soon reduced those within to his Mercy. The same happened to *Lucullus*, at the Siege of *Tigranocerta*, against King *Tigranes*; but the Hazard was not the same, considering the Effeminacy of those with whom *Lucullus* had to deal.

I will here set down two rare and extraordinary Events concerning this Siege of *Alexia*; one, that the *Gauls*, having drawn their Powers together to encounter *Cæsar*, after they had made a general Muster of all their Forces, resolved, in their Council of War, to dismiss a good Part

N n 3

^c *Cæsar de Bello Gallico*, lib. vii. c. 12. where only 8000 Horse are mentioned.

*His Courage
and Confidence
at the Siege of
Alexia.*

of this great Multitude, that they might not fall into Confusion: This Example of fearing to be too numerous is new; but, to take it right, it stands to Reason that the Body of an Army should be of a moderate Number, and restrained to certain Bounds, both in Regard to the Difficulty of providing for them, and the Difficulty of governing and keeping them in Order; at least it is very easy to make it appear, by Example, that monstrous Armies so monstrous in Number have seldom done any Thing to the Purpose. According

Monstrous Armies of no great Effect.

to the Saying of *Cyrus* in *Xenophon*, 'Tis not the Number of Men, but the Number of good Men that gives the Advantage; the Remainder serving rather to embarrass than assist. And *Bajazet* principally grounded his Re-

That great Numbers of Men cause Confusion.

solution of giving *Tamerlane* Battle, contrary to the Opinion of all his Captains, upon this, that his Enemy's numberless Number of Men gave him assured Hopes of their being in Confusion. *Scanderbeg*, a very good and expert Judge in these Matters, was wont to say, 'That ten or twelve thousand faithful fighting Men were sufficient for a good Leader, to secure his Reputation on all military Occasions.' The other Thing, which seems to be contrary both to the Custom and Rationale of War, is, that *Vercingetorix*, who was made General of all the revolted Parts of *Gaul*, should go shut himself up in *Alexia*; for he who has the Command of a whole Country ought never to confine himself, but in such an Extremity when the only Hopes he had left was in the Defence of that City; otherwise he ought to keep himself always at Liberty, that he may have Means to provide in general for all Parts of his Government.

To return to *Cæsar*: He grew in Time more slow, and more considerate, as his Friend *Oppius* does witness; conceiving that he ought not easily to hazard the Glory of so many Victories, which one Misfortune might deprive him of. The *Italians*, when they would reproach the Rashness and Foolhardiness of young People, call them *Bisognosi d'onore*, 'Necessitous of Honour;' and they say, that, being in so great

great a Want and Dearth of Reputation, they have Reason to seek it at what Price soever; which they ought not to do, who have acquired enough already. There may be some just Moderation in this Thirst of Glory, and some Satiety in this Appetite, as well as in other Things; and there are enow who practise it. He was far from the religious Scruple of the ancient *Romans*, who would never prevail in their Wars, but by mere Valour; and yet he was more conscientious than we should be in these Days, and did not approve of all sorts of Means to obtain a Victory. In the War against *Ariovistus*, whilst he was parleying with him, there happened a Tumult between the two Armies, which was occasioned by the Fault of *Ariovistus's* Cavalry, wherein, though *Cæsar* saw he had a very great Advantage over his Enemy, he would not lay hold on't, lest he should be reproached with a treacherous Action. He was always wont to wear a rich Garment, and of a shining Colour in Battle, that he might be the more remarkable. He always carried a stricter Hand over his Soldiers, and kept them closer together when near an Enemy.

When the antient *Greeks* would accuse any one of extreme Insufficiency, they would say, in a common Proverb, *That he could neither Read nor Swim*: *Cæsar* also was of this Opinion, that Swimming was of great Use in War, and himself found it so, for, being to use Diligence, he commonly swam over the Rivers in his Way; for he loved to march on Foot, as also did *Alexander the Great*. Being in *Egypt* forced, for Safety, to go into a little Boat, and so many People^a leaping in with him, that it was in Danger of sinking, tho' he was of an advanced Age, he chose rather to commit himself to the Sea, and swam to his Fleet, which lay two hundred Paces off, holding, in his Left-hand, his Pocket-book above Water, lest it should be wet, and drawing his Coat-armour in his Teeth, that it might not fall into the Enemy's Hand.

Never had any General so much Credit with his Sol-

N n 4

diers:

^a Suet. in J. Cæsare, sect. 64.

No General diers : In the Beginning of the Civil Wars,
better beloved his Centurions offered to find, every one, a
by his Soldiers. Man at Arms at his own Charge, and the
 Foot Soldiers to serve him at their own Expence ; those
 who were best able, moreover, undertaking to defray the
 most necessitous. The late Admiral *Chastillon* furnished
 us the like Case in our Civil Wars, for the *French* of his
 Army laid out Money out of their own Purfes to pay the
 Foreigners that were with them. There are but rarely
 found Examples of so ardent and so ready an Affection
 amongst the Soldiers of old Times, who kept strictly to
 the ancient Police. Passion has a more absolute Com-
 mand over us than Reason ; and yet it happened, in the
 War against *Hannibal*, that, after the generous Exam-
 ple of the People of *Rome* in the City, the Soldiers and
 Captains refused their Pay in the Army ; and, in *Marcel-
 lus's* Camp, those who would receive any, were branded
 with the Name of *Mercenaries*. Having come by the
 worst near *Dyrrachium*, his Soldiers came and offered them-
 selves to be chastised and punished, so that he was more
 inclined to comfort than reprove them.

One single Cohort of his withstood four of *Pompey's*
Instances of Legions above four Hours together, till it
their Intrep- was almost demolished with Arrows, of which
dity. there were an hundred and thirty thousand
 found in the Trenches *. A Soldier, called *Scæva*, who
 commanded at one of the Avenues, invincibly maintained
 his Ground, having lost an Eye, besides being wounded
 in one Shoulder, and one Thigh, and his Shield shot in
 two hundred and thirty Places. It happened, that many
 of his Soldiers, being taken Prisoners, rather chose to die
 than promise to take the contrary Side. When *Granius
 Petronius* was taken by *Scipio*, in *Africa*, *Scipio*, having
 put his Comrades to Death, sent him Word, ' That he
 ' gave him his Life, for he was a Man of Quality, and
 ' a Questor ;' *Petronius* sent Answer back, ' That *Cæsar's*
 ' Soldiers were wont to give Life to others', and not to
 ' receive

* Sucton. in Jul. Cæsar. sect. 58. *Cæsar* makes the Number but Thirty thousand. *Plutarch* in the Life of *Cæsar*, c. 5.

‘ receive it, and immediately, with his own Hand, killed himself.’

Of their Fidelity there are infinite Examples; amongst which, that of those who were besieged in *Salona*, a City that stood for *Cæsar* against *Pompey*, is not, for the Rarity of an Accident that there happened, to be forgot. *Marcus Octavius* kept them close besieged; they within being reduced to the extremest Necessity of all Things, so that, to supply the want of Men, most of them being either slain or wounded, they had set all their Slaves at Liberty, and had been constrained to cut off all the Women’s Hair, to twist instead of Cordage, besides a wonderful Dearth of Victuals, yet they continued resolute never to yield: After having drawn the Siege to a great length, by which *Octavius* was grown more negligent, and less attentive to his Enterprize, they made choice of one Day about Noon, and, having first placed the Women and Children upon the Walls to make a Shew, they sallied upon the Besiegers with such Fury, that, having routed the first, second, and third Corps, and afterwards the fourth, and then the rest, and beaten them all out of their Trenches, they pursued them even to their Ships; and *Octavius* himself was forced to fly to *Dyrrachium*, where *Pompey* lay. I do not, at present, remember, that I have met with any other Example, where the Besieged ever gave the Besiegers a total Defeat, and won the Field; nor that a Sally ever was attended with a pure and entire Victory.

C H A P. XXXV.

Of Three good WOMEN.

THEY don’t run thirteen to the Dozen, as every one knows, and especially in the *Duties of Marriage*; for that is a Bargain full of so many nice Circumstances, that ’tis hard for a Woman’s Will to keep to it long: Men, tho’

True Proof of a good Marriage.

their

their Condition be something better under that Tie, have yet enough to do : The true Touchstone and Test of a happy Marriage respects the Time of their Cohabitation only, whether it has been constant, mild, loyal, and commodious.

In our Age, Women commonly reserve the Publication of their good Offices, and their vehement Affection for their Husbands, till they have lost them ; or, at least, then it is that they deign to give Proofs of their Good-will : A too slow Testimony, and that comes too late ; by which they rather manifest, *that they never loved them till dead.* Their Life is full of

Combustion, their Death full of Love and Courtesy : As Fathers conceal their Affections from their Children, Women likewise conceal theirs from their Husbands to maintain a modest Respect. This is a Mystery I do not relish ; 'tis to much Purpose that they scratch themselves, and tear their Hair. I whisper in a Waiting-woman's, or a Secretary's Ear, *How were they ? How did they live together ?* I always have that Saying in my Head, *facilius morient, quæ minus dolent* : ' They make the most ado, who are least concerned.' Their Whimpering is offensive to the Living, and vain to the Dead : We should willingly give them Leave to laugh after we are dead, provided they will smile upon us whilst we are alive. Is it not enough to make a Man revive in Spite, that she who spit in my Face whilst I was, shall come to kiss my Feet when I am no more ? If there be any Honour in lamenting a Husband, it only appertains to those who smiled upon them whilst they had them ; let those who wept during their Lives, laugh at their Deaths, as well outwardly as inwardly : Moreover, never regard those blubbered Eyes, and that pitiful Voice ; but consider her Deportment, her Complexion, and the Plumpness of her Cheeks under all those formal Veils ; 'tis there the Discovery is to be made. There are few who do not mend upon't, and Health is a Quality that cannot lye : That starched and ceremonious Countenance looks not so much back as forward, and is rather intended to get a new Husband, than to lament the

the old. When I was a Boy, a very beautiful and virtuous Lady, who is yet living, and the Widow of a Prince, had, I know not what, more Ornament in her Dress than our Laws of Widowhood will well allow; which being reproached withal, as a great Indecency, she made Answer, 'That it was because she was not cultivating more Friendships, and would never marry again.'

I have here, not at all dissenting from our Custom, made choice of three Women, who have also expressed the utmost of their Goodness and Affections about their Husbands Deaths; yet are they Examples of another kind than are now in Use, and so severe, as will hardly be drawn into Imitation.

The younger *Pliny*^b had, near a House of his in *Italy*, a Neighbour, who was exceedingly tormented with certain Ulcers in his private Parts: His Wife, seeing him so long to languish, intreated that he would give her Leave to see, and at Leisure to consider of the State of his Disease; adding, that she would freely tell him what she thought of it: This Permission being obtained, she curiously examined the Business, found it impossible he could ever be cured, and that all he was to expect, was a great while to linger out a painful and miserable Life; and therefore, as the most sure and sovereign Remedy, she resolutely advised him to kill himself: But finding him a little tender and backward in so rude an Attempt: 'Do not think, my Dear, *said she*, that I have not an equal Feeling of the Torments which I see thou endurest, and that, to deliver myself from them, I will not myself make Use of the same Remedy I have prescribed to thee: I will accompany thee in the Cure, as I have done in the Disease; fear nothing, but believe that we shall have Pleasure in this Passage that is to free us from so many Miseries, and go off happily together.' Having said this, and roused up her Husband's Courage, she resolved that they should throw themselves headlong into the Sea, out of a Window that leaned over it; and that she might maintain, to the last, the loyal and vehement Affection where-with she had embraced him during his Life, she would yet

yet have him die in her Arms; but for fear they should fail, and lest they should leave their Hold in the Fall, and thro' Fear, she tied herself fast to him by the Waist, and so gave up her own Life to procure her Husband's Repose. This was a Woman of a mean Family, and, even amongst that Condition of People, 'tis no very new Thing to see some Example of uncommon Good-nature.

———— *extrema per illos*
*Justitia excedens terris vestigia fecit*¹.

i. e.

From hence did Justice take her Flight, and here The Prints of her departing Steps appear.

The other two are Noble and Rich, where Examples of Virtue are rarely lodged. *Arria*, the Wife of *Cecina Pætus*, a consular Person, was the Mother of another *Arria*, the Wife of *Thrasea Pætus*, whose Virtue was so renowned in the Time of *Nero*, and, by Means of this Son-in-Law, the Grand-mother of *Fannia*: For the Resemblance of the Names of these Men and Women, and their

*The Story of
 the Death of
 Arria, the
 Wife of Ce-
 cina Pætus.*

Fortunes, has led many into a Mistake. This first *Arria* (her Husband *Cecina Pætus* having been made Prisoner by some of the Emperor *Claudius*'s People, after *Scribonianus*'s Defeat, whose Party he had embraced in the War) ' begged of those who were carrying him Prisoner ' to *Rome*, that they would take her into their Ship, where ' she should be of much less Charge and Trouble to them ' than a great many Persons they must otherwise have to ' attend her Husband, and that she alone would undertake to serve him in his Chamber, his Kitchen, and all ' other Offices *. ' But they refused her, wherefore she put herself into a Fishing-boat she hired on a sudden, and in that Manner followed him from *Sclavonia*. Being come to *Rome*, *Junia*, the Widow of *Scribonianus*, one Day, considering the Resemblance of their Fortunes, and accosting her in the Emperor's Presence, in a familiar Way, she rudely repulsed her with these Words, ' Shall I, said she, speak ' to thee, or give Ear to any Thing thou sayest; to thee, ' in

¹ Virg. Georg. lib. ii. v. 473.

* Plin. Ep. 16. lib. iii.

‘ in whose Lap *Scribonianus* was slain, and thou yet alive?’ These Words, with several other Signs, gave her Friends to understand, that she would undoubtedly dispatch herself, impatient of supporting her Husband’s Fortune. And *Thrasea*, her Son-in-Law, beseeching her not to throw away herself, and saying to her, ‘ What! If I should run the same Fortune that *Cecina* has done, would you that your Daughter, my Wife, should do the same?’ ‘ Would I!’ replied she, yes, yes, I would, if she had lived as long, and in as good Agreement with thee as I have done with my Husband.’ These Answers made them more careful of her, and to have a more watchful Eye on her Deportment. One Day, having said to those that looked to her, ‘ ’Tis to much Purpose that you take all this Pains to prevent me; you may indeed make me die an ill Death, but to keep me from dying is not in your Power;’ and, suddenly rushing from a Chair wherein she sat, she ran her Head madly, with all her Force, against the next Wall, by which Blow being laid flat in a Swoon, and very much wounded, after they had with much ado brought her to herself, ‘ I told you, said she, that, if you refused me some easy Way of dying, I should find out another, how painful soever.’ The Conclusion of so admirable a Virtue was thus: Her Husband *Pætus*, not having Resolution enough of his own to dispatch himself, as he was by the Emperor’s Cruelty enjoined; one Day, amongst others, having first employed all the Reasons and Exhortations which she thought most prevalent, to persuade him to it, she snatched the Ponyard he wore from his Side, and, holding it ready in her Hand, to make short of her Admonitions, ‘ Do thus, *Pætus*,’ said she; and in the same Instant gave herself a mortal Stab in her Breast, and then, drawing it out of the Wound, presented it to him, ending her Life with this noble, generous, and immortal Saying, *Pæte, non dolet*, ‘ *Pætus*, it hurts me not;’ having only Strength to pronounce those never to be forgotten Words.

*Castâ suo gladium cum traderet Arria Pæto,
Quem de visceribus traxerat ipsa suis :*

*Si qua fides, vulnus quod feci, non dolet, inquit ;
Sed quod tu facies, id mihi, Pate, dolet¹.*

i. e.

When the chaste *Arria* gave the reeking Sword,
That had new gor'd her Heart, to her dear Lord ;
Pætus, the Wound I've made hurts not, quoth she ;
The Wound which thou wilt make, 'tis that hurts me.

The Action was much more noble in itself, and of a richer Dye than the Poet could express it ; for she was so far from being deterred by her Husband's Wound and Death, and her own, that she had been the Promotress and Adviser of both ; but, having performed this high and courageous Enterprize for her Husband's only Convenience, she had, even in the last Gasp of her Life, no other Concern but for him, and for dispossessing him of the Fear of dying with her. *Pætus* presently struck himself to the Heart with the same Weapon, ashamed, I believe, to have stood in Need of so dear and precious an Example.

Pompeia Paulina, a young and very noble Roman Lady, Seneca's Wife. had married *Seneca* in his extreme old Age. *Nero*, his hopeful Pupil, sent his Guards to denounce the Sentence of Death to him, which was performed after this Manner : When the Roman Emperors of those Times had condemned any Man of Quality, they sent to him, by their Officers, to chuse what Death he would, and to make that Election within such or such a Time, which was limited, according to the Mettle of their Indignation, to a shorter or longer Respite, that they might therein have Leisure to dispose of their Affairs ; and sometimes depriving them of the Means of doing it, by the Shortness of the Time ; and, if the condemned seemed unwilling to submit to the Order, they had People ready at Hand to execute it, either by cutting the Veins of the Arms and Legs, or by compelling them to swallow a Draught of Poison : But Persons of Honour would not stay this Necessity, and made use of their own Physicians and Surgeons for this Purpose. ^m *Seneca*, with a calm and steady Countenance, heard the Charge, and then called

¹ Mart. lib. i. Ep. 14.

^m Tacit. Annal lib. xv. c. 61, 62.

led for Paper to write his Will, which being by the Captain denied, he turned himself towards his Friends, saying to them, ' Since I cannot leave you any other Acknowledgment of the Obligation I have to you, I leave you, at least, the best Thing I have, namely, the Image of my Life and Manners, which I intreat you to keep in Memory of me; that, so doing, you may acquire the Glory of sincere and real Friends.' And therewithal, one While appeasing the Sorrow he saw them in, with gentle Words, and then raising his Voice to reprove them; ' What, said he, are become of all our fine Precepts of Philosophy? What are become of all the Provisions we have so many Years laid in against the Accidents of Fortune? Was *Nero's* Cruelty unknown to us? What could we expect from him who had murdered his Mother and his Brother, but that he should put his Governor to Death, who had bred him up and educated him?' After having spoke these Words in general, he turned himself towards his Wife, and, embracing her fast in his Arms, as, her Heart and Strength failing her, she was ready to sink down with Grief, he begged of her, ' For his Sake to bear this Accident with a little more Patience, telling her, that now the Hour was come wherein he was to shew, not by any more Argument and Reason, but by Effect, the Fruit he had reaped from his Studies; and that he really embraced his Death, not only without Grief, but with Joy: Wherefore, my Dearest, said he, do not dishonour it with thy Tears, that it may not seem as if thou lovest thyself more than my Reputation. Moderate thy Grief, and comfort thyself in the Knowledge thou hast had of me and of my Actions, leading the Remainder of thy Life in the same virtuous Manner thou hast hitherto done.' To this *Paulina*, having a little recovered her Spirits, and warmed her great Soul with a most generous Affection, replied, ' No, *Seneca*, said she, I am not a Woman to suffer you to go without my Company in such a Necessity; I will not have you to think that the virtuous Examples of your Life have not yet taught me how to die well, and when can I ever better, or more decently do it, or more

to

‘ to my own Desire, than with you? And therefore assure
 ‘ yourself I will go along with you.’ *Seneca*, taking this
 so amiable and glorious Resolution of his Wife exceeding
 kindly at her Hands, and being also willing to free
 himself from the Fear of leaving her exposed to the Mercy
 and Cruelty of his Enemies after his Death; ‘ I have,
 ‘ *Paulina*, said heⁿ, sufficiently instructed thee in what
 ‘ would serve thee happily to live; but thou more covet-
 ‘ est, I see, the Honour of dying: In Truth, I will not
 ‘ grudge it thee; the Constancy and Resolution in our
 ‘ common End may be the same, but the Beauty and Glo-
 ‘ ry of thy Part is greater.’ This said, the Surgeons at
 the same Time cut the Veins of both their Arms, but, be-
 cause those of *Seneca* being more shrunk up, as well with
 old Age as Abstinence, made his Blood to flow too slowly,
 he moreover commanded them to open the Veins of his
 Thighs; and, lest the Torments he endured from it might
 pierce his Wife’s Heart, and also to free himself from the
 Affliction of seeing her in so sad a Condition, after having
 taken a very affectionate Leave of her, ‘ he intreated she
 ‘ would suffer them to carry her into the next Room,’
 which they accordingly did; but, all these Incisions
 being not enough to make him die, he commanded
Statius Anneus^o, his Physician, to give him a Draught
 of Poison, which had not much better Effect; for, by
 Reason of the Weakness and Coldness of his Limbs, it
 could not reach to his Heart, wherefore they were forced
 to superadd a very hot Bath; and then, feeling his
 End approach, whilst he had Breath, he continued excel-
 lent Discourses upon the Subject of his present Condition,
 which his Secretaries wrote down, as long as they could
 hear his Voice; and his last Words were long after in high
 Honour and Esteem amongst Men, and it was a great
 Loss to us, that they were not reserved down to our Times:
 Then, feeling the last Pangs of Death, with the bloody
 Water of the Bath he bathed his Head, saying, ‘ This
 ‘ Water I dedicate to *Jupiter* the Deliverer.’ *Nero*, be-
 ing presently advertised of all this, fearing lest the Death
 of *Paulina*, who was one of the best descended Ladies of
 Rome,

* Tacit. Annal. lib. xv. c. 63.

* Idem, ibid. c. 64.

Rome, and against whom he had no particular Enmity, should turn to his Reproach, he sent back Orders, in all Haste, to bind up her Wounds, which her Attendants, without his Knowledge, had done before; she being already half dead, and without any Manner of Sense. Thus, though she lived, contrary to her own Design, it was very honourably, and consistent with her own Virtue; her pale Complexion ever after manifesting how much of her Vital Spirit was run out of her Wounds.

These are my three very true Stories; which, I think, I find as diverting, and as tragic, as any of those we make of our own Heads wherewith *The Writers of Tragedy must have Recourse to History for the Subject of their Plays.* to entertain the common People; and I wonder they who are addicted to such Relations do not rather cull out ten thousand very fine Stories, which are to be found in very good Authors, that would save them the trouble of Invention, and be more useful and entertaining. And whosoever would compose a whole Play from them would need to add nothing of his own but the Connection only, as it were the Solder of Metal; and might, by this Means, compile a great many true Events of all Sorts, disposing and diversifying them according as the Beauty of the Work should require, after the same Manner almost as *Ovid* has patched up his *Metamorphosis* of that infinite Number of various Fables.

In this last Couple this is moreover worthy of Consideration, That *Paulina* voluntarily offered to lose her Life for the Love of her Husband; and that her Husband had formerly also forborne dying for the Love of her. There is no mighty Counterpoise in this Exchange as to us; but, according to his *Stoical* Humour, I presume he thought he had done as much for her, in prolonging his Life upon her Account; as if he had died for her. In one of his Letters to *Lucilius*, after he has given him to understand, that, being seized with an Ague in *Rome*, he presently took Coach to go to a House he had in the Country, contrary to his Wife's Opinion, who would by all Means persuade him

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to stay; and that he told her, 'That the Ague he was seized with was not a Fever of the Body, but of the Place.' It follows thus; 'She let me go, says he, with giving me a strict Charge of my Health: Now I, who know that her Life is involved in mine, begin to make much of myself, that I may preserve her; and I lose the Privilege, my Age has given me, of being more constant and resolute in many Things, when I call to Mind, that there is a young Lady who is interested in this old Man's Health; and, since I cannot persuade her to love me more courageously, she makes me more solicitously to love myself; for we must allow something to honest Affections; and sometimes, though Occasions importune us to the Contrary, we must call back Life, even though it be with Torment; we must hold the Soul within our Teeth, since the Rule of Living amongst good Men is not so long as they please, but as long as they ought: He that loves not his Wife and his Friend so well as to prolong his Life for them, but will obstinately die, is too delicate and too effeminate: The Soul must impose this upon itself, when the Utility of our Friends does so require: We must sometimes lend ourselves to our Friends, and, when we would die for ourselves, must break that Resolution for their Sakes: 'Tis a Testimony of a noble Courage to return to Life for the Sake of another's, as many excellent Persons have done: And 'tis a Mark of singular Good-nature to preserve old Age (of which the greatest Convenience is an Indifference for its Duration, and a more stout and disdainful Use of Life) when a Man perceives that this Office is pleasing, agreeable, and useful to some Person whom we are very fond of; and a Man reaps a very pleasing Reward from it; for what can be more delightful than to be so dear to one's Wife, as, upon her Account, to become dear to one's self? Thus has my *Paulina* imputed to me not only her Fears, but my own; it has not been sufficient for me to consider how resolutely I could die, but I have also considered how unable she would be to bear it: I am enforced to live, and sometimes to live is Magnanimity.' These are his own excellent Words, according to his usual Manner.

C H A P. XXXVI.

Of Three most excellent MEN.

IF I should be asked who I should prefer, of all the Men that have come to my Knowledge, I should answer, ' That I think three more excellent than all the rest : ' One of them *Homer* ; not but *Aristotle* and *Varro*, for Example, were peradventure as learned as he ; and possibly *Virgil* might compare with him, even in his own Art ; I leave this to be determined by such as know them both ; I, who, for my Part, understand but one of them, can only say this, according to my poor Talent, ' That I do not believe the *Muses* themselves ever surpassed the *Roman*. *Homer preferred to the greatest Geniuses.*

*Tale facit carmen doctâ testudine, quale
Cynthius impositis temperat articulis* ¹.

i. e.

His Lute and Verse with Harmony as sweet conspire,
As when *Apollo* sings in Concert with his Lyre.

And yet in this Judgment we are not to forget, that it is chiefly from *Homer* that *Virgil* derives his Excellence ; that he is his Guide and Teacher ; and that the *Iliad* only has supplied him with Body and Matter, out of which to compose his great and divine *Aeneis*. I do not reckon upon that alone, but take in several other Circumstances that render this Poet admirable to me, even as it were above human Condition : And, in Truth, I often wonder, that he who has erected, and by his Authority given so many Deities Reputation in the World, was not deified himself, being both blind and poor, and so well acquainted with the Sciences, before they were reduced into Rule and certain Observations, that all those who have since taken upon them to establish Governments, to carry on Wars, and to write either of Philosophy or Religion, of what Sect soever, or of the Arts, have made use of him, as of

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a most

a most perfect Instructor, in the Knowledge of all Things;
and of his Books as a Nursery of all Sorts of Learning:

*Qui quid sit pulchrum, quid turpe, quid utile, quid non,
Pleniùs ac meliùs Chrysippo ac Crantore dixit*.*

i. e.

Who hath what's brave, what's base, what's hurtful, and
what's good,
Clearer than *Crantor* or *Chrysippus* shew'd.

and as this other says,

————— *a quo ceu fonte perenni
Vatum Pieriis labra rigantur aquis*†.

i. e.

At that clear Spring the Poets take their swill,
Which ever flows from the *Pierian Hill*.

and another,

*Adde Heliconiadum Comites, quorum unus Homerus
Astra potitus*‡.

i. e.

Of all the Poets, *Homer* is alone
Judg'd the most worthy of the *Muses Throne*.

and another,

————— *cujusque ex ore profuso
Omnis posteritas latèges in carmina duxit,
Annemque in tentes ausa est deducere rivos,
Unius fecunda bonis*§.

i. e.

From whose abundant Spring
Succeeding Poets draw the Songs they sing;
From him they take, from him adorn their Themes,
And into little Channels cut his Streams;
Rich in his Store —————

'Tis contrary to the Order of Nature that he has made
the most excellent Production that can possibly be; for the

* Hor. lib. i. Epist. 2. v. 3.

† Ovid. Amor. lib. iii. Eleg. 9. v. 25.

‡ Lucret. lib. iii. v. 1050.

§ Manil. Astron. lib. ii. v. 8, &c.

the ordinary Birth of Things is imperfect ; they thrive and gather Strength by growing : Whereas he has rendered even the Infancy of Poesy, and of several other Sciences, mature, perfect, and complete. And for this Reason he may be called the first and the last of the Poets, according to the fair Testimony Antiquity has left us of him, ‘^x That, as there was none before him whom he could imitate, so there has been none since that could imitate him.’ His Words, according to *Aristotle*^y, are the only Words that have Motion and Action, and are the only substantial Words. *Alexander the Great*, having found a rich little Coffer amongst *Darius’s* Spoils^z, gave Order it ‘should be reserved for him to keep his *Homer* in ;’ saying, ‘That he was the best and most faithful Counsellor he had in his military Affairs^a. For the same Reason it was that *Cleomenes*, the Son of *Anaxandridas*, said, ‘That he was the *Lacedæmonian* Poet, because he was the best Master for the Discipline of War^b. This singular and particular Commendation is also left of him in the Judgment of *Plutarch*, ‘That he is the only Author in the World that never glutted nor disgusted his Readers, presenting himself always in different Lights, and always flourishing in some new Grace.’ That merry Droll *Alcibiades*, having asked one who pretended to Learning^d for a Book of *Homer*, gave him a Box on the Ear because he had none, which he thought as scandalous as we should for one of our Priests to be without a Breviary. *Xenophanes* complained one Day to *Hiero*, the Tyrant of *Syracuse*, ‘That he was so poor he had not wherewithal to maintain two Servants.’ The Tyrant replied, ‘*Homer*, who was much poorer than you are’, keeps above ten thousand now he is dead.’ What did *Panaetius* leave unsaid^f when he called *Plato* the *Homer* of Philosophers ? Besides, what Glory can be compared to his ? Nothing is so frequent in Men’s Mouths as his Name and Works ;

O o 3

nothing

^x Velleii Paterculi Hist. lib. i. c. 5.^y Arist. de Politica, c. 24.^z Plin. Nat. Hist. lib. vii. c. 29.^a *Plutarch*, in the Life of *Alexander*, c. 2.^b In the Notable Sayings of the *Lacedæmonians*.*Plutarch*.

in his Treatise of Loquacity, c. 5.

^d Idem, in the Life of *Alcibiades*, c. 3.^e Idem, in the Notable Sayings of the ancient Kings, &c. at the Word *Hiero*.^f Cic. Tusc. Quest. lib. i. c. 32.

nothing so known and received as *Troy*, *Helen*, and the War about her, when perhaps there was never any such Thing. Our Children are still called by Names that he feigned above three thousand Years ago. Who is ignorant of the Story of *Hector* and *Achilles*? Not only some particular Families, but most Nations seek their Original in his Inventions. *Mabomet*, the second of that Name, Emperor of the *Turks*, writing to our Pope *Pius* the Second; 'I am astonished, says he, that the *Italians* should appear against me, considering that we have our common Descent from the *Trojans*; and that it concerns me, as well as it does them, to revenge the Blood of *Hector* upon the *Greeks*, whom they Countenance against me.' Is it not a noble Farce wherein Kings, Republics, and Emperors have so many Ages played their Parts, and to which all this vast Universe serves for a Theatre? Seven *Grecian* Cities contended for his Birth, so much Honour did he derive even from his Obscurity.

Smyrna, Rhodus, Colophon, Salamis, Chios, Argos, Athens.

The second of my Three Personages is *Alexander the Great*: For who ever will consider the Age at which he began his Enterprises; the small Means by which he effected so glorious a Design; the Authority he obtained, at so slender an Age, with the greatest and most experienced Captains of the World, by whom he was followed; and the extraordinary Favour wherewith Fortune embraced him, and favoured so many hazardous, I had almost said rash Designs of his!

Alexander the Great, the second of these excellent Personages.

— impellens quicquid sibi summa petenti,

Obstaret, gaudensque viam fecisse ruinâ^b.

i. e.

Whose high Designs no hostile Force could stay,
And who by Ruin lov'd to clear his Way.

That Grandeur, to have, at the Age of thirty-three Years, passed victorious through the whole habitable Earth, and in half a Life to have attained to the utmost Effort of

^a Aul. Gell. lib. iii. c. 11.

^b Lucan. lib. i. v. 149, 150.

of human Nature ; so that you cannot imagine its Duration just, nor the Continuance of his Increase in Virtue and Fortune, even to a due Maturity of Age, but that you must withal imagine something more than Man : To have made so many Royal Branches to spring from his Soldiers ; leaving the World, at his Death, divided amongst four Successors, who were no better than Captains of his Army, whose Posterity have so long continued, and maintained that vast Possession ; so many excellent Virtues as he was possessed of, Justice, Temperance, Liberality, Truth in his Word, Love towards his own People, and Humanity towards those he overcame ; for his Manners, in the general, seem, in truth, incapable of any just Reproach, tho' some particular and extraordinary Action of his may, peradventure, fall under Censure : But it is impossible to carry on so great Things, as he did, with the strict Rules of Justice ; such as he are willing to be judged in gross, by the governing Motive of their Actions. The Ruin of *Thebes* ; the Murder of *Menander*ⁱ ; and of *Ephestion's* Physician^k ; the Massacre of so many *Persian* Prisoners at once ; of a Troop of *Indian* Soldiers^l, not without Prejudice to his Word ; and of the *Cossians*^m, so much as to the very Children ; are Sallies that are not well to be excused : For, as to *Clytus*, the Fault was more than recompensed in his Repentance, and that very Action, as much as any other whatever, manifests the Gentleness of his Nature, a Nature excellently formed to Goodness ; and it was ingeniously said of him, ' That he ' had his Virtues from Nature, and his Vices from Fortune '. As to his being a little given to Boasting, and a little too impatient of hearing himself ill spoken of ; and as to those Mangers, Arms, and Bits he caused to be strewed in the *Indies* ; all those little Vanities, methinks, may very well be allowed to his Youth, and the prodigious Prosperity of his Fortune : And who will consider, withal, his many Military Virtues, his Diligence, Foresight, Patience, Discipline, Subtlety, Magnanimity, Resolution,

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ⁱ *Plutarch* in the Life of *Alexander*, c. 18.^k *Idem*, *ibid.* c. 22.^l *Q. Curtius*, lib. ii. sect. 4.^l *Plutarch*, c. 18.^m *Idem*, *ib.* c. 22.ⁿ *Q. Curtius*, lib. x. sect. 5.

olution, and good Fortune, wherein (tho' we had not had the Authority of *Hannibal* to assure us) he was the chief of Men; the uncommon Beauty and State of his Person, even to a Miracle, his majestic Port, and awful Deportment, in a Face so Young, so Ruddy, and so Radiant :

*Qualis ubi Oceani perfusus Lucifer undâ,
Quem Venus ante alios astrorum diligit ignes,
Extulit os sacrum cælo, tenebrasque resolvit*."

i. e.

So does the Day-star from the Ocean rise,
Above all Lights, grateful to *Venus*' Eyes;
When he from Heaven darts his sacred Light,
And dissipates the fullen Shades of Night.

Whoever, moreover, considers the Excellency of his Knowledge and Capacity, the Duration and Grandeur of his Glory, pure, clear, without Spot or Envy; and that, even long after his Death, it was a religious Belief, that his very Medals brought good Fortune to all that carried them about them; and that more Kings and Princes have writ his Acts, than other Historians have written the Acts of any other King or Prince whatever; and that, to this very Day, the *Mahometans*, who despise all other Histories, admit of, and honour his alone, by a special Privilege: Whoever, I say, will seriously consider all these Particulars, will confess, that I had reason to prefer him before *Cæsar* himself, who alone could make me doubtful in my Choice: And it cannot be denied, but that there was more of his own Conduct in his Exploits, and more of Fortune in those of *Alexander*. They were, in many Things, equal, and, peradventure, *Cæsar* had the Advantage in some particular Qualities. They were two Fires, or two Torrents, to ravage the World by several Ways:

*Et velut immissi diversis partibus ignes
Arentem in sylvam, et virgulta sonantia lauro:
Aut ubi decursu rapido de montibus altis
Dant sonitum spumosi amnes, et in æquora currunt,
Quisque suum populatus iter*."

^o *Æneid.* lib. viii. v. 589, &c.

^p *Ibid.* lib. xii. v. 521, &c.

i. e.

And like to Fires in sev'ral Parts apply'd
 To a dry Grove of crackling Laurel's Side ;
 Or like the Cataracts of foaming Rills,
 To tumble headlong from the lofty Hills,
 To hasten to the Ocean ; even so
 They bear all down before them where they go.

But tho' *Cæsar's* Ambition was, in itself, more moderate, it was so mischievous, having the Ruin of his Country, and the universal Devastation of the World for its abominable Object ; that, all Things collected together, and put into the Balance, I cannot but incline to *Alexander's* Side.

The third *Great Man*, and, in my Opinion, the most Excellent of all, is EPAMINONDAS : Of Glory he has not near so much as the other two (which also is but a Part of the Substance of the Thing :) Of Valour and Resolution, not of that Sort which is pushed on by Ambition, but of that which Wisdom and Reason can plant in a regular Soul, he had all that could be imagined : Of this Virtue of his he has, in my Thoughts, given as ample Proof, as *Alexander* himself, or *Cæsar* : For, although his military Exploits were neither so frequent, nor so renowned, they were yet, if duly considered in all their Circumstances, as important, as vigorous, and carried with them as manifest a Testimony of Boldness, and military Capacity, as those of any whatever.

*Epaminondas,
 the Third, and
 the most Ex-
 cellent.*

The *Greeks* have done him the Honour, without Contradiction, to pronounce him the *greatest Man of their Nation* ; and to be the first Man of *Greece* is easily to be the first of the World.

*His Honour by
 the Greeks.*

As to his Knowledge and Capacity, we have this ancient Judgment of him, *That never any Man knew so much, and spake so little as he* : For he was of the *Pythagorean* Sect : But, when he did speak, *never any Man spake better* ; being an excellent and most persuasive Orator.

*His Know-
 ledge.*

But, as to his Manners and Conscience, he has vastly surpassed

^a *Plutarch of Socrates's Familiar Spirit, c. 23.*

His Manners. surpassed all Men that ever undertook the Management of Affairs; for in this one Thing, which ought chiefly to be considered, which alone truly denotes us for what we are, and which alone I counter-balance with all the rest put together, he comes not short of any Philosopher whatever, not even of *Socrates* himself. Innocency, in this Man, is a Quality, peculiar, sovereign, constant, uniform, and incorruptible; compared to which, it appears, in *Alexander*, subaltern, uncertain, variable, effeminate, and accidental.

Antiquity has judged, that, in thoroughly sifting all the other great Captains, there is found, in every one, some peculiar Quality that illustrates him. In this Man only there is a full and equal Virtue and Sufficiency throughout, that leaves nothing to be wished for in him, in all Offices of Human Life, whether in private or public Employments, either of Peace or War, in order for living and dying with Grandeur and Glory. I do not know any Form or Fortune of a Man that I so much honour and love.

'Tis true, that I look upon his obstinate Poverty, as it is set out by his best Friends, a little too scrupulous and nice. And this is the only Action, tho' high in itself, and well worthy of Admiration, that I find so unpleasant as not to desire to imitate myself, to the Degree it was in him.

His Obstinacy in Poverty. *Scipio Æmilianus*, would any attribute to him as brave and magnificent an End, and as profound and universal a Knowledge of the Sciences, is the only Person fit to be put into the other Scale of the Balance: Oh! what a Mortification has Time given us, to deprive us of the Sight of two of the most noble Lives, which, by the common Consent of all the World, one the greatest of the *Greeks*, and the other of the *Romans*, were in all *Plutarch*! What a Subject! What a Workman!

For a Man that was no Saint, but, as we say, a gallant Man, of civil and ordinary Manners, and of a moderate Eminence, the richest Life that I know, and full of the most valuable and

Scipio Æmilianus the only one to be compared with him.

The Figure which Alcibiades made.

and desirable Qualities, all Things considered, is, in my Opinion, that of *Alcibiades*.

But, as to *Epaminondas*, I will here, for the Example of an excessive Goodness, add some of his Opinions. He declared, 'That the greatest Satisfaction he ever had in his whole Life, was, the Pleasure he gave his Father and Mother by his Victory at *Leuctra*;' wherein his Complaisance is great, preferring their Pleasure before his own, so just, and so full of so glorious an Action: He did not think it lawful to kill any Man for no Crime, even tho' it were to restore the Liberty of his Country: Which made him so cool in the Enterprize of his Companion *Pelopidas* for the Relief of *Thebes*. He was also of Opinion, 'That Men in Battle ought to avoid attacking a Friend that was on the contrary Side, and to spare him.' And his Humanity, even towards his Enemies themselves, having rendered him suspected to the *Baotians*; for that, after he had miraculously forced the *Lacedaemonians* to open to him the Pass, which they had undertaken to defend at the Entrance of the *Morea*, near *Corinth*, he contented himself with having charged thro' them, without pursuing them to the utmost: For this he had his Commission of General taken from him, which was very honourable for such an Account, and for the Shame it was to them, upon Necessity, afterwards to restore him to his Command, and to own how much depended their Safety and Honour upon him: Victory, like a Shadow, attending him wherever he went; and, indeed, the Prosperity of his Country, as being from him derived, died with him.

^a *Plutarch* in the Life of *Coriolanus*, c. 2. And in his Treatise, to prove, that there can be no merry Life, according to *Epicurus*.

^b *Plutarch* of *Socrates's* Daemon, c. 4.

^c *Idem*, *ibid.* c. 17.

^d *Cern. Nepes* in the Life of *Epimonondas*.

C H A P. XXXVII.

Of the Resemblance of CHILDREN to their FATHERS.

IN compounding this Farrago of so many different Pieces, I never set Pen to Paper, but when I have too much idle Time, and never any where but at home; so that it is the Work of several Pauses and Intervals, as Occasions keep me sometimes many Months abroad. As to the rest, I never correct my first by any second Conceptions; I peradventure may alter a Word or so, but 'tis only to vary the Phrase, and not to cancel my Meaning: I have a mind to represent the Progress of my Humours, that every Piece, as it comes from the Brain, may be seen: I could wish I had begun sooner, and taken Notice of the Course of my Mutations. A Servant of mine, that I imployed to transcribe for me, thought he had got a Prize by stealing several Pieces from me, which best pleased his Fancy; but it is my Comfort, that he will be no greater a Gainer, than I shall be a Loser by the Theft.

I am grown older, by seven or eight Years, since I began; neither has it been without some new Acquisition: I have, in that Time, been acquainted with the Cholic, and a long Course of Years hardly wears off without some such Inconvenience. I could have been glad, that, of other Infirmities Age has to present long-lived Men, it had chosen some one that would have been more welcome to me, for it could not possibly have laid upon me a Disease, for which, even from my Infancy, I have had a greater Horror; and it is, in Truth, of all the Accidents of Old-age, the very Distemper of which I have ever been most afraid. I have often thought with myself, that I went on too far, and that, in so long a Voyage, I should infallibly, at last, meet with some scurvy Shock; I perceived, and oft enough declared, that it was Time to knock off, and that Life was to be cut to the Quick, according to the Surgeons Rule in the Amputation of a

Montaigne's
*Patience in the
Disease which
he always
dreaded.*

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Limb ; and that Nature usually made him pay very dear Interest, who did not, in due Time, restore the Principal : And yet I was so far from being then ready, that in eighteen Months Time, or thereabouts, that I have been in this uneasy Condition, I have inured myself to it, I have compounded with this Cholic, and have found therein to comfort myself, and to hope : So much are Men enslaved to their miserable Being, that there is no Condition so wretched that they will not accept, for preserving it, according to that of *Mecænas*.

*Debilem facito manu,
Debilem pede, coxâ,
Lubricos quate dentes :
Vita dum superest, bene est* ^x.

i. e.

Maim both my Hands and Feet, break Legs and
Thighs,
Knock out my Teeth, and bore out both my Eyes ;
Let me but live, all's well enough, he cries.

And *Tamerlane*, with a foolish Humanity, palliated the fantastic Cruelty he exercised upon Lepers, when he put all he could hear of to Death, by pretending to deliver them from a painful Life : For there was not one of them who would not rather have undergone a triple Leprosy, than to be deprived of their Being. And *Antisthenes*, the *Stoic* ^y, being very sick ; and crying out, ‘ Who will deliver me from these Evils ? ’ *Diogenes*, who was come to visit him, ‘ This, said he, presenting him a Knife, presently, ‘ if thou wilt : ’ ‘ I do not say, from my Life, he replied, ‘ but from my Disease ^z. ’ The Sufferings that only attack the Mind, I am not so sensible of, as most other Men, and that partly out of Judgment : For the World looks upon several Things as dreadful, or to be avoided at the Expence of Life, that are almost indifferent to me ; partly thro’ a stupid and insensible Complexion I have in Accidents which do not hit me point-blank ; and that Insensibility I look

^x Senec. Epist. 101.

^y Or rather, the *Cynic*, of which Sect he was the Head, tho’, in the main, there’s no great Difference betwixt the two Sects, as to their Doctrine.

^z *Diog. Laertius* in the Life of *Antisthenes*, lib. v. sect. 18, 19.

look upon as one of the best Parts of my natural Constitution ; but essential and corporeal Sufferings I am very sensible of : And yet having, long since, foreseen them, though with a Sight weak and delicate, and softened with the long and happy Health and Quiet that God has been pleased to give me the greatest Part of my Time, I had, in my Imagination, fancied them so insupportable, that, in truth, I was more afraid than I have since found I had Cause ; by which I am still more fortified in this Belief, that most of the Faculties of the Soul, as we imploy them, more disturb the Repose of Life, than any way promote it.

I am in Conflict with the worst, the most sudden, the most painful, the most mortal, and the most incurable of all Diseases : I have already had five or six very long and painful Fits, and yet I either flatter myself, or there is even, in this Estate, what is very well to be endured by a Man who has his Soul free from the Fear of Death, and from the Menaces, Conclusions, and Consequences, which we are alarmed with by Physic. But the Effect of the Pain itself is not so very acute and intolerable as to drive a solid Man into Fury and Despair. I have, at least, this Advantage by my Cholic, that what I could not hitherto wholly prevail upon myself to resolve upon, as to reconciling and acquainting myself with Death, it will perfect ; for, the more it presses upon and importunes me, I shall be so much the less afraid to die. I have already gone so far as only to love Life for Life's sake, but my Pain will also dissolve this Correspondence ; and God grant, that, in the End, should the Sharpness of it prove greater than I shall be able to bear, it may not throw me into the other not less vicious Extreme, to desire and wish to die.

Summum nec metuas diem, nec optes *.

i. e.

Neither to wish, nor fear to die.

They are two Passions to be feared, but the one has its Remedy much nearer at hand than the other. As to the rest,

* Mart. lib. x. Epig. 47. v. ult.

rest, I have always found the Precept, which so strictly enjoins a constant good Countenance, and a disdainful and serene Comportment in the Toleration of Pain, to be merely ceremonial. Why should Philosophy, which only has respect to Life and its Effects, trouble itself about these external Appearances? Let it leave that Care to Stage-players, and Masters of Rhetoric, so much practised in our Gestures. Let it, in God's Name, allow this vocal Frailty, if it be neither cordial nor stomachical, to the Disease; and permit the ordinary Ways of expressing Grief by Sighs, Sobs, Palpitations, and turning pale, that Nature has put out of our Power to hinder: And provided the Courage be undaunted, and the Expressions not sounding of Despair, let it be satisfied: What matters it though we wring our Hands, if we do not wring our Thoughts? Philosophy forms us for ourselves, not for others; to be, not to seem: Let it be satisfied with governing our Understandings, which it has taken the Care of instructing; that, in the Fury of the Cholic, it may maintain the Soul in a Condition to examine itself, and to follow its accustomed Way: Contending with, and supporting, not meanly crouching under the Pain; moved and heated by the Struggle, not dejected and demolished, but capable of Conversation, and other Amusements, to a certain Degree. In Accidents so extreme, 'tis Cruelty to require of us a Frame so very composed: 'Tis no great Matter what Faces we make, if we find any Ease by it: If the Body find itself relieved by complaining, well and good: If Agitation eases it, *let it tumble and toss at Pleasure*; if it finds the Disease evaporate (as some Physicians hold, that it helps Women in Delivery) by crying out extremely, or if it amuses its Torment, *let it roar aloud*: Let us not command the Voice to sally, but permit it. *Epicurus* does not only forgive his Wise Man for crying out in Torments, but advises him to it. *Pugiles etiam quum feriant adversarium, in jaclandis cestibus ingemiscunt, quia profunda voce omne corpus intenditur, venitque plaga vehementior*^b. 'When Men fight with Clubs, they groan in lay-
ing

^b Cic. Tusc. lib. ii. c. 23.

'ing on, because all the Strength of the Body is exerted
' with the Voice, and the Blow is laid on with greater
' Force.' We have enough to do to deal with the Dis-
ease, without troubling ourselves with these superfluous
Rules.

I say this in Excuse of those whom we ordinarily see im-
patient in the Assaults and Shocks of this Infirmity ; for as to myself, I have passed it over,
hitherto, with a little better Countenance, and
contented myself with grunting, without roar-
ing out : Not, however, that I put any great
Task upon myself to maintain this exterior Decency, for I
make little Account of such an Advantage : I allow herein
as much as the Pain requires, but either my Pains are not so
excessive, or I have more than ordinary Resolution to sup-
port them : I complain, and fret, in a very sharp Fit, but
not to such a Degree of Despair, as he who with

Montaigne
kept his Tem-
per in the
Height of his
Pain.

*Ejulatu, questu, gemitu, fremitibus
Resonando multum flebiles voces refert* °.

i. e.

Howling, Roaring, and a thousand Groans
Express'd his Torment in most dismal Tones.

I found myself in the worst of my Fits, and have always
found, that I was in a Capacity to speak, think, and give
as rational an Answer as at any other Time, but not with
such Steadiness, being troubled and interrupted by the
Pain. When I am looked upon, by my Visitors, to be
almost spent, and that they therefore forbear to talk, I oft
try my own Strength, and broach some Discourse myself,
on Subjects the most remote I can contrive from my pre-
sent Condition : I can do any Thing by a sudden Effort,
but not to hold long. What Pity 'tis I have not the Fa-
culty of that Dreamer in *Cicero* ; ' who, dreaming he was
' lying with a Wench, found he had discharged his Stone
' in the Sheers ! ' My Pains do strangely take off my Ap-
petite that way. In the Intervals from this excessive Tor-
ment, when my Ureters languish without gnawing, I pre-
sently recover my wonted State, so far as my Soul
takes

° Cic. Tusc. lib. iii. c. 14.

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takes no other Alarm but what is sensible and corporeal, which I certainly owe to the Care I have had of preparing myself, by Reason, against such Accidents.

— laborum

*Nulla mihi nova nunc facies inopinaque surgit,
Omnia præcepi, atque animo mecum ante peregi^d.*

i. e.

No Face of Pain or Labour, now can rise,
Which by its Novelty can me surprize;
I've been accusom'd all Things to explore,
And been inur'd unto them long before.

I am a little roughly handled for a Learner, and, with a sudden and sharp Alteration, being fallen, in an Instant, from a very easy and happy Condition of Life, into the most uneasy and painful that can be imagined: For, besides that it is a Disease very much to be feared in itself, it begins with me after a more sharp and severe Manner than it used to do: My Fits come so thick upon me, that I am scarce ever in Health; and yet I have hitherto kept my Mind in such a Frame, that, provided I can continue it, I find myself in a much better Condition of Life than a thousand others, who have no Fever, nor other Disease but what they create to themselves for Want of Reasoning.

There is a certain Sort of crafty Humility that springs from Presumption; as this, for Example, that we confess our Ignorance in many Things, and are so courteous as to acknowledge, that there are, in the Works of Nature, some Qualities and Conditions that are imperceptible by us, and of which our Understanding cannot discover the Means and Causes: By this honest Declaration we hope to obtain, that People shall also believe us in those that we say we do understand. We need not trouble ourselves to seek Miracles and strange Difficulties; methinks there are Wonders so incomprehensible amongst the Things that we ordinarily see, as surpass all Difficulties of Miracles. What a wonderful Thing

*A Resemblance
that passes to
Children, from
Grandfathers
and Great
Grandfathers,
as well as Fa-
thers.*

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it is, that the Drop of Seed from which we are produced, should carry in itself the Impression not only of the bodily Form, but even of the Thoughts and Inclinations of our Fathers? Where can that Drop of fluid Matter contain that infinite Number of Forms? And how do they carry on these Resemblances with so precipitant and irregular a Progress, that the Grandson shall be like his Great Grandfather, the Nephew like his Uncle? In the Family of *Lepidus* at *Rome*, 'there were three, *not successively, but by Intervals*, that were born with one and the same Eye covered with a Web'. At *Thebes*, 'there was a Race that carried, from their Mothers Womb, the Mark of the Spear of a Lance,' and who was not born so, was looked upon as illegitimate'. And *Aristotle* says, 'That, in a certain Nation, where the Women were in common, they assigned the Children to their Fathers by their Resemblance.'

'Tis to be believed, that I derive this Infirmary from my Father, for he died wonderfully tormented with a great Stone in his Bladder; he was never sensible of his Disease till the sixty-seventh Year of his Age, and, before that, had never felt any Symptoms of it, either in his Reins, Sides, or any other Part; and had lived, till then, in a happy State of Health, little subject to Infirmities, and, having lived seven Years in this Disease, died a very painful Death. I was born above twenty-five Years before this Distemper seized him, and in his most healthful State of Body, was his third Child in Order of Birth: Where could his Propension to this Malady lurk all that while? And, he himself being so far from the Infirmary at my Birth, how could that small Part of his Substance, of which I was composed, carry away so great an Impression of its Share? And how was it so concealed, that, till forty-five Years after, I did not begin to be sensible of it? being the only one, to this Hour, amongst so many Brothers and Sisters, and all of one Mother, that was ever troubled

* Plin. lib. vii. of his Nat. Hist. c. 12.

† *Plutarch* in his Treatise of the Persons whose Punishment is delayed by God, c. 19. of *Amory's* Translation; but he does not say, that those of this Race, who had not this Mark, as some had not, were deemed illegitimate.

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troubled with it. He that can satisfy me in this Point, I will believe him in as many other Miracles as he pleases; always provided, that, as the Manner is, he does not give me a Doctrine much more intricate and fantastick than the Thing itself, for current Pay.

Let the Physicians a little excuse the Liberty I take; for by this same Infusion, and fatal Insinuation, it is, that I have received a Hatred and Contempt of their Doctrine. The Antipathy I have against their Art is hereditary to me. My Father lived seventy-four Years, my Grandfather sixty-nine, my Great Grandfather almost fourscore Years, without ever tasting any sort of Physic; and, with them, whatever was not ordinary Diet, was instead of a Drug. Physic is grounded upon Experience and Examples, so is my Opinion: And is not this an express and very advantageous Experience? I do not know that they can find me, in all their Records, three that were born, bred, and died under the same Roof, who have lived so long by their own Conduct. It must here, of Necessity, be confessed, 'that, if Reason be not, Fortune at least is on my Side,' and with Physicians, Fortune goes a great deal further than Reason; let them not take me now at this Disadvantage; let them not threaten me in the demolished Condition I now am, for that were foul Play: And, to say Truth, I have got so much the better of them by these domestic Examples, that they should rest satisfied. Human Things are not usually so constant; it has been two hundred Years, save eighteen, that this Trial has lasted, in our Family, for the first of them was born in the Year 1402. 'Tis now, indeed, very good Reason, that this Experience should begin to fail us: Let them not therefore reproach me with the Infirmities under which I now suffer; is it not enough, for my Part, that I have lived forty-seven Years in perfect Health? Though it should be the End of my Career, 'tis of the longer sort.

My Ancestors had an Aversion to Physic by some secret and natural Instinct, for the very Sight of a Potion was loathsome to my Father. The *His Contempt of Physic.*
The same Contempt of it by his Ancestors.
Side,

Side, a Churchman, and a *Valetudinarian* from his Birth, and yet one who made that crazy Life to hold out to sixty-seven Years; being once fallen into a violent Fever, it was ordered, by the Physicians, he should be plainly told, 'That if he would not make use of Help (*for so they call that which is very often a Hindrance*) he would infallibly be a dead Man.' The good Man, tho' terrified with this dreadful Sentence, yet replied, 'I am then a dead Man.' But God, soon after, proved the Prognostic false. The youngest of the Brothers, which were four, and by many Years the youngest, the *Sieur de Buffaget*, was the only Man of the Family that made use of Medicine, by reason, I suppose, of the Commerce he had with the other Arts, for he was a Counsellor in the Court of Parliament, and it succeeded so ill with him, that, being, in outward Appearance, of the strongest Constitution, he yet died before any of the rest, the *Sieur St. Michel* only excepted.

'Tis possible I may have derived this natural Antipathy to Physic from them; but, had there been no other Consideration in the Case, I would have endeavoured to have overcome it: For all Conditions that spring in us without Reason, are vicious, and is a kind of Disease that we are to wrestle with: It may be I had naturally this Propension, but I have supported and fortified it by Arguments and Reasons, which have established in me the Opinion I have of it: For I also hate the Consideration of refusing Physic for the nauseous Taste: I should hardly be of their Humour, who find Health worth purchasing by all the most painful Cauteries and Incisions that can be applied: And, according to *Epicurus*, I conceive, 'That Pleasures are to be avoided, if greater Pains be the Consequence; and Pains to be coveted, that will terminate in greater Pleasures.' Health is a precious Thing, and the only one, in Truth, meriting that a Man should lay out, not only his Time, Sweat, Labour, and Goods, but also his Life itself to obtain it, forasmuch as, without it, Life is a Burden to us. Pleasure, Wisdom, Learning, and Virtue, without it, wither and vanish; and to the most laboured and solid Discourses, that Philosophy would imprint in us to the contrary, we need

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need no more but oppose the Idea of *Plato*, being struck with an Epilepsy or Apoplexy ; and, in this Presupposition, to defy him to call the rich Faculties of his Soul to his Assistance : All Means that conduce to Health I can neither think painful, nor dear : But I have some other Appearances that make me strangely suspect all this Merchandise : I do not deny but there may be some Art in it, and that there are not, amongst so many Works of Nature, some Things proper for the Preservation of Health, that is most certain ; I very well know, that there are some Simples that moisten, and others that dry ; I experimentally know, that Radishes are windy, and Senna Leaves laxative ; and several other such Experiences I have, which I am as sure of, as I am that Mutton nourishes, and Wine warms me : And *Solon* would say, *That Eating was, like other Drugs, Physic against the Disease of Hunger.* I do not disapprove the Use we make of Things the Earth produces, nor doubt, in the least, of the Power and Fertility of Nature, and disapprove not the Application of what she affords to our Necessities : I very well see that Pikes and Swallows thrive by its Laws ; but I mistrust the Inventions of our Wit, Knowledge, and Art ; to countenance which, we have abandoned Nature and her Rules, and wherein we keep no Bounds nor Moderation. As we call the Modification of the first Laws, that fall into our Hands, Justice, and their Practice and Dispensation often very foolish and very unjust : And as those who scoff at, and accuse it, do not mean, nevertheless, to wrong that noble Virtue, but only condemn the Abuse and Profanation of that sacred Title ; so, in Physic, I very much honour that glorious Name, and the End it is studied for, and what it promises to the Service of Mankind, but its Prescriptions I neither honour nor esteem.

In the first Place, Experience makes me dread it ; for, amongst all of my Acquaintance, I see no Race of People so soon sick, and so long before they are well, as those who are Slaves to Physic. Their very Health is altered and corrupted by the Regimen they are constrained to. Physicians are not content to deal only with the Sick, but they change Health

into Sickneſs, for fear Men ſhould, at any Time, eſcape their Authority. Do they not, from a continual and perfect Health, infer an Argument of ſome great Sickneſs to enſue? I have been ſick often enough, and have, without their Aid, found my Maladies as eaſy to be ſupported (tho' I have made trial of almoſt all ſorts) and as ſhort, as thoſe of any other, without ſwallowing their nauſeous Doſes. The Health I have is full and free, without other Rule or Diſcipline than my own Cuſtom and Pleaſure: Every Place ſerves me well enough to ſtay in, for I need no other Conveniences when I am ſick, than what I muſt have when I am well: I never diſturb myſelf that I have no Phyſician, no Apothecary, nor any other Aſſiſtance, which I ſee moſt Men more afflicted at, than they are with their Diſeaſe! What, do the Phyſicians themſelves, by the Felicity and Duration of their own Lives, convince us of the apparent Effect of their Skill?

There is not a Nation in the World that has not been many Ages without Phyſic; and the firſt
Phyſic un- known to many Ages, that is to ſay, the beſt and moſt hap-
Nations. py, knew no ſuch Thing; and the tenth Part of the World knows nothing of it to this Day. Several Nations are ignorant of it, where Men live more healthful and longer than we do here, and even, amongſt us, the common People live happily without it. The *Romans* were ^s ſix hundred Years before they received it; and, after having made trial of it, baniſhed it from their City, at the Inſtance of *Cato the Cenſor*, who made it appear, how eaſy it was to live without it, having himſelf lived fourſcore and five Years ^h; and kept his Wife alive to an extreme Old-age, not without Phyſic, but without a Phyſician; for every Thing that we find healthful to Life, may

^s *Montaigne* might very well aſſure us, upon the Authority of *Pliny*, lib. 29. c. 1. That the *Romans* did not admit of Phyſic till 600 Years after the Foundation of *Rome*; and that, after they had made trial of the Art, they condemned and baniſhed the Phyſicians from their City; but, as to his Addition, that they were expelled at the Inſtance of *Cato the Cenſor*, *Pliny* is ſo far from authoriſing it, that he expreſsly ſays the *Romans* did not baniſh the Phyſicians from their City till long after the Death of *Cato*. Several modern Writers have fallen into the ſame Error as *Montaigne*, as may be ſeen in *Bayle's Dictionary*, under the Article *Porcius*, in the Note H,

^h *Idem*, *ibid*,

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may be called Physic. He kept his Family in Health, as *Plutarch* says, if I mistake not, with Hare's Milk; as *Pliny*ⁱ reports, that the *Arcadians*^k cured all manner of Diseases with that of a Cow; and *Herodotus*^l says, 'The *Lybians* generally enjoy a rare Health, by a Custom they have, after their Children are arrived to four Years of Age, to burn and cauterise the Veins of their Head and Temples, by which Means they cut off all Defluxions of Rheums for their whole Lives^m.' And the Country People of our Province use nothing, in all sorts of Diseases, but the strongest Wine they can get, mixed with a great deal of Saffron and Spice, and all with the same Success.

And to say the Truth; of all this Diversity and Confusion of Prescriptions, what other End and Effect is there, after all, but to *purge the Belly*? Which a thousand ordinary Simples will do as well; and I do not know, whether such Evacuations be so much to our Advantage as they pretend, and whether Nature do not require a Settlement of her Excrements to a certain Proportion, as Wine does of its Lees, to preserve it. You oft see healthful Men taken with Vomiting and Fluxes of the Belly from unknown Causes, and make a great Evacuation of Excrements, without any preceding Need, or any following Benefit, but rather with Hurt and Damage to their Constitution. 'Tis from the great *Plato*, that I lately learned, 'That of three sorts of Motions, which are natural to us, Purging is the last and worst; and that no Man, unless he be a Fool, ought to take any Thing to that Purpose, but in the extremest Necessityⁿ.' Men disturb and irritate the Disease by contrary

*Whether the
Usefulness of
Medicinal
Purges is war-
ranted upon
good Grounds.*

P p 4

Op-

ⁱ In the Life of *Cato the Censor*, c. 12.

^k Nat. Hist. lib. xxv. c. 8.

^l Lib. iv. p. 323.

^m *Montaigne* should have said, by which Means they propose to cut off such Defluxions, &c. for though *Herodotus* says, they do it with this View, yet he does not presume to say, that, for this Cause, they enjoy such perfect Health. 'Tis true, says he, the *Lybians* are more healthy than any People that I know, but, that this is the Cause of it, I cannot affirm positively.

ⁿ In *Timæo*, p. 551.

Oppositions: It must be the Way of living that must gently weaken, and bring it to its Period: The violent Contest betwixt the Drug and the Disease is ever to our Loss, since the Combat is within ourselves, and that the Drug is an Assistant not to be trusted, being, by its own Nature, an Enemy to our Health, and has no Access to our Constitution, without making a Disturbance. Let it alone a little: The Order of Nature that provides for Fleas and Moles, does also provide for Men, if they will have the Patience, which Fleas and Moles have, to leave it to itself: We may bawl out, as the Carman does to his Horses, till we are hoarse, and the Cure be never the nearer. 'Tis a proud and pitiless Order: Our Fears, our Despair, disgust and stop it from, instead of inviting it to our Relief: It owes its Course to the Disease, as well as to Health, and will not suffer itself to be corrupted in Favour of the one, to the Prejudice of the other's Right, for it would then fall into Disorder. Let us, in God's Name, follow it: It leads those that follow, and those who will not follow; it drags along both their Fury and Physic together: Order a Purge for your Brain, it will there be better employed, than upon your Stomach.

One asking a *Lacedæmonian*, 'What had made him live so long?' He made Answer, 'The Ignorance of Physic.' And the Emperor *Adrian* continually exclaimed, as he was dying, 'That the Croud of Physicians had killed him °.' An ill Wrestler turned Physician: 'Courage, says *Diogenes* to him, thou hast done well, for now thou wilt throw those who have formerly thrown thee p.' But Physicians have this Advantage, according to *Nicocles*, 'That the Sun gives Light to their Success, and the Earth covers their Miscarriages q:.' And, besides, they have a very advantageous Way of making Use of all sorts of Events: For what

° *Xiphilinus* in *Epitomo Dionis Vitæ Adriani*, and *Bayle's* Dictionary, in the Article *Hadrian*. The same Complaint was made before *Hadrian*, as I learn from *Pliny*, who has copied an Epitaph, wherein a Person deceased complaining, *Turbâ se Medicorum periisse*. Nat. Hist. lib. xxix. c. 1.

p *Diog. Laert.* in the Life of *Diogenes* the Cynic, lib. vi. sect. 60.

q Ch. 146. of the Collection of the Monks *Antopius* and *Maximus*.

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what Fortune, Nature, or any other Causes (of which the Number is infinite) produce of good and healthful in us, it is the Privilege of Physic to attribute to itself. All the happy Successes that happen to the Patient, who is under its Regimen, must be derived from thence: The Occasions that have cured me, and that cure thousand others, who don't apply to them, Physicians arrogate to themselves: And, as to ill Accidents, they either absolutely disown them, in laying the Fault upon the Patient, by such frivolous Reasons, as they can never be to seek for; as, ' he lay with his Arms out of Bed; or, he was disturbed with the Rattling of a Coach: '

——— *Rbedarum transitus arcto
Vicorum inflexu* : ———

i. e.

He heard the Wheels, and Horses trampling Feet,
In the streight Turning of a narrow Street.

Or, ' Some-body had set open the Window; or, he had ' lain on his left Side; or, had had some uneasy Thought ' in his Head: ' In short, a Word, a Dream, or a Look, seem to them Excuse sufficient for this Miscarriage: Or, if they so please, they even make use of their growing worse, and do their Business by a way which can never fail them; which is, by buzzing us in the Ears, when the Disease is inflamed by their Medicaments, that it had been much worse but for their Remedies. He, who, for an ordinary Cold, they have thrown into a double Tertian Ague, had, but for them, been in a continued Fever. They do not care what Mischief they do, since it turns to their own Profit. In Earnest, they have reason to require a very favourable Belief from their Patients; and indeed it need be a hearty and very easy one, to swallow Things so hard to be believed. *Plato* ' said very well, ' That Physicians were the only ' Men that might lye without Controul, since our Health ' depends upon the Vanity and Falsity of their Promises. '

Æsop ' , a most excellent Author, and of whom few Men discover all the Graces, does pleasantly represent to us the tyrannical

tyrannical Authority Physicians usurp over poor Creatures, weakened and dejected by Sicknefs and Fear; for he tells us, 'That a sick Person, being asked by his Physician, 'what Operation he found of the Medicines he had given 'him?' 'I have sweat very much, *says the sick Man*.' 'That's good, *says the Physician*.' Another Time, having asked him, 'How he felt himself after his Physic?' 'I 'have been very cold, and have had a great Shivering upon 'me, *said he*.' 'That's good, *replied the Physician*: After the third Dose, he asked him again, 'How he did?' 'Why, I find myself swelled, and puffed up, *said he*, as 'if I had a Dropsy.' 'Better still, *said the Physician*.' One of his Servants coming, presently after, to inquire 'how he felt himself?' 'Truly, Friend, *said he*, with 'being too well, I am about to die.'

A Law of the Egyptians, whereby the Physicians were to be answerable for the Success of their Prescriptions.

There was a more just Law in *Egypt*, by which the Physician, for the three first Days, was to take Charge of his Patient, at the Patient's own Peril and Fortune: But those three Days being passed, it was to be at his own. For why should their Patron *Æsculapius* be struck with Thunder for restoring *Hypolitus* from Death to Life,

*Nam Pater Omnipotens aliquem indignatus ab umbris
Mortalem infernis ad lumina surgere vitæ,
Ipse repertorem medicinæ talis et artis
Fulmine Phæbigenam Stygias detrufit at undas* ^u.

i. v.

For *Jupiter*, offended at the Sight
Of one who had been dead, restor'd to Light;
He struck the Man, who did it undertake,
With his fork'd Lightning to the *Stygian Lake*.

and his Followers he pardoned, who send so many Men from Life to Death? A Physician, boasting to *Nicocles* ^w,
'That his Art was of great Authority: It is so, indeed,
'said

^u *Æneid*. lib. vii. v. 769, &c.

^w In p. 652. c. 146. of the Collection of the Monks, just mentioned, printed at the End of *Stobæus*, *Barbeyrac* thinks, that this *Nicocles*, who here banters a certain Quack, is the famous King of *Salamina*, to whom *Socrates* addressed one of his Orations.

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‘ said *Nicocles*, that can, with Impunity, kill so many
‘ People.’

As to what remains, had I been of their Counsel, I
would have rendered my Discipline more fa- *Mystery very*
cred and mysterious; they had begun well, *necessary for*
but they have not ended so. It was a good *Physic.*
Beginning to make Gods and Dæmons the Authors of
their Science, and to have used a peculiar Way of Speak-
ing and Writing, though Philosophy concludes it Folly
to persuade a Man to his own good by an unintelligible
way: *Ut si quis medicus imperet ut sumat terrigenam, herbi-*
gradam, domiportam, sanguine cassam ^w: ‘ As if a Physician
‘ should order his Patient to take Snails ^x.’

It was a good Rule in their Art, and that accompa-
nies all other vain, fantastick, and supernatural *Why the Pa-*
Arts, ‘ That the Patients Belief should pre- *tient should con-*
‘ possess them with good Hope and Assurance *fide in his Phy-*
‘ of the Effect of their Operation.’ A Rule *sician.*
they hold to such a Degree, as to maintain, that the most
inexpert and ignorant Physician is more proper for a Pa-
tient that has Confidence in him, than the most learned
and experienced, whom he is not acquainted with.

Nay, even the Choice of most of their Drugs, is, in
some sort, mysterious and divine. The left *Fraud used in*
Foot of a Tortoise, the Urine of a Lizard, *the Choice and*
the Dung of an Elephant, the Liver of a *Application of*
Mole, Blood drawn from under the Wing of *Drugs.*
a white Pigeon; and for us who have the Stone (so scorn-
fully they use us in our Miseries) the Excrement of Rats
beaten to Powder, and such-like Fooleries, as rather car-
ry a Face of magical Enchantment, than of any solid
Science, I omit the odd Number of their Pills, the Ap-
pointment of certain Days and Feasts of the Year, the
Superstition of gathering their Simples at certain Hours;
and that austere wise Look, and grim Gesture, which
Pliny himself so much derides.

But they have, as I said, failed, in that they have not
added, to this fine Beginning, the making their Meetings
and

^w Cic. de Divin. lib. ii.

^x Describing it by the Epithets of an Animal trailing with its Slime over
the Herbage, without Blood or Bones, and carrying its House upon its Back.

and Consultations more religious and secret, where no pro-

*The Physicians
blamed for ha-
ving renounced
the Mysterious
in their Prac-
tice.*

fane Person ought to have been admitted, no more than to the secret Ceremonies of *Æsculapius*: For, by reason of this, it falls out, that, their Irresolution, the Weakness of their Arguments, Divination, and Foundations^y, the Sharpness of their Disputes, full of Hatred, Jealousy, and Self-Interest, coming to be discovered by every one, a Man must be very blind, not to discern that he runs a very great Hazard in their Hands. Who ever saw one Physician approve of another's Prescription, without taking something away, or adding something to it? By which they sufficiently betray their Art, and make it manifest to us, that they therein more consider their own Reputation, and consequently their Profit, than their Patients Interest. He was a much wiser Man, of their Tribe, who, of old, gave it for a Rule, 'That only one Physician should undertake a sick Person;' for, if he do nothing to Purpose, one single Man's Fault can bring no great Scandal upon the Profession; and, on the contrary, the Glory will be great, if he happen to have good Success; whereas, when they are many, they, at every Turn, bring a Disrepute upon their Calling, forasmuch as they oftener do Hurt than Good. They ought to be satisfied with the perpetual Disagreement which is found in the Opinions of the principal Masters, and ancient Authors of this Science, which is only known to Men well read, without discovering to the Vulgar the Controversies and various Judgments which they nourish and continue amongst themselves.

Shall we have one Example of the ancient Controversy in Physic? *Hierophilus* lodges the original Cause of Diseases in the Humours; *Erasistratus*, in the Blood of the Arteries; *Asclepiades*, in the invisible Atoms gliding in our Pores; *Alcmaeon*, in the Exuberancy, or Defect of our bodily Strength; ^z *Diocles*, in the Inequality of the Elements of which the Body is composed, and in the Quality of the Air we suck in; *Strato*, in

*The opposite
Sentiments of
Physicians, as
to the Cause of
Diseases, a
Proof of the
Uncertainty of
their Science.*

^y Plin. Nat. Hist. lib. xxix. c. 1.

^z *Celsus*, in his Preface to lib. i.

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in the Abundance, Crudity, and Corruption of the Nourishment we take; and *Hippocrates* lodges it in the Spirits. There is a certain Friend of theirs, whom they know better than I, who declares, upon this Subject, 'That the most important Science in Practice, amongst us, viz. That which is intrusted with our Health and Preservation, is, by ill Luck, the most uncertain, the most perplexed, and the most changeable ^a.' There is no great Danger in mistaking the Height of the Sun, or in the Fraction of some astronomical Computation: But here, where our whole Being is concerned, 'tis no Wisdom to abandon ourselves to the Mercy of the Agitation of so many contrary Winds.

Before the *Peloponnesian* War, there was no great Talk of this Science: *Hippocrates* brought it into Repute; and whatever he established, *Chrysippus* overthrew; after that, *Erasistratus*, *Aristotle's* Grandson, overthrew what *Chrysippus* had writ of it ^b: After these, the *Empirics* started up, who took a quite contrary Method to the Ancients, in the Management of this Art: When the Credit of these began a little to decay, *Herophilus* set another Sort of Practice on Foot, which *Asclepiades*, in turn, stood up against, and overthrew: The Opinion, first, of *Tbemison*, and then of *Musa*, and, after that, those of *Vexius Valens*, a Physician famous through the Intelligence he had with *Messalina*, came in Vogue: The Empire of Physic, in *Nero's* Time, fell to *Theffalus*, who abolished and condemned all that had been held of it till his Time: This Man's Doctrine was refuted by *Crinas* of *Marseilles*, who first brought all Medicinal Operations by the Ephemerides and Motions of the Stars, and reduced Eating, Sleeping, and Drinking, to Hours that were most pleasing to *Mercury* and the *Moon*: His Authority was soon after supplanted by *Charinus*, a Physician of the same City of *Marseilles*; a Man that not only controverted all the ancient Practice of Physic, but moreover the Use of hot public Baths, that had been, for so many Ages before, in common Use: He made Men bathe in cold Water, even in Winter, and plunged his sick Patients

^a Plin. Nat. Hist. lib. xxix. c. 1.

^b Idem, ibid.

Patients in the natural Waters of Brooks. No *Roman*, till *Pliny's* Time, had ever vouchsafed to practise Physic; that Office was only performed by *Greeks* and Foreigners, as 'tis now amongst us *French*, by those that chop *Latin*: 'For, as a very great Physician says, we do not easily receive the Medicine we understand, no more than we do the Drugs we ourselves gather.' If the Nations from whence we fetch our *Guaiacum*, *Sarsaparilla*, and *China* Wood, have any Physicians, how great a Value, must we imagine, by the same Recommendation of Strangeness, Rarity, and dear Purchase, do they set upon our Cabbage and Parsly? For, who would dare to contemn Things so far fetched, at the Hazard of so tedious and dangerous a Voyage?

Since these ancient Alterations in Physic, there have been infinite others down to our own Times, and, for the most part, such as have been intire and universal; as those, for Example, produced, in our own Time, by *Paracelsus*, *Fioravanti*, and *Argentarius*; for they, as I am told, do not only alter one Receipt, but the whole Contexture and System of the Body of Physic, accusing all others of Ignorance and Imposition that have practised before them: At this rate, in what a Condition the poor Patient must be, I leave you to judge.

If we were even assured, that, when they are mistaken, that Mistake of theirs does us no Harm, tho' it does us no Good, it were a reasonable Bargain to run the Venture of our being made better, without the Danger of being worse. *Æsop* tells a Story, 'That one who had bought a *Morisco* Slave, believing that his black Complexion was accidental in him, and occasioned by the ill Usage of his former Master, caused him to enter into a Course of Physic, and with great Care to be often Bathed and Drenched: It happened, that the Moor was nothing amended in his tawny Complexion, but he wholly lost his former Health.' How oft do we see Physicians impute the Death of their Patients to one another?

That supposing
Physic to do
no Good, 'tis
not certain that
it does no
Harm.

A Moor bath-
ed and purged
to clear his
Complexion.

ther? I remember, that, some Years ago, there was an Epidemical Disease, very dangerous, and for the most part mortal, that raged in the Towns about us: The Storm being over, which had swept away an infinite Number of Men, one of the most famous Physicians of all the Country published a Book upon that Subject, wherein, upon better Thoughts, he confesses, 'That the letting of Blood in that Disease was a principal Cause of so much Damage.' Moreover, their Authors hold, 'That there is no Physic which has not something hurtful in it.' And if even those that are of Service to us, do, in some measure, offend us, what must those do which are totally misapplied? For my own Part, though there were nothing else in the Case, I am of Opinion, That 'to those that loath the Taste of Physic, it must needs be a dangerous and prejudicial Endeavour to force it down at so incommodious a Time, and with so much Aversion; and believe, that it marvellously disturbs the sick Person, at a Time when he has so much Need of Repose.'

And, besides this, if we consider the Causes to which they usually impute our Diseases, they are so light and nice, that I thence conclude 'a very little Error in the Dispensation of their Drugs may do a great deal of Mischief.' *Physicians very subject to Mistakes; and their pernicious Consequences.* Now, if the Mistake of a Physician be so dangerous, we are in a scurvy Condition; for it is almost impossible but he must often fall into those Mistakes: He had Need of too many Parts, Considerations, and Circumstances, rightly to adjust his Design: He must know the sick Person's Complexion, his Temperature, his Humours, Inclinations, Actions, nay, his very Thoughts and Imaginations: He must be assured of the external Circumstances, of the Nature of the Place, the Quality of the Air and Season, the Situation of the Planets, and their Influences: He must know, in the Disease, the Causes, Prognostics, Affections, and critical Days; in the Drugs, the Weight, the Power of Working, the Country, the Form, the Age, and the Dispensation; and he must know how rightly to proportion and mix them together, in order to beget a perfect Proportion; wherein if there be the

least Error; if, amongst so many Springs, there be but any one that draws wrong, 'tis enough to destroy us: God knows with how great Difficulty most of these Things are to be understood. As (for Example) 'how shall a Physician find out the true Sign of the Disease, every Disease being capable of an infinite Number of Indications?' How many Doubts and Debates have they amongst themselves upon the Interpretation of Urines? Otherwise, from whence should the continual Debates we see amongst them about the *Knowledge of the Disease* proceed? How would we excuse the Error, they so oft fall into, of taking one Thing for another? In the Diseases I have had, were there never so little Difficulty in the Case, I never found *three of one Opinion*: Which I instance, because I love to introduce Examples, wherein I myself am concerned.

A Gentleman at *Paris* was, by Order of the Physicians, lately *cut* for the Stone in the Bladder, where was found *no more Stone than in the Palm of his Hand*; and a Bishop, who was my very good Friend, having been earnestly pressed, by the major Part of the Physicians in Town, whom he consulted, to suffer himself to be *cut* in the same Place; to which also, upon their Words, I added my Interest to persuade him: When he was dead, and opened, it appeared that he had *no Stone but in the Kidneys*. They are least excusable for any Error in this Disease, by reason that it is, in some sort, palpable; and 'tis by that, that I conclude Surgery to be *much more certain*, by reason that it sees and feels what it does, and so goes less upon Conjecture; whereas the Physicians have no *speculum Matricis*, by which to discover our Brains, Lungs, and Liver.

The very Promises of Physic are not to be credited: For, being to provide against diverse and contrary Accidents, that often afflict us at one and the same Time, and that have almost a necessary Relation, as the Heat of the Liver, and the Coldness of the Stomach, they will needs persuade us, that, of their Ingredients, one will warm the Stomach, and the other cool the Liver; one has its Commission to go directly to the Kidneys, nay, even to the Bladder, without scattering its Operations by the Way, but retaining its

*The Promises
of the Physi-
cians generally
incredible.*

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its Power and Virtue through all the Stops, in so long a Course, even to the Place to the Service of which it is designed, by its own occult Property: One *will dry the Brain*, and another *will moisten the Lungs*. All these Things being mixed in one Potion, is it not a kind of Madness to imagine, or to hope, that these differing Virtues should separate themselves from one another in this Mixture and Confusion, to perform so many various Errands? I should very much fear, that they would either lose or change their Labels, and take up one another's Quarters: And who can imagine but that, in this liquid Confusion, these Faculties must corrupt, confound, and spoil one another? And is not the Danger still more, 'when the making up of this Medicine is intrusted to another, to whose Honour and Mercy we again abandon our Lives?'

As we have Doublet and Breeches Makers, distinct Trades, to cloath us, and are so much the better fitted, while each of them meddles only with his own Pattern, and has less to trouble his Head withal, than a Taylor who undertakes all; and as, in Matter of Diet, great Persons, for their better Convenience, and to the End they may be better served, have distinct Offices, of Boilers and Roasters, which one Cook, who should undertake the whole Service, could not so well perform; so should we be treated in our Cures. The *Egyptians* had reason to reject this *general Profession of a Physician*, and to divide it to several peculiar Diseases, allotting to every Part of the Body a particular Operator: For this Part was more properly, and with less Confusion, provided for, because it especially regarded this alone: Ours are not aware, that 'he who provides for all, provides for nothing;' and that the 'entire Government of this Microcosm' is more than they are able to undertake. Whilst they were afraid of 'stopping a Looseness, lest they should put him into a Fever,' they killed me a Friend that was worth more than the whole Pack of them put together. They counterpoise their own Divinations with the present Evils; and, because they will not 'cure the Brain to the Prejudice

Every sick Person had his particular Physician among the Egyptians.

‘ of the Stomach, they offend both with their mutinous
‘ and tumultuary Drugs.’

As to the Variety and the Weakness of the Reasons of
this Art, it is more manifest than in any other
*Weakness and
Uncertainty of
the Reasons on
which the Art
of Physic is
grounded.* Art. ‘ Aperitive Medicines are proper for a
‘ Man subject to the Stone, by reason that,
‘ opening and dilating the Passages, they
‘ help forward the slimy Matter, whereof
‘ Gravel and the Stone are ingendered, and
‘ convey that downward which begins to harden and ga-
‘ ther in the Kidneys. Aperitive Things are dangerous
‘ for a Man subject to the Stone, by reason that, opening
‘ and dilating the Passages, they help forward, towards
‘ the Reins, the Matter that has a Tendency to breed the
‘ Stone, which, by their own Propension that way, being
‘ apt to seize it, ’tis not to be imagined but that a great
‘ deal of what has been so conveyed thither must remain
‘ behind. Moreover, if the Medicine happen to meet
‘ with any Thing a little too gross to be carried through
‘ all those narrow Passages it must pass, in order to be ex-
‘ pelled, that Obstruction, whatever it is, being stirred by
‘ these aperitive Things, and thrown into those narrow
‘ Passages, coming to stop them, will occasion a most cer-
‘ tain and most painful Death.’ They have the like Con-
sistency in the Advices they give us for the Regimen of
Life. ‘ It is good to make Water often, for we experi-
‘ mentally see, that, in letting it lie long in the Bladder,
‘ we give it time to let fall the Sediment which will con-
‘ crete into a Stone : It is not good to make Water of-
‘ ten, for the heavy Excrements it carries along with it
‘ will not be voided without Violence,’ as we see by Ex-
perience, that a Torrent which runs with Force, washes
the Ground it rolls over much cleaner than the Course of
a slow and languid Stream. Likewise ‘ it is good to have
‘ often to do with Women, for that opens the Passages,
‘ and helps to evacuate Sand : It is also very ill to have
‘ often to do with Women, because it heats, tires, and
‘ weakens the Reins. It is good to bathe frequently in
‘ hot Waters, forasmuch as that relaxes and mollifies the
‘ Places

' Places where the Sand and Gravel lurks ; and it is also
 ' ill, by reason that this Application of external Heat
 ' helps the Reins to bake, harden, and petrify the Matter
 ' therein disposed. For those who are at the *Bath*, it is
 ' most healthful to eat little at Night, to the End that
 ' the Waters they are to drink the next Morning, may
 ' have a better Operation upon an empty Stomach ; on
 ' the contrary, it is better to eat little at Dinner, that it
 ' hinder not the Operation of the Waters, which is not
 ' yet perfect ; and not to oppress the Stomach so soon af-
 ' ter the other Labour, but leave the Office of Digestion
 ' to the Night, which will much better perform it than
 ' the Day, when the Body and Mind are in perpetual
 ' Motion and Action.' Thus do they *juggle* and *cant*, in
 all their Disputes, at our Expence, and cannot give me one
 Proposition, against which I cannot erect a contrary of
 equal Force. Let them then no longer exclaim against
 those, who, in this Confusion, suffer themselves to be gent-
 ly guided by their *own Appetite*, and the *Advice of Nature*,
 and commit themselves to the common Fortune.

I have seen, in my Travels, almost all the famous Baths
 of *Christendom*, and, for some Years past, have
 begun to make use of them myself ; for I look *The Usefulness*
 upon *Bathing as generally wholesome*, and be- *of Baths.*
 lieve, that we suffer no slight Inconveniences in our Health,
 by having left off the Custom, that was generally observed,
 in former Times, almost by all Nations, and is yet in ma-
 ny, of *bathing every Day* ; and I cannot imagine but that
 we are much the worse by having our Limbs crusted, and
 our Pores stopped with Dirt and Filth : And as to the
 Drinking of the Waters, Fortune has, in the first Place,
 rendered them not at all unacceptable to my Taste ; and,
 secondly, they are Natural and Simple, and, at least, carry
 no Danger with them, if they do no good : Of which, the
 infinite Croud of People, of all sorts of Constitutions, that
 repair thither, I take to be a sufficient Warrant : And
 although I have not there observed any extraordinary and
 miraculous Effects, but, on the contrary, having more
 curiously than ordinary enquired into it, I have found all
 the Reports of such Operations, that have been spread

abroad in those Places, ill grounded and false, and those that believe them (as People are willing to be gulled in what they desire) deceived in them; yet I have seldom known any that have been made worse by those Waters, and a Man cannot honestly deny but that they beget a better Appetite, help Digestion, and do, in some sort, revive us, if we do not go to them in too weak a Condition, which I would dissuade every one from doing. They have not the Virtue to raise Men from desperate and inveterate Diseases, but they may help in some light Indisposition, or prevent some threatening Alteration. Whoever does not bring along with him so much Chearfulness as to enjoy the Pleasure of the Company he will there meet, and of the Walks and Exercises, to which the Beauty of the Places, in which those Waters are commonly situate, invites us, doubtless loses the best and surest Part of their Effect. For this Reason I have hitherto chosen to go to those of the most pleasant Situation, where there was the most Conveniency of Lodging, Provision, and Company; as the Baths of *Banieres* in *France*, those of *Plombieres* on the Frontiers of *Germany* and *Lorraine*, those of *Baden* in *Switzerland*, those of *Lucca* in *Tuscany*, and especially those of *Della-Villa*, which I have the most frequented, and at several Seasons.

Every Nation has particular Opinions, touching their Use, and different Rules and Methods in using them, and all of them, according to what I have seen, almost of like Effect. Drinking of them is not at all received in *Germany*; they bathe for all Diseases, and will lie dabbling in the Water almost from Sun to Sun. In *Italy*, when they drink nine Days, they bathe at least thirty, and commonly drink the Water mixed with Drugs to make it work the better. We are here ordered to walk to digest it; they are there kept in Bed, after taking it, till it be worked off, their Stomachs and Feet being continually chafed by hot Cloths: And as the *Germans* generally use Cupping and Scarification in the Bath; so the *Italians* have their *Doccie*, which are certain Channels of this hot Water brought through Pipes; and with them bathe an Hour in the Morning,

and

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and as much in the Afternoon for a Month together, either the Head, Stomach, or any other Part where the Pain lies. There are infinite other different Customs in every Country, or, rather, they have no manner of Resemblance to one another. By which you may see, that this little Part of Physic, to which alone I have submitted, though the least depending upon Art of all others, has yet a great Share of the Confusion and Uncertainty every-where else manifest in this Profession.

The Poets say whatever they please with greater Emphasis and Grace; witness these two Epigrams:

*Alcon besterno signum Jovis attigit. Ille,
Quamvis marmoreus, vim patitur medici:
Ecce hodie jussus transferri ex æde vetusta,
Effertur, quamvis sit Deus, atque Lapis^d.*

i. e.

Alcon did Yesterday *Jove's* Statue touch,
Which, although Marble, suffer'd by it much;
For though it is a God, and made of Stone,
From its old Seat 'tis now, by Order, gone.

And the other,

*Lotus nobiscum est hilaris, cœnavit et idem,
Inventus mane est mortuus Andragoras,
Tam subitæ mortis causam Faustine requiris?
In somnis medicum viderat Hermocratem^e.*

i. e.

Andragoras bath'd, supp'd, and merry went to Bed
Last Night, but in the Morning was found dead;
Would'st know, *Faustinus*, what was his Disease?
He dreaming saw the Quack, *Hermocrates*.

Upon this I will relate two Stories: The Baron of *Caupene* in *Cbalosse*, and I, have betwixt us the Advowson of a Benefice of great Extent, at the Foot of our Mountains, called *Labontan*. It is with the Inhabitants of this Angle, as 'tis said of those of the Vale of *Angrougne*:

*Two pleasant
Stories against
the Practice of
Lawyers and
Physicians.*

Q q 3

' They

^d Auson. Epig. 74.

^e Mart. lib. vi. Epig. 53.

‘ They lived a peculiar Sort of Life, had particular Fashions, Cloaths, and Manners,’ and were ruled and governed by certain particular Laws and Usages, received from Father to Son, to which they submitted, without other Constraint than the Reverence due to Custom. This little State had continued from all Antiquity in so happy a Condition, that no neighbouring Judge was ever put to the Trouble of enquiring into their Quarrels, no Advocate ever retained to give them Counsel, nor Stranger ever called in to compose their Differences; nor was ever any of them seen so reduced as to go a begging. They avoided all Alliances and Traffic with the rest of Mankind, that they might not corrupt the Purity of their own Government; till, *as they say*, ‘ one of them, in the Memory of their Fathers, having a Mind spurred on with a noble Ambition, contrived, in order to bring his Name into Credit and Reputation, to make one of his Sons something more than ordinary, and, having put him to learn to write, made him, at last, a brave Scrivener for the Village: This Fellow, being grown up, began to disdain their ancient Customs, and to buz into the People’s Ears the Pomp of the other Parts of the Nation: The first Prank he played was, to advise a Friend of his, whom Some-body had offended by sawing off the Horns of one of his She-Goats, to make his Complaint of it to the King’s Judges thereabouts, and so he went on in this Practice, till he spoiled all.’

In the Tail of this Corruption, *they say*, there happened another, of worse Consequence, by Means of a Physician, who fell in love with one of their Daughters, had a mind to marry her, and to live amongst them. ‘ This Man first of all began to teach them the Names of Fevers, Rheums, and Imposthumes, the Seat of the Heart, Liver, and Intestines, a Science, till then, utterly unknown to them; and, instead of Garlic, with which they were wont to cure all manner of Diseases, how painful or extreme soever, he taught them, though it were but for a Cough, or any little Cold, to take strange Mixtures, and began to make a Trade, not only of their Healths, but of their Lives. They swear, that, till then,

‘ then, they never perceived the Evening Air to be offensive to the Head, nor that to drink, when they were hot, was hurtful, nor that the Winds of Autumn were more unwholesome than those of the Spring; that, since this Use of Physic, they find themselves oppressed with a Legion of unusual Diseases, and that they perceive a general Decay in their wonted Vigour, and their Lives are cut shorter by the half.’ This is the first of my Stories.

The other is, that, before I was afflicted with the Stone, hearing that the Blood of a He-Goat was, with many, in very great Esteem, and looked upon as a celestial Manna, rained down upon these latter Ages for the Safety and Preservation of the Lives of Men, and, having heard it spoken of, by Men of Understanding, for an admirable Drug, and of infallible Operation, I, who have ever thought myself subject to all the Accidents that can befall other Men, had a mind, in my perfect Health, to furnish myself with this admirable Medicine, and therefore gave Order to have a Goat fed at home according to the Receipt: For he must be taken up in the hottest Months of Summer, and must only have aperitive Herbs given to eat, and White-wine to drink. I went home, by Chance, the very Day he was to be killed; and one came and told me, that the Cook had found two or three great Balls in his Paunch, that rattled against one another amongst what he had eaten: I was curious to have all his Entrails brought before me, where, having caused the Skin that inclosed them to be cut, there tumbled out three great Lumps, as light as Spunges, so that they appeared to be hollow; but, as to the rest, hard and firm without, and spotted all over with various dead Colours: One was perfectly round, and of the Bigness of a little Ball; the other two something less, of an imperfect Roundness, as seeming not to be arrived at their full Growth: I find, by Enquiry of People accustomed to open these Animals, that it is a rare and unusual Accident: ’Tis likely these are Stones of the same Nature with ours, and, if so, it must needs be a very vain Hope, in those who have the Stone, to extract their Cure

from the Blood of a Beast, which was itself in a Way to die of the same Disease: For to say, that the Blood does not participate of this Contagion, and does not alter its wonted Virtue, it is rather to be believed, that nothing is ingendered in a Body but by the Conspiracy and Communication of all the Parts: The whole Mass works together, though one Part contributes more to the Work than another, according to the Diversity of Operations: Wherefore it is very likely, that there was some petrifying Quality in all the Parts of this Goat. It was not so much for the Fear of the future, and for myself, that I was curious of this Experiment, but because it falls out in mine, as it does in many other Families, that the Women store up such small Wares for the Service of the common People, using the same Receipt in fifty several Diseases, and such a Receipt as they will not take themselves, and yet triumph in their good Successes.

As to what remains, I honour Physicians, not according to the Rule, for Necessity, (for to this *Physicians* Passage may be added another of the *worthy of Esteem, and why.* Prophet, reproving King *Asa* for having Recourse to a Physician) but for their own Sakes, having known many honest amiable Men of that Profession. I do not attack them, but their Art; and do not much blame them for making their Advantage of our Folly, for most Men do the same. Many Callings, both of greater and less Dignity than theirs, have no other Foundation or Support than Abuse of the Public. When I am sick I call them in, if they come by my Door, only to have a little Chat, and fee them as others do. I give them leave *to command me to keep myself warm*, because I chuse to do it, and to appoint Leeks or Lettuce for my Broth; to order me White-wine or Claret, and all other Things, in like manner, at their own Pleasure, which are indifferent to my Palate and Custom. I know, very well, that I do nothing for them in so doing, because Sharpness and odd Tastes are Accidents of the very Essence of Physic. *Ly-* *Wine prescribed for the sick Spartans.* *curgus* ordered Wine for the sick *Spartans*: Why? Because they abominated the Drinking of it when they were well: As a Gentleman,

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man, a Neighbour of mine, takes it for a most wholesome Medicine in his Fever, because that naturally he mortally hates the Taste of it.

How many do we see, amongst them, of my Humour, that despise taking Physic themselves, are Men of liberal Diet, and live a quite contrary sort of Life to what they prescribe to others? What is this but flatly to abuse our Simplicity? For their own Lives and Healths are no less dear to them than ours are to us, and they would accommodate their Effects to their own Rules, if they did not themselves know how false they are.

Many Physicians seldom use Medicinal Drugs themselves.

'Tis the Fear of Death, and of Pain, an Impatience of the Disease, and a violent and indiscreet Desire of a present Cure that so blind us: And 'tis pure Cowardice that makes our Belief so pliable and easy; and yet most Men do not so much believe as they acquiesce and permit, for I hear them find Fault, and complain, as well as we: But they resolve at last; *What shall I do then?* As if Impatience were, of itself, a better Remedy than Patience. Is there any one of those who have suffered themselves to be captivated by this miserable Subjection, that does not equally surrender himself to all sorts of Impostures? Who does not give up himself alike to the Mercy of whoever has the Impudence to promise him a Cure?

How it happens that Men are so resigned to the Physicians.

The ^f *Babylonians* carried their Sick into the public Square, the Physician was the People, where every one that passed by, being in Humanity and Civility obliged to inquire of their Condition, gave some Advice according to his own Experience. We do little better, there being not so silly a Woman, whose Spells and Drenches we do not make use of; and, according to my Humour, if I were to take Physic, I would sooner chuse to take theirs than any other, because, at least, it will do no Harm. What *Homer* and *Plato* said of the *Egyptians*, that *they were all Physicians*, may be said of all People; there is no one that does not boast of some rare Receipt, and who

The sick Persons of Babylon exposed in the Market-place.

will

^f 'Twas a Law wisely established, says *Herodotus*, lib. i. p. 91.

will not venture it upon his Neighbour, if he will trust him. I was, the other Day, in Company where Somebody of my Fraternity ^s told us of a sort of *Pill made up of a hundred and odd Ingredients* : It made us very merry, and was a singular Consolation, for what Rock could withstand so great a Battery ? And yet I hear, by those who made trial of it, that the least Atom of Gravel would not stir for it.

I cannot take my Hand from this Paper, before I have added a Word or two more, concerning the Affurance they give us of the Certainty of their Drugs, from the Experiments they have made. The greatest Part, and, I think, above two thirds of the medicinal Virtues consist in the Quintessence, or occult Property of the Simples, of which we can have no other Information than the Use : For Quintessence is no other than a Quality, of which we cannot, by our Reason, find out the Cause : In such Proofs, those, which they pretend to have acquired by the Inspiration of some Dæmon, I am content to receive (for I meddle not with Miracles) as also the Proofs which are drawn from Things, that, upon some other Account, oft fall into Use amongst us ; as if in Wool, wherewith we are wont to cloath ourselves, there has accidentally some occult deficcative Property been found out of curing kibed Heels, or as if, in the Radish we eat for Food, there has been found out some aperitive Operation. *Galen* reports, ‘ That a Man happened to be cured of a Leprosy by drinking Wine out of a Vessel into which a Viper had crept by Chance.’ In which Example, we find the Means, and a very likely Guide to this Experience ; as we also do in those which Physicians pretend to have been directed to by the Example of some Beasts : But in most of their other Experiments, wherein they declare to have been conducted by Fortune, and to have had no other Guide than Chance, I find the Progress of this Information incredible. Suppose a Man looking round about him upon the infinite Number of Things, Plants, Animals, and

Upon what the Physicians found their pretended Knowledge of the Virtue of their Drugs.

^s Meaning, that was troubled with the Stone.

and Metals, I do not know where he would begin his Trial; and though his first Fancy should fix him upon an Elk's Horn, wherein there must be a very gentle and easy Belief, he will yet find himself perplexed in his second Operation. There are so many Maladies, and so many Circumstances laid before him, that, before he can arrive at the Certainty of the Point, to which the Perfection of his Experience should arrive, human Sense will be nonplussed: And before he can, amongst this Infinity of Things, find out what this Horn is; amongst so many Diseases, what the Epilepsy; amongst the many Constitutions, the melancholic; the many Seasons in Winter, the many Nations in the *French*, the many Ages in Age, the many celestial Mutations in the Conjunction of *Venus* and *Saturn*, and the many Parts in Man's Body, to a Finger: And being, in all this, directed neither by Argument, Conjectures, Example, nor divine Inspiration, but by the sole Motion of Fortune, it must be by a Fortune perfectly artificial, regular, and methodical. And, after the Cure is performed, how can he assure himself, that it was not 'because the Disease was arrived at its Period, or an Effect of Chance? or the Operation of something else that he had eaten, drank, or touched that Day? or by Virtue of his Grandmother's Prayers?' And, moreover, had this Experiment been perfect, how many times was it reiterated, and this long Beadroll of Fortunes and Encounters strung anew from Chance to conclude a certain Rule? And, when the Rule is concluded, by whom I pray you? Of so many Millions, there are but three Men who take upon them to record their Experiments: And must Chance needs just meet one of these? What if another, and a hundred others have made contrary Experiments? We might, peradventure, have some Light in this, were all the Judgments and Arguments of Men known to us. But that three Witnesses, *three Doctors*, should lord it over all Mankind, is against all Reason. It were fit that human Nature should have deputed and culled them out, and that they were declared our Comptrollers by express Letters of Attorney.

To Madam DE DURAS.

MADAM,

‘ THE last Time you came to see me, you found
 ‘ me at work upon this Chapter, and as it may
 ‘ happen, that these Trifles may, one Day, fall into your
 ‘ Ladyship’s Hands, I desire also, that they testify, how
 ‘ much the Author will think himself honoured by any
 ‘ Favour you shall please to shew them. You will there
 ‘ find the same Air and Behaviour you have observed
 ‘ in his Conversation, and, though I might have assumed
 ‘ some better and more honourable Garb than my own,
 ‘ I would not chuse it; for I require nothing more of
 ‘ these Writings, but to present me to your Memory,
 ‘ such as I naturally am. The same Conditions and Fa-
 ‘ culties, your Ladyship has been pleased to receive and
 ‘ entertain with much more Honour and Courtesy than
 ‘ they deserve, I will put together (but without Altera-
 ‘ tion) in one solid Body, that may, peradventure, con-
 ‘ tinue some Years, or some Days, after I am gone;
 ‘ where you may find them again, when your Ladyship
 ‘ shall please to refresh your Memory, without putting
 ‘ you to any greater Trouble, neither are they worth it.
 ‘ I desire you should continue the Favour of your Friend-
 ‘ ship to me, by the same Qualities by which it was ac-
 ‘ quired.

‘ I am not at all ambitious, that any one should love
 ‘ and esteem me more Dead than Living.
 ‘ The Humour of *Tiberius* is ridiculous, but
 ‘ yet common, who was more solicitous to
 ‘ extend his Renown to Posterity, than to
 ‘ render himself Valuable and Acceptable to
 ‘ Men of his own Time. If I was one of those to whom
 ‘ the World could owe Commendation, I would acquit
 ‘ the one half to have the other in Hand, that their
 ‘ Praises might come quick and crouding about me,
 ‘ more thick than long, more full than durable; and let
 ‘ them cease, in God’s Name, with my Knowledge, and
 ‘ when

Montaigne
*prefers present
 Esteem to that
 which is post-
 humous.*

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‘ when the sweet Sound can no longer ring in my Ears.
‘ It were an idle Humour to go about, now that I am
‘ going to forsake the Commerce of Men, to offer myself
‘ to them by a new Recommendation.

‘ I make no Account of the Goods I could not im-
‘ ploy in the Service of my Life : And such
‘ as I am, I will be elsewhere than in Paper : *What Goods be
valued most.*

‘ My Art and Industry have been ever di-
‘ rected to set a Value upon myself ; and my Studies, to
‘ teach me to do, and not to write. I have made it my
‘ whole Business to frame my Life. This has been my
‘ Profession and Employment. I am less a Book-maker
‘ than any Thing else. I have coveted so much Under-
‘ standing for the Service of my present and real Con-
‘ veniencies, and not to lay up a Stock for my Heirs.
‘ Whoever has any Merit, let him make it appear in his
‘ ordinary Discourses, in his Courtships, and his Quar-
‘ rels ; in Play, in Bed, at Table, in the Management of
‘ his Affairs, in his OEconomy. I see some that make
‘ good Books in ragged Breeches, who, if they would
‘ have been ruled by me, should first have mended their
‘ Breeches. Ask a *Spartan, whether he had rather be a
good Orator, or a good Soldier ?* And, if I was asked
‘ the same Question, I would rather chuse to be a good
‘ *Cook*, had I not one already to serve me. Good God !
‘ Madam, how should I hate the Reputation of being a
‘ good Writer, and an Ass and a Sot in every Thing else :
‘ Yet I had rather be a Fool in any Thing, than to have
‘ made so ill a Choice wherein to imploy my Talent :
‘ And I am so far from expecting to gain any new Re-
‘ putation by these Follies, that I shall come off pretty
‘ well, if I lose nothing by them of that little I had
‘ before : For, besides that this dead Painting will take
‘ from my natural Being, it has no Resemblance to my
‘ better Condition, which is also much lapsed from my
‘ former Vigour and Chearfulness, and looks faded and
‘ withered : I am sunk towards the Bottom of the Barrel,
‘ which begins to taste of the Lees.

‘ For

‘ For the rest, Madam, I should not have dared to
Why he has so ‘ make so bold with the Mysteries of Phy-
rallied Physic. ‘ sic, considering the Esteem that your La-
 ‘ dyship, and so many others have of it,
 ‘ had I not had Encouragement from their own Au-
 ‘ thors. I think they have, among the Ancients, only
 ‘ two Latinists, *Pliny* and *Celsus*. If these ever fall into
 ‘ your Hands, you will find, that they speak much more
 ‘ rudely of their Art than I do ; I but pinch it, they cut
 ‘ the Throat of it.’

Pliny, amongst other Things, twits them with this,
 That when they are at the End of the Rope, that is,
 when they have done the utmost of what they are able
 to do, they have a pretty Device to save themselves,
 of recommending their Patients, after they have teased
 and tormented them with their Drugs and Diets to no
 Purpose, some to Vows and Miracles, and others to hot
 Baths. ‘ (Be not angry, Madam, he speaks not of those
 ‘ in our Parts, who are under the Protection of your
 ‘ House, and all *Gramontins*.) They have a third Way
 ‘ to save their own Credit, by ridding their Hands of us,
 ‘ and securing themselves from the Reproaches we might
 ‘ cast in their Teeth, of the little Amendment we find,
 ‘ when they have had us so long in their Hands, that
 ‘ they have but one more Invention left wherewith to
 ‘ amuse us ; which is, *To send us to the better Air of some*
 ‘ *other Country*. This, Madam, is enough ; I hope you
 ‘ will give me leave to return to my former Discourse,
 ‘ from which I have so far digressed, the better to divert
 ‘ you.’

It was, I think, *Pericles* *, who being asked, ‘ How
 ‘ he did ? You may judge, *says he*, by these,’
In what a shewing some little Labels he had tied about
Condition he his Neck and Arms. By this he would in-
shall be, if fer, that he must needs be very sick, when
ever he puts he was reduced to a Necessity of having
himself into Recourse to such idle Things, and of suffering
the Hands of himself to be thus equipped. I don’t
the Physicians. say,

* *Plutarch* in the Life of *Pericles*, c. 24.

say, but, some Day or other, I may be such a Fool as to commit my Life and Health to the Mercy and Government of Physicians. I may fall into such Frenzy : I dare not be responsible for my future Constancy : But then, if any one ask me, ' How I do ? ' I may also answer, as *Pericles* did, ' You may judge by this,' shewing my Hand clutched up with six Drachms of Opium : It will be a very evident Sign of a violent Sickness ; and my Judgment will be very much unhinged. If once Fear and Impatience get such an Advantage over me, it may very well be concluded, that there is a dreadful Fever in my Mind. I have taken the Pains to plead this Cause, which I don't very much understand, a little to back and support the natural Aversion to Drugs, and the Practice of Physic, which I have derived from my Ancestors, to the End it may not be a mere stupid and temerarious Aversion, but have a little more Form ; and also, that they who shall see me so firm against the Exhortations and Menaces that shall be given me, when my Infirmities are at the worst, may not think 'tis mere Obstinacy in me ; or lest any one be so ill-natured, as to judge it to be from a View to Glory : For it would be a strange sort of Ambition to seek to gain Honour by an Action that my Gardener, or my Groom, can perform as well as I. Certainly, I have not a Heart so puffed up, and so windy, that I should exchange so solid a Pleasure as florid Health, and a good Plight, for an airy, spiritual, and imaginary Pleasure. Glory, even that of the four Sons of *Aymon*, is too dear bought by a Man of my Humour, if it cost him three smart Fits of the Stone. Give me Health, in God's Name ! Such as love our Physic, may also have good, great, and convincing Considerations ; I do not hate Whimsies contrary to my own. I am so far from being angry to see a Difference betwixt mine and other Men's Judgments, and so far from rendering myself unsociable with Men, for being of another Sense and Party than mine, that, on the contrary, (the most general Course, that Nature has followed, being

Variety,

*The Desire of
Glory was
his Motive
for writing
against Physic.*

Variety, and more in Souls than Bodies, forasmuch as they are of a more supple Substance, and more susceptible of Forms) I find it much more rare to see our Humours and Designs agree : And there never were, in the World, two Opinions any more alike, than two Hairs, or two Grains : Their most universal Quality is Diversity.

The End of the SECOND BOOK.



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I N D E X

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